

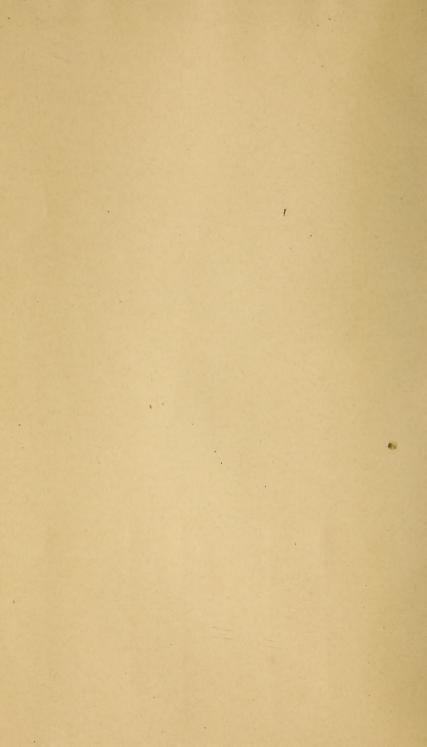


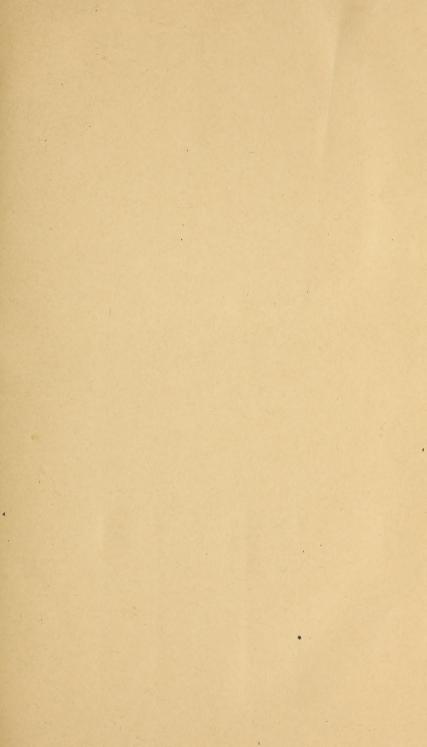
Class BS2560
Book .C5

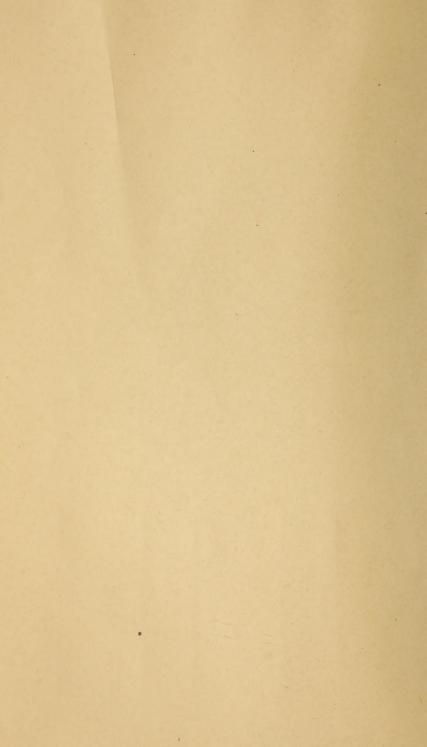


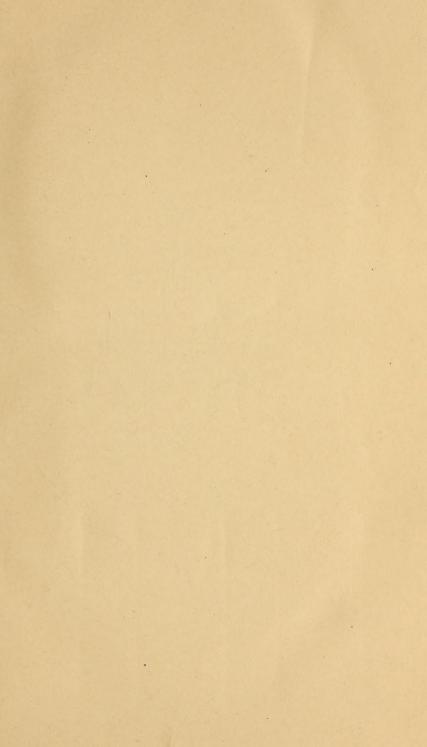














AN

HARMONY

OF THE

FOUR GOSPELS.

1001

Entered at Stationers Hall.



Bitte

HARMONY

OF THE

FOUR GOSPELS,

OR A

SERIES OF THE NARRATIVES

OF THE

EVANGELISTS,

So collected and disposed as to bring the whole into one regular relation; having the references brought under the verses, with many

HISTORICAL AND DOCTRINAL NOTES,

Selected from various Authors;

BY JOHN' CHAMBERS.

From the Majesty on High, good will towards men manifestly shone, with cheering splendour, when Christ Jesus came into the world, to save sinners.

HEB. 1: 3, LUKE 2: 14, LUKE 1: 78, 1 TIM. 1: 15.

Retford:

WE. G. WOODHEAD:

PRINTED AND SOLD BY E. G. WOODHEAD:
Sold also by Longman, Hurst, Rees, Orme, & Brown, London;
and all other Booksellers.

B52560

PRELIMINARY

OBSERVATIONS.

~

The gospels contain precepts, the most interesting, the most important, and which most of all concern mankind to become acquainted with; since, by the word that Jesus hath spoken, the rejecters of it shall be judged, at the last day*: they are also that part of scripture with which we ought to be most conversant, for in them we find many divine truths, moral rules of life, promises to encourage us in the pursuit of holiness, and threats to deter us from a life of sin; all of which do highly concern us, even more than words can express: God having in these last days spoken unto us by his Son, we ought therefore to give the more earnest heed to the things which he has spoken†.

CERTAINLY the word which proceeded from the lips of our Redeemer, furnishes mankind with the most holy and perfect precepts ever delivered; and, moreover, upon the historical facts related in the four gospels, the christian religion is founded; they being the pillar and ground of truth*, and on which the doctrine of the epistles rests. In such high esteem was the New Testament held, in the earlier ages of christianity, that we find mention of its being written on purple in letters of gold, a M. S. of which sort is treasured up in the library at Vienna.

It appears, from the authority of Eusebius and others, that Tatian, the founder of the heresy, entitled Encratites, collated the gospels into one work under the title of "Diatesseron", which was well received. Newcome, archbishop of Armagh, wrote, in greek, an harmony of the four gospels, several years ago. A clergyman at Coventry published one, and, in his preface, mentions several other authors of gospel harmonies; there is one extant among us called the "English Harmony"; A Scotsman published another about three or four years ago, and, probably, others may have been published since.

This harmony was written in the year 1795. and shewn to two friends, both men of erudition, but they, never having seen one of the kind before, could not speak on its comparative merit, or say to what degree it might be worthy observation. Hence it was consigned to a shelf to gather dust, till observing, in the literary communications of a magazine, that one of the kind had been published by the clergyman of Coventry, before mentioned, one of his copies was procured, and on looking it over, the Compiler found that the gospels were not written out in full, and that many passages were placed under wrong feasts. The like was found to be the case in the English Harmony, and it was, chiefly, a desire to do away those errors in others, which occasioned this to be made public.

The journeys of Jesus, with his disciples, and afterwards with his apostles, in Galilee, Judea, &c. were the principal guidance in this compilation; and much exertion has been made in procuring relevant commentaries and authorities to render the present the completest work on the subject ever published.

Ir has been thought that Matthew's gospel is not perfectly according to its first inscription. but that it has been altered and abbreviated: and it will strongly appear, from the explanatory notes, to have received mutations, as well as the Old Testament; to the latter there have been some things added since the books were first written. Part of the five books of Moses in particular have been re-copied, for at Gen. 36: 31 to 40 there is an interpolation of several Kings' names: some of Solomon's Proverbs were also re-written in the reign of Hezekiah, king of Judah. It is evident that each of the other three gospels furnishes us with far more information with respect to the appearance of Jesus, after his resurrection, to his disciples and apostles, than that of Matthew.

LUKE, in the introduction to his gospel, tells us he derived his knowledge from men who, from the beginning, were eye-witnesses and ministers of the word; but yet some suppose he chiefly received his gospel by revelation*: in some places he has not been explicit enough to be clearly understood; the genuine sense of these passages is, however, attempted to be

shewn in the notes: his account of the time being come when Jesus should be received up, has deceived most commentators. From the book of the Acts it may be inferred that Luke was a close companion of Paul, as he there speaks in the singular only till he comes at the sixteenth chapter, where, and in 20, 21, 27, and 28, he uses the plural. He does not, in the book of Acts, speak of Paul's going into Arabia, not being acquainted with him at that time, and, consequently, not accompanying him, as he did afterwards; but Paul makes this out very plainly at Gal. 1: 17.

The order of time was not so particularly regarded by the first three Evangelists, as by John, and it is evident they studied not, nor deemed it material, how their details or recitals of occurrences so fresh in memory, were given; the same observation may be made respecting place. We sometimes find one Evangelist particularizing sayings or deeds of his Divine Master, which the rest entirely omit; some are prolix in detailing occurrences, or what was spoken or transacted, yet in comparing them with the relations of the others, they will be found, in some instances, deficient: however these variations do not, in the least, invalidate

the truth of divine revelation, when the subject matter is the same, and when they harmonize in the principal and most material facts; the same may be found in different authors of civil history*, when treating of the same subject.

What has been before observed of the Evangelists, fully demonstrates that their histories were not contrived by concert, or any compact or agreement of one with another, as impostors would have done, but each of them apart, without knowing what the other had done; which shews they only aimed at the truth, and which was necessary to make their testimonies several, and thus give them the greater authority.

By throwing the parallel texts of the gospels together, the compiler hopes to give a clearer view of the whole, several of them serving to illustrate each other.

^{*} THERE is not any history in the world so complete, as to omit nothing that other historians take notice of, unless one he taken out of the other, and accommodated to it. Josephus.

THE

FOUR GOSPELS,

OFFERATELY

TREATED OF.

MATTHEW.

It is said* "Matthew began to write his gospel about A. D. 41, but in what language is controverted: there was very early, a copy of it in Hebrew or Syriac: the Hebrew copies published by Munster and Tillet, are but modern translations from the latin or greek. It is certain a greek copy of this gospel existed in the apostolic age; and not long after, it was translated into latin. We cannot therefore acceed to the sentiments of the christian fathers, who will have its original to be hebrew. About A. D. 184, a greek copy of it was found in the East Indies, which is supposed, was carried thither by Bartholomeus. In 482 a greek copy was found at Cyprus, which was inscribed on hard wood, and supposed to have been most ancient."

^{*} Brown's bible dictionary.

AGAIN*, "after our Saviour's fascension into heaven, Matthew, for the first eight years at least, preached in different parts of Judea; but afterwards left the country of Palestine. Before his departure, he was intreated by the Jewish converts to write the history of the life and actions of Jesus, and leave it among them as a standing monument of what he had so often delivered to them in his sermons; this he complied with. At what time this gospel was wrote is uncertain; some will have it to have been written eight, some fifteen, and some thirty, years after Christ's ascension. It was originally written in hebrew, but soon after translated into greek by one of the disciples. After the greek translation was admitted, the hebrew copy was chiefly owned and used by the Nazaræi, a middle sect between the Jews and Christians: with the former they adhered to the rites and ceremonies of the Mosaic law, and with the latter they believed in Christ and embraced his religion; hence it his called the gospel according to the hebrews, and the gospel of the Nazarenes".

MARK.

CALMET and some others will have John Mark (Acts 12: 12 and 25) a different person from the Evangelist, but I can apprehend no force in their reasons; he is called Marcus at Col. 4: 10, Philem. 24, and 1 Pet. 5: 13, and at 11 Tim. 4: 11, Mark. In his gospel Mark begins with the preaching of John Baptist. He often, as it were, abridges Matthew; but adds several particulars that further illustrate the subject. He relates several miracles omitted

^{*} Fleetwood's life of Christ.

by Matthew, as the cure of the demoniac, of the deaf man of Decapolis. and a blind one of Bethsaida. In what Matthew has from Chap. 4: 12 to 14: 13, Mark does not generally follow his order, but that of Luke and John.

SOUTHWELL says "the Mark spoken of Aets 12: 12 was not Mark the Evangelist, but son to that woman called Mary, who often entertained the disciples: and at Acts 13: 5 he says the John here mentioned, is Mark, beforementioned in the book of the Acts, and was the Evangelist Mark. Acts 15: 37".

Josephus shews that Mark and Marcus are one and the same name.

WRIGHT, in his life of Christ, says "Mark is thought to be of Roman original, but nevertheless descended from Jewish Parents, and of the tribe of Levi.... Epiphanius expressly tells us, that he was one of those who, taking exception at our Lord's discourse of eating his flesh and drinking his blood, went back and walked no more with him. But there appears no manner of foundation for these opinions; nor for that of Nicephorus, who will have him to be the son of Peter's sister, Acts 23: 16; nay Pepias, bishop of Hieropolis, possitively affirms that he was neither a hearer nor follower of our Saviour. It is therefore most probable that he was converted by some of the apostles, perhaps by Peter, whom he constantly attended in his travels. . . . He accompanied Peter and preached the gospel in Italy and at Rome, where, at the request of the christians of those parts, he composed and wrote his gospel.... The Venetians pretend to have the original copy of Mark's gospel, written with his own hand; but this manuscript, if written by Mark, is now useless, the very letters being rendered illegible by length of time".

LUKE.

Brown, in his bible dictionary says "Luke or Lucas the Evangelist, was a native of Antioch in Syria, and a physician to his business. Whether he was a Jew or Gentile, or whether he was the same as Lucius, the kinsman of Paul, Rom. 16: 21, or whether he was converted by Paul at Antioch, or did at first meet him at Troas, we know not. His mention of himself as Paul's companion, begins at Troas; and after that, he often mentions himself as along with him, Acts 16: compare Col. 4: 14, Philem. 24, and 11 Tim. 4. 11".

"LUKE wrote the history of Christ's life, and the history of the Acts of the apostles.... In his history of the life of Christ, he relates a great many circumstances of his, and his harbinger, John Baptist's, birth and private life, which are not mentioned by Matthew and Mark who are generally, though uncertainly, thought to have written their gospels before him. He also records a variety of incidents and parables of Jesus's public life, omitted by them. Nor is his order alway the same with theirs the reason of which is, either that Jesus repeated or reacted similar things, on different occasions, or that the Holy Ghost, in these histories, doth not always intend to inform us of the order, but of the facts, that were really done. In his Acts of the apostles, Luke principally gives us the history of Paul, whom he so much attended. Nothing in the New Testament is purer greek than the language of Luke".

LUKE. KÜİ

FLEETWOOD says "Luke was born at Antioch, the metropolis of Syria. a city celebrated by the greatest writers of those times for the pleasantness of its situation, the fertility of its soil, the richness of its commerce, the wisdom of its senate, and the civility of its inhabitants. It was eminent for schools of learning. So that Luke, being born, as it were, in the lap of the muses, he could not well fail of acquiring an ingenious and liberal educa-But he was not contented with the learning of his own country; he travelled for improvement into Greece and Egypt, and became particularly skilled in physic. which he made his profession. Grotius is of opinion that Luke was carried to Rome, and lived there, a servant to some noble family, in quality of physician; but after obtaining his freedom he returned into his own country. He probably continued his profession till his death, it being so highly consistent with, and in many cases subservient to, the care of souls. He was also famous for skill in another art, namely painting. Luke was a Jewish proselyte; but at what time he became a christian is uncertain. . . . He became the inseparable companion of Paul in all his travels, and his fellow labourer in the work of the ministry. Paul calls, him the beloved physician, Col. 4: 14, and the brother whose praise is in the gospel, II Cor. 8: 18. . . . Luke wrote two books for the use of the church, his gospel and the book of the Acts of the apostles, both of which he dedicated to Theophilus. With regard to the Acts of the apostles, written by Luke, the work was no donbt performed at Rome about the time of Paul's residing there, with which he concludes his history.... As an historian, Luke was faithful in his relations; as a minister, careful and diligent for the good of souls; as a christian, devout and pious; and, to crown all

the rest, laid down his life in testimony of the doctrine he had both preached and published to the world".

WRIGHT* gives nearly the same account of Luke, but adds, "some suppose Luke to have studied the law (of Moses &c.) in one of the schools of Jerusalem, where he was converted by Chirst, and was one of the seventy dis-However it be, he became the inseparable companion of Paul in all his travels, and his constant fellowlabourer in the work of the ministry, and was sent by Paul to carry messuages to the churches which he had planted. Some tell us Luke left Paul at Rome, and travelled into Egypt and several parts of Lybia, where he preached the gospel, wrought miracles, and that he undertook the episcopal charge of the city of Thebais. Epiphanius tells us that Luke first preached in Dalmatia and Galatia, then in Italy and Macedonia. . . . His gospel and the Acts of the apostles are both dedicated to Theophilus, which some think to signify a lover of God, and a title common to all sincere christians: but others think it was a real person, because the title of most excellent is attributed to him, the usual title and form of address, in those times, to princes and great men. Probably he was some magistrate whom Luke had converted and baptized".

JOHN.

"Jount, in his old age wrote three epistles, one to the Jewish christians in general, another to a noted lady, and

In his life of Christ.

[†] Brown's bible dictionary.

a third to one Gaius. The scope is to inculcate brotherly love, holy conversation, self examination, and cautious shunning of false teachers, particularly such as denied the incarnation and the true Godhead of our Saviour. wrote an history of Jesus's life, containing a great many things omitted by the other evangelists, chiefly a number of excellent discourses. It is principally calculated to evince our Saviour's divinity. In the isle of Patmos*, he had various revelations and visions. Thence, from Jesus' mouth, he wrote seven epistles to the Asian churches; and in the book of revelations, under the visions of seals opened, trumpets sounded, and phials poured out, &c. he exhibits the whole state of the christian church to the end of the world. From the sublimity of his revelations, and his vindication of our Saviour's divinity, he came to be called John the Divine. It is said, that before his exile to Patmos, he preached the gospel to the Parthians and Indians; but it is more evident that he preached some time in the lesser Asia. When he was recalled from exile at Patmos, he returned to Ephesus, and preached the gospel there till he died, about 90 or 100 years old".

FLEETWOOD says "he is supposed to have been one of the followers of John the baptist, that other disciple mentioned at John 1: 35. He was by much the youngest of the twelve apostles. After the ascension, when the apostles made a division of the provinces among them that of Asia fell to the share of John, though he did not immediately enter upon his charge, but continued at Jerusalem till the death of the blessed virgin, (our Lord's mother) which might be about fifteen years after her son's ascension. After her death John retired into Asia, preach-

ing where the gospel had not been known, and confirming where it was already planted. Many churches were of his founding, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, and others*: but his chief place of residence was at Ephesus, where Paul had many years before founded a church, and constituted Timothy bishop. John, after spending several years at Ephesus, was accused to Domitian (who succeeded Titus in the Roman empire) who had begun a persecution against the christians, as an eminent assertor of atheism and impiety, and a public subverter of the religion of the empire (which arose from the faith in Christ) so that by his command the proconsul sent John bound to Rome, where he met with the treatment that might have been expected from so barbarous a prince, being thrown into a cauldron of boiling oil. But God restrained the heat as he did in the fiery furnace of old+, and delivered him from this seemingly unavoidable destruction. . . . But this miracle and protection from omnipotence did not convince the cruel emperor that the religion which John taught was from God, or abate his fury. He ordered John to be transported to an island in the Archipelago, called Patmos, where he continued several years instructing the poor inhabitants in the knowledge of the christian faith; and here, about the end of Domitian's reign, he wrote his book of Revelations. Upon the death of Domitian, and the succession of Narva, (Nerva), who repealed all the odious acts of his predecessor, and by public edicts recalled those whom the fury of Domitian had banished, John returned to Asia and fixed his seat at Ephesus; the rather the people of that city had lately martyred Timothy their bishop. Here, with the assistance of seven other bishops, John took upon himself

JOHN.

the government of the large diocese of Asia Minor, and disposed of the clergy in the best manner that the circumstances of those times would permit, spending his time in an indefatigable execution of his charge, travelling from east to west, to instruct the world in the principles of the holy religion he was sent to propagate. In this manner he continued to labour in the vineyard of his great master, until death put a period to all his toils, which happened in the beginning of Trajan's reign, in the ninety eighth year of his age, and, according to Eusebius, his remains were buried near Ephesus. John seems always to have led a single life, though some of the ancients tell us he was a married man. He was not polished with learning, but he was adorned with the fullness of divine grace. His humility was admirable, studiously concealing his own honour; for in his epistles he never styles himself either apostle or evangelist; the title of presbyter or elder is all he assumes. and probably in regard to his age as much as his office. In his gospel when he speaks of the disciple whom Jesus loved, he constantly conceals his own name. The greatest instance of his care for the souls of men, is in the writings he left to posterity; the first of which in time, though placed last in the sacred canon, is his Apocalypse, or book of Revelations, which he wrote during his banishment at Patmos. Next to it, in order of time, are his three epistles the first of which is catholic, calculated for all times and places, cautioning men against the poisonous principles of the gnostics. The apostle here, according to his usual modesty, conceals his name. It appears from St. Augustine, that this epistle was anciently inscribed to the Parthians, because, in all probability, John preached the gospel in Parthia. The other two epistles are directed to particular persons.... Before John undertook the task of writing the gospel, he caused a general fast to be kept by

xviii John.

all the Asiatic churches, to implore the blessing of heaven on so great and momentous an undertaking".

WRIGHT* adds to an account nearly the same as the preceding, that "John's revelation contains a prophetic of the church militant, and of the church triumphant; and hence he is in the strictest sense of the word a prophet. We are told by Eusebius and Jerom that John, having perused the other three gospels†, approved and confirmed them by his authority; but, observing at the same time, that these evangelists had omitted several of our Saviour's transactions, particularly those which were performed before the Baptist's imprisonment, he wrote his gospel to supply what was wanting in them; and because several heretics were at that time sprung up in the church who denied the divinity of Christ, he took care to guard against those heresies by preaching that our Redeemer was God from everlasting".

WRIGHT further adds that John, preaching in the other parts of the east, planted the christian faith in the kingdom of Bassora, in India.

MARSDEN TAYLOR, treating of the gospels, says that this evangelist died in the seventy seventh year after Christ's ascension, and was then thirty one years old.

* In his life of Christ.

† IT was said, page viii, that the Evangelists wrote not their histories by contrivance or in concert with each other; the first three only were meant.

OBSERVATIONS ON

THE COMPILER'S ARRANGEMENT.

THE quotations taken from Josephus are out of Whiston's translation. It will sometimes occur that a note will be introduced, the author of which is not positively known.

In the references to the different books of Scripture the compiler has written Eccle. for Ecclesiastes, and Eccles, for the Apocryphal book of Ecclesiasticus; and it is feared some of the notes, where two or more are introduced on the same subject will not appear in regular order, time however would not permit of their being recopied.

THE compiler does not take upon himself to assert that the notes taken from different authors are sound orthodoxy in every particular; and there are but few on the subject of predestination.



CONTENTS.

-8-

PART I.

LUKE'S Proem, - Zacharias receives the message from the Angel Gabriel that his wife shall bear him a son, who shall be called John, - Gabriel's annunciation to the virgin Mary, - Mary goes into the hill country, - enters into the house of Zacharias and salutes Elizabeth, - Elizabeth delivered of John, afterwards called the Baptist.

PART II.

THE birth of Christ, - his circumcision and presentation in the temple, - is carried by Joseph and Mary into Galilee, - the wise men from the east come to worship him, - is carried into Egypt to be out of the reach of Herod, - Herod slaughters the children in Bethlehem, expecting thereby to slay him, - Herod dies and the Parents of Jesus return with him to Nazareth.

PART III.

MATTHEW's genealogy of Christ from Adam, - Luke's genealogy shewing the progenitors from Christ to Adam, - Jesus, at the

age of twelve years, is taken by his parents up to a passover held at Jerusalem, - from thence to Nazareth.

PART IV.

JOHN, begins to preach and baptize in the country about Jordan, - He baptizes Jesus.

PART V.

JESUS, after his baptism, is tempted in the wilderness, - two disciples of John follow him and question him, - he goes into Galilee, and finds Philip whom he commands to follow him, - Philip tells Nathanael of Jesus, - Jesus goes to a marriage at Cana and turns water into wine, - goes to Capernaum and thence to Jerusalem, to the first passover after his Baptism, and casts the money changers out of the temple, and works miracles at Jerusalem, - tells Nicodemus men must be born again or cannot see the kingdom of God.

PART VI.

JESUS leaves Jerusalem and goes into Judea, where his disciples baptize men who tell John Baptist of it. - leaving Judea he reaches Sychar in Samaria and converses with a woman at Jacob's well, - goes to Samaria and preaches there, - thence into Galilee, - works a miracle on a Nobleman's son at Capernaum, without going there, - goes to Nazareth and preaches, - thence to Capernaum, - walks by the sea of Galilee, where he calls four fishermen to follow him, - enters a ship and preaches to the people on shore, - the miraculous draught of fishes, - On the following sabbath he goes into a Synagogue at Capernaum and teaches, also heals a man who had an unclean spirit, - leaves the synagogue and enters Simon Peter's house and cures his wife's mother of a fever, - healeth many, - goes into a desert place, - thence to Galilee where he

preaches; - goes up into a mountain (supposed Asamon) and preaches his sermon on the mount, - he descends into the plain and repeats a part of his discourse, - and heals a leper, enters Capernaum and heals the centurion's servant, - goes to Nain, - restores a dead man, - John sends two of his disciples to Jesus, - who works many miracles before them, - upbraids Chorazin, Bethsaida, and Capernaum, - goes to eat at the house of a Pharisee, where Mary Magdalen anoints his feet, - goes to Capernaum, preaches and heals a paralytic, - goes to the sea side and teaches, - sees Levi, - tells him to follow him, - whe, ther Matthew and Levi were one is not easy to define, - the second passover is now over, - On another sabbath Jesus goesthrough the cornfields and his disciples pluck the ears of corn, -Jesus enters a synagogue at Capernaum, teaches, and restores the withered hand, - orders his disciples that a ship should wait on him, - healeth many, - goes up into a mountain and ordains twelve apostles, - heals a blind and dumb man, - some Scribes and Pharisees require a sign, and he speaks of Jonas, and tells them the men of Nineveh and the queen of the south who came to hear the wisdom of Solomon should rise up in judgment against them, - his mother and brethren desire to speak with him, - goes into the ship he had ordered, and speaks to the people on shore the parable of the sower, - of the tares among the wheat, - of the grain of mustard seed, of the leaven hid in meal, - explains to his disciples that of the tares, and compares the kingdom of heaven, to treasure hid in a field, to a merchant seeking pearls, and to a net cast in the sea, and gathering all kind of fishes, - sailing with his disciples over a lake in Galilee, a tempest arises, he rebuketh the winds and the sea becomes calm, - lands in the country of the Gadarenes and relieves a man or two nien possessed of devils, they, by his permission, enter into a herd of swine which rush into the sea and are drowned, - passes the sea again and restores the dead daughter of Jairus, - heals a bloody issue of twelve years standing, - restores two blind men, - causeth a dumb man to speak, - goes about teaching and healing sickness

and disease among the people, - also casts seven devils out of Mary Magdalen, - goes to Nazareth, healeth some sick, and teaches, - sends forth the apostles to preach and work miracles, - Herod is perplexed at hearing of the miracles of Jesus and supposes John to have arisen from the dead, - Jesus goes up to Jerusalem to a feast of the Jews, - heals a man of an infirmity of thirty eight years standing on a sabbath, for which they seek to kill him.

PART VII.

THE Apostles return to Jesus, - he sails with them over the sea of Tiberias, - lands on a desert near Bethsaida, - the miracle of the five loaves and two fishes, - the third passover nigh at hand, - Jesus goes into a mountain and his disciples to the ship to go towards Capernaum, but the sea becomes troubled, and after rowing the ship twenty or thirty furlongs they see him walking on the sea, - they receive him into the ship, -Peter wants to meet him and begins to sink, - they come to Gennesaret; where many sick are made whole by touching him, - many who had eat of the loaves and fishes, pass over the lake and find him at Capernaum, where he speaks of himself being the true bread of life, - goes into Galilee, . Scribes and Pharisees come from Jerusalem and find fault with the disciples for not washing before they ate bread, goes to the borders of Tyre and Sidon, and heals a woman's daughter who had an unclean spirit, - leaves Tyre and Sidon and goes to the sea of Galilee, through the coasts of Decapolis, - heals the deaf man, - many are healed now about, he goes up into a mountain, - the miracle of the seven loaves and a few small fishes, - takes ship and goes into the coasts of Magdala, - the Pharisees require a sign, and he denies any but that of the prophet Jonas, - he departs to the other side of the lake, - his disciples having forgot to take bread, he bids them beware of the leaven of the Pharisees and Saddueees, - having got to Bethsaida, he heals a blind man, - goes

with his disciples, to some towns, or into the coasts of Cesarea Philippi, and by the way asks "Whom do men say th a I (the son of man) am?" - his transfiguration on a mountain where Moses and Elias appear in glory, and speak to him of his decease to be accomplished at Jerusslem, - next day he healeth a man's only son, after his disciples had attempted in vain, - of faith, - passes through Galilee to Capernaum where he pays tribute for himself and Peter, with a piece of money Peter had taken from the mouth of a fish, - his disciples contend who should be greatest, - John tells him of forbidding one to cast out devils, - he speaks of the offending members of the body, - propounds the parable of the stray sheep, - of forgiving the trespasses of a brother, enforced by the parable of the King's servant, - journeying to Jerusalem his disciples enter a village of the Samaritans to make ready for him, but they did not receive him. James and John request they may command fire from heaven to consume them as Elias did, - goes to another village, passing from which certain men offer to follow him, - he commands one to follow him, but he says first suffer me to bury my father, - Jesus ap. points seventy others whom he sends two and two to every place whither he would come, - a lawyer asketh what he shall do to inherit eternal life, - Jesus relates the case of a man falling among theives, and the compassion shewn him by a certain Samaritan, - enters Bethany and is received by Martha into her house, where he preaches, - he prayeth and is requested by one of his disciples to teach them also as John did his disciples, - he teacheth them, and inculcates the necessity of importunity in prayer, - is besought by a Pharisee to dine with him, and the Pharisee marvelleth that Jesus had not washed before dinner, - Jesus upbraideth him and other Pharisees for observing vain and useless traditions and with having killed the prophets, - he cautions the disciples against the leaven of the Pharisees which is hypocrisy, - Jesus is desired to interfere in the division of the inheritance of two brothers, and introduceth the parable of the rich man and

his barns, - teacheth his disciples to trust on providence for all things, and commands them to be prepared for death, watching like men who wait for their lord returning from the wedding, - tells them he came to send fire on the earth; not peace but rather division, and mentions his baptism, meaning his death on the cross, - speaks to the people of their ignorance, as to the time of his coming to be a light to the world, - of going with an adversary to a magistrate, to the judge, and being cast into prison, - some tell him of Pilate having mixed the blood of Galileans with their sacrifices, and he speaks the parable of the figtree not bearing fruit though dunged, dressed, and pruned, the three preceding years, - he teaching in a synagogue, cures a woman who had been eighteen years afflicted, and the ruler expresses his indignation that he should heal on the sabbath, - his answer to the ruler, journeying to Jerusalem, one saith unto him "Lord are there few that be saved"? his answer, - Jesus is now supposed to be at Jerusalem, - he is advised by certain of the Pharisees to depart thence, as Herod would kill him, - his answer, - of the feast of tabernacles, - the Pharisees and chief Priests send officers to take him - he goes to the mount of Olives, teaches next day in the temple, - the Scribes and Pharisees bring unto him a woman taken in adultery, - Jesus tells them he is the light of the world, - the Jews plead being Abraham's seed, and accuse him of being a Samaritan and of having a devil, - he tells them of Abraham's rejoicing to see his day, and says "before Abraham was, I am", - they take up stones to cast at him, - he leaves the temple and restores a man who had been blind from his birth, - speaks of the sheep fold, of being the shepherd, the door, and the good shepherd, and laying down his life for the sheep, - is again accused of having a devil and being mad, - at the feast of dedication, in winter, he walketh in Solomon's porch, - they take up stones. to stone him, - they seek to take him but he escapeth, and goes into Galilee.

PART VIII.

JESUS enters the house of a chief Pharisee to eat bread, - healeth the dropsy on the sabbath, - speaks the parable of the wedding and the guests chusing the chief room, - tells the master to call not his friends, brethren, kinsmen, nor rich neighbours, lest they ask him again and recompence be made; but to call the poor, maimed, lame, and blind, and he shall be blessed and recompensed at the resurrection of the just, - the parable of the supper to which many were bidden but did not go, - go ing hence he telleth the multitude who cannot be his disciples,for who would begin to build a tower without considering the cost, lest he should be unable to finish it and be mocked: or what king would make war upon another without counsel. tells them salt without savour is of no value, - speaks the parable of the lost sheep, and that there shall be more joy in heaven over one sinner that repenteth than over ninety nine just persons who need no repentance, - the parable of the two pieces of silver, - the parable of the prodigal son, the case of the rich man's steward who was accused of wasting his master's goods, - advises them to make to themselves friends of the mammon of unrighteousness, - no man can serve two masters, - is derided by the Pharisees, - speaks of the rich man and Lazarus, - the apostles ask an increase of faith, - his reply, - impresseth their obligation to his precepts, - departs into Judea, - heals many and teaches there, is asked by the Pharisees if it be lawful for a man to put away his wife? - his reply, - they bring young children to be touched by him, his disciples rebuke them, and he saith "suffer the little children to come unto me", - having gone forth, a man calleth him good master, and asketh him how he may inherit eternal life?- he replieth there is none good, and speaketh of the commandments, which the man says he has observed from his youth, - commands him to sell what he hath, give to the poor, and take up his cross and follow him, - the man having great possessions is sad at this, and Jesus tells his disciples it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven, - his disciples having left all to follow him ask concerning themselves, - his answer- the parable of the householder who goes to hire labourers into his vineyard, - passes through Samaria and Galilee, - entering a village he cleanseth ten lepers, - the Pharisees ask when the kingdom of God shall come, - his answer, - speaks of having come to take vengeance on the Jews, - parable (to enforce perseverance in prayer) of the judge wearied with the importunity of the widow, - parable of the Pharisee and the Publican praying in the temple, - goes to Bethany and raises Lazarus, the brother of Martha and Mary, - some that saw the miracle tell the Pharisees what he had done, - the chief Priests call a council to put him to death, and Caiaphas prophesies, - leaves Bethany and goes to Ephraim with his disciples, - the fourth passover is nigh at hand, - going up to Jerusalem, he taketh his disciples, - the mother of Zebedee's children requests her two sons may sit on the right and left of him in his kingdom, - he questions if they are able to drink of his cup, and be baptized with his baptism, - they answer they are able, - he further answereth, - having passed through the eastern Jericho (for there were two) and come nigh to the western city, he restores a blind man or two blind men to sight, - leaving the western city, he sees Zaccheus who had run before the press and climbed a tree to see him pass, and ordereth him to come down, - parable of the ten servants and ten pounds, - reaches Bethany six days before the passover is held at Jerusalem, - is anointed by Mary who with Martha and Lazarus provides him a supper, - the high Priests seek to put Lazarus to death. because his resurrection causes many to believe in Christ, each succeeding day, till that of the passover is pointed out in

the harmony, - on the fifth, having reached Bethphage, he sends two disciples for the ass and her colt, rides on the colt to Jerusalem and is hosanna'd, - having come near he weeps over the city and foretelleth its destruction, - he enters the temple, - certain Greeks desire to see him, of which he is told by Andrew and Philip, - his answer, - speaks of his soul being troubled, - a voice from heaven, which some say is thunder and some an Angel speaking, - he tells them it came not for him but for their sakes, - he hideth himself, but soon after returns and discourses to the people, - having looked on all things round, and evening being come, he returneth to Bethany with the twelve, - On the fourth, coming from Bethany he curseth the figtree and it presently withereth, - having come again to the temple he casts out the money changers, healeth the blind and the lame in the temple, - is hosanna'd by children, - returns to Bethany, - on the third the disciples observe the figtree withered as they pass, - he enforces the doctrine of faith, - having come again to the temple, the chief priests, scribes, and elders ask by what authority he acteth, - his answer, he observes that publicans and harlots shall go into the kingdom of heaven before them, - parable of the householder who planted a vineyard and let it to husbandmen, - asks them if they have not read of the stone rejected by the builders, and of it coming to be the head stone of the corner, - they seek to lay hands on him but fear the people who take him for a prophet, - parable of a certain king who made a marriage for his son, - the Pharisees try to entangle him in talk, - is asked whether it be lawful to pay tribute money to Cesar, . is questioned by the Saddacees, whose wife that woman shall be at the resurrection who marries seven brothers, having raised seed to none, - the Pharisees hearing he had silenced the Sadducees gather together, and one, a lawyer, asketh him which is the great commandment of the law, - he asketh them "What think ye of christ!, then bids his disciples beware of certain of the scribes, and denounces judgement against them, - calleth them blind guides

and hypocrites, - mentions men swearing by the temple, &c, and compares them to whited sepulchres, - tells them of their predecessors murdering the prophets and that they should fill up the measure of their fathers, - he sitteth over against the treasury and sees how the people cast money into it, - as he goeth out of the temple he observeth the buildings and foretells their destruction, - goes to the mount of olives and his disciples come to him privately and ask when shall these things be?,-cautions them against sin and commands them to watch and pray, parable of the wise and foolish virgins, - commands them again to watch for they know not the hour in which the son of man shall come, - parable of the unprofitable servant, - describes the manner of his coming at the day of judgment, - on the second the chief priests, scribes, and elders, assemble at the palace of Caiaphas, and consult how they may take him and kill him, but they fear to do it on the feast, lest the people murmur, - Satan enters Judas Iscariot, and he agreeth for money to betray his Lord, - then came the day of unleavened bread, being the day previous to the night when the feast of the passover was held - he sends Peter and John to prepare the passover, and when the hour of celebration was come he sits down with the disciples, - there is a strife among them which shall be counted the greatest - supper being ended he riseth and laving aside his garments girds himself with a towel, and washes the disciples' feet, - giveth Judas a sop, who goeth out immediately. commands the eleven to love one another, - Peter says he will lay his life down for Christ, who telleth him that before the cock crows he shall deny him thrice, - tells Peter he hath prayed for him, - mentions to the disciples their being sent to preach without purse, scrip, or shoes, and yet they lacked nothing, - excites them to courage, and comforts them ugainst the scene of his suffering, - promises the Holy Spirit after his ascension, - they having sung an hynn go unto the mount of Olives, - he speaks of being the true vine, - prayeth for himself, for them, and for those that should believe on him through them, . prayeth that they may behold his glory,

then sayeth they shall be offended because of him that night, for it is written that the shepherd shall be smitten and the sheep be scattered, but when I am arisen I will go before you into Galilee, - Peter sayeth though all be offended, yet will not I, again Jesus tells him he shall deny him thrice, - Peter answereth, though I die with thee yet will I not deny thee, . so say all the disciples, . cometh to Gethsemane and leaveth his disciples sitting while he prayeth at a distance, - takes with him Peter and the sons of Zebedee, - his agony, - is betrayed by Judas, - several lay hands on him and Peter cutteth off the ear of the high priest's servant, - he healeth it, - speaks to the high priests, captains and elders, . his disciples forsake him, - he is bound and led to Annas, - his first arraignment, -Peter and another follow him, - Annas sends him to Caiaphas. and his second arraignment, - Peter denieth him, - the cock croweth, - they seek false witness against him, - is adjured by the high priest to say whether he be Christ the son of God, his answer, - the priest rendeth his own clothes and accuseth him of blasphemy, - is adjudged guilty of death, - he is spit upon, buffetted, smitten, and derided, - morning heing come, the priests and elders take counsel against him, and deliver him bound to Pontius Pilate, - his third arraignment, - Judas returneth the money to the priests and elders, and hangeth himself, - they buy with it the potter's field to bury strangers in, - Jesus stands before the governor, who asks him, "Art thou the King of the Jews?", - of releasing people at the passover, and of Barabbas, - as Pilate sits in judgment, his wife sends and desires him to have nothing to do with Jesus, for she hath suffered in a dream because of him, - Pilate washes his hands and says he is innocent of the blood of Jesus, and the people answer "his blood be on us", - Pilate releases Barabbas, and after scourging Jesus delivers him to be crucified, he is arrayed in a gorgeous robe, crowned with thorns, and a reed is put in his hand, - he is mocked and smitten, - they take off the robe, put on his own clothes, and lead him away to be crucified, - Simon, a Cyrenian, is compelled to bear his

cross, - comes at Golgotha and is followed by many, - some women bewail him, - he telleth them to weep not for him but for themselves and children, for the days are coming when they shall say "blessed are the barren, &c.", and to the mountains "cover us, &c.", - two malefactors are led to be crucified with him, one on the right the other on the left, - the scripture of his being numbered with transgressors fulfilled, - he prayeth for their forgiveness, - the soldiers cast lots for his raiment, of his mother standing by the cross, - Pilate writes a title in hebrew, greek, and latin, - they that pass revile him, - the soldiers also and one of the malefactors mock him, - the other malefactor rebuketh him that mocks Jesus, and prayeth to be remembered by him in his kingdom, - Jesus telleth him "to day shalt thou be with me in Paradise", - he thirsts and they give him vinegar, - he yieldeth up the ghost, - darkness comes over the land and the vail of the temple is rent, - the centurion and they that were with him exclaim "truly this was the son of God", - many women were there, - some smite their breasts, - the Jews request that, as they must not remain on the cross on the sabbath, their legs may be broken and bodies taken away, - the soldiers break the legs of the malefactors, but seeing Jesus is dead they break not his, - one of the soldiers pierces his side and thereout comes blood and water, -Joseph asks the body from Pilate, - Nicodemus brings spices and they wrap up the body to bury, - they lay him in a new sepulchre, - the women follow and see him laid, - they return and prepare spices and ointments, - the chief priests and pharisees beseech Pilate to make fast the sepulchre till the third day, lest his disciples steal the body and say he is risen again, they make it safe, - at the dawn of the day after the sabbath an angel appears and tells Mary and others who come to the sepulchre, that he is risen, - the angel shews them the place where Jesus had laid, and tells them to go quickly to the disciples and tell them Jesus is arisen and goeth before them into Galilee, and that they shall see him there, - as they go to tell the disciples Jesus meets them, - they worship him, - he tells

them not to be afraid, but go tell his brethren to go into Galilee where they shall see him, the watch come into the city and tell the chief priests all that had been done, - they call a council and bribe the soldiers to say the disciples came and stole the body while they slept. - this report prevalent among the Jews, - of Peter and John coming to the sepulchre, - of the linen which wrapped the body, and the napkin which bound his head, - the graves are opened and several bodies of the saints arise and appear to many in the city, - Jesus appears to two of his disciples going into the country, who tell it to the others, - he appeareth also to Simon Peter, - in the evening, the disciples being assembled and having the doors shut for fear of the Jews, he appeareth in the midst, - they afterwards tell Thomas who was not with them, but he saith he will not believe &c., - after eight days, when Thomas is with them, he cometh again into the midst and speaketh to Thomas, - shews himself again at the sea of Tiberias, - the eleven go into a mountain he had appointed where they see him and worship him, - is with them again at Jerusalem and leads them as far as Bethany, - he blesseth them, and as he blesseth them is parted from them and is CARRIED UP INTO HEAVEN.





AN HARMONY

OF THE

Four Gospels,

&c.

PART I.

LUKE I: 1.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses^a, and ministers of the word;

a I John, 1: 1, 2.

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent^b Theophilus*,

b Acts. 1: 1.

^{*} Theophilus signifies a lover of God, Southwell: friend, Cru-den. Theophilus was probably the high priest mentioned by Jose-

- phus, Vol. 4. page 96 & 182. who has also mentioned others of the same name, who were not priests; one would suppose Luke never preached the Gospel as the bible dictionary says nothing of it, peither of his decease. St. Luke's day, is a festival in the christian church observed on the eighteenth of October. The references to Josephus will be found in Whiston's translation, published in the year 1777, in six volumes.
- 4 That thou mightest know the certainty of those thingsa, wherein thou hast been instructed.

· John, 20: 31.

5 THERE was in the days of Herod*, the king of Judea, a certain priest named Zacharias, of the course of bAbiat: and his wife was of the daughters of Aaron, and her name was Elisabeth!.

b r Chron, 24: 10.

* Josephus saith that he was called Herod the Great,- was by birth an Idumean or Edomite, and had been placed on the Jewish throne by the Roman senate. Southwell, at Mat. 2: 3.

+ The Levites and priests were divided into courses by King David, I Chron. 23 and 24: Abia was of the eighth course of priests,

and is also called Abijah.

- † Elisabeth signifies, God hath sworn, the oath of God, or the fulness of God. Cruden.
- 6 And they were both righteous before God. walking in all the commandments and ordinances of the Lord blameless.
- 7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years§.
 • Rom. 4: 18. Gal. 3: 6, Gen. 15: 16: 17: 18: 21: Heb. 11: 11.
- 6 The Israelites sprung from Abraham and Sarah, when their bodies were like a pit or a rock; Isa. 51: 1, 2. Cruden under pit. But Abraham had children afterwards by another wife; Gen. 25: 1.
- 8 And it came to pass, that while he executed the priest's office before God in the order of his course.

- 9 According to the custom of the priest's office, his lot was to burn incense* when he went into the temple of the Lord.
- * Each course in seven divisions served for the week, and each division was appointed by lot to its peculiar service. Illustration of the English harmony.—Incense was to be offered twice a day, both before sun rising and sun-setting; Josephus; Vol. 1. page 152 and Vol. 3. page 155. who also in another passage remarks that, the priests did twice a day, in the morning, and [also] about the ninth hour, offer their sacrifices on the altar.
- 10 And the whole multitude of the people were praying; without at the time of 'incense.

* Exod. 30: 7. Lev 16: 12, 17. Rev. 8: 3:

- + "They probably prayed for the coming of the Messiah", Psal. 141: 2. Southwell.
- 11 And there appeared unto him an angel of the Lord standing on the right side; of the latter of incense.

b Exod. 30: 1.

- † "This was looked upon as an omen of good, viz. the right side: from whence Bede gives this reason of the angel's appearing on the right side of the altar, because says he, the angel forefold the coming of the true priest, &c. which carries the greater probability with it in that we find in Mark, 16: 5. the angel or angels who appeared to the women, and told them of the resurrection of Christ, sat on the right side of the sepulchre, Ezek. 10: 3". Au arch-augel is one of the second order. Proctor's dict.
- 12 And when Zacharias saw him he was troubled, and fear fell upon him§.
- § Fear is described as one of the passions, to which the Greeks and Romans erected temples, when they offered up their supplications to be preserved from this passion in the day of battle, &c. Proctor's dict.
- 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name 'John.

14 And thou shalt have joy and gladness; and many shall rejoice *at his birth.

* Luke. 1: 58.

15 For he shall be great in the sight of the Lord and shall drink bneither wine nor strong drink*; and he shall be filled with the Holy Ghost, even from 'his mother's womb.

Numb. 6: 2, 3 Judg. 15: 4, to 8 Lam: 4: 7. Amos, 2: 11, 12.
 Jer. 1: 5 Gal. 1: 15, 16. Judg. 16: 17.

* Both of these were prohibited in the law to Nazarites; see Nazarite in Bible Dict. and in Cruden's Concordance.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of dEliast, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

d Mat. 11: 14.

† In Josephus Vol: 2. 244. we find Elijah instead of Elisha; Whiston supposes the copiers made the mistake; and through the mistakes of copiers we may suppose, that, in the Gospels, Elias has crept into the texts instead of Elijah, Mal. 4: 5. which, according to Cruden, signifies the strong Lord, &c.

18 And Zacharias said unto the Angel, Whereby shall I know this? for I am an old man and my wife well stricken^e in years.

º Gen. 17: 17.

19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee and to shew thee these glad tidings.

f Dan. 8: 16,-9: 21.

20 And, behold, thou shalt be dumb*, and not able to speak until the day† that these things shall be performed, abecause thou believest not my words, which shall be fulfilled in their season.

* Ezek. 3: 26.-24 27.

- * "He should from thenceforward to the birth of the child be dumb and deaf, as the original word signifies; because he had not hearkened to the angel's speech, he was struck deaf; and because he had gains and it he was made dumb. Some expositors will have this dumbness of Zacharias to be prefigurative. The priest, at the dismission of the people, when the service of the temple was finished, was to pronounce the blessing recorded, Num. 6: 24, to 27, which when Zacharias was about to do, he was struck dumb and could not perform it; signifying thereby, that the silencing of the Levibed priesthood was now at hand; that they must expect abother had of worship, and that he who was able to bless indeed, namely the Messias, was near at hand. Burkitt.
- † The day is distinguished into natural, civil, and artificial. The natural or solar day is the duration of four and twenty hours; the artificial day, is the time of the sun's continuance above the horizon; which is unequal according to the different times and seasons. The evening and the morning, were the first day, namely, natural, Gen. 1: 5. The civil day is that, the beginning and end whereof is determined by the common custom of any nation. The Hebrews began their civil and ecclesiastical day from one evening to another, Lev. 23: 32. The Babylonians reckoned their days from one sun-rising to another; the Italians from one sun set to another; some from noon to noon; and others from midnight to midnight. Cruden. see also the note to Mat. 12: 40.
- 21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.
- 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple for he beckoned unto them, and remained speechless.
- 23 And it came to pass, that bas soon as the days of his ministration were accomplished, he departed to his own house.

b 1 Chron. 24: 1.

[‡] The priests during the time of their administration, had their lodgings in buildings appertaining to the temple. Burkitt.

- 24 And after those days his wife Elisabeth conceived, and hid herself five months, saying
- 25 Thus hath the Lord dealt with me in the days wherein he looked on *me, to take away my reproach among men*.
- * Barrenness was accounted a reproach among women of the Jews, who every one hoped, or desired, to bring forth the Messiah. Ellwood.
- 26 And in the sixth month; the angel Gabriel; was sent from God unto a city of Galilee, named Nazareth.
- + Lady-day, in law the 25th of March, is called the annunciation of the Holy Virgin. Pilgrimage is a kind of religious discipline, which consists in taking a journey to some holy place to adore the relics of some deceased saint. Pilgrimages began to be made about the middle ages of the church; but they were most in vogue after the end of the eleventh century, when every one was for visiting places of devotion, not excepting kings and princes themselves; and even bishops made no difficulty of being absent from their churches on the same account. The places most visited were Jerusalem, Rome, Compostella, and Tours; but the greatest number now resort to Loretto, to visit the chamber of the blessed Virgin, in which she was born, and brought up her son Jesus, till he was twelve years of age. This chamber, it is pretended, was carried by angels into Dalmatia, about the year 1201, and afterwards in the same manner transported to Loretto, where a magnificent cathedral is built over it. In this chamber is the image of the blessed Virgin, almost covered with pearls and diamonds, and round the statue is a kind of rainbow formed of precious stones of various colours. Five hundred thousand pilgrims sometimes resort to this house in one year, to pay their devotions before this glorious image. Proctor's dict.
- ‡ Gabriel, (signifying the power of God) told Daniel (9: 25) of the coming of the Messiah, and here we find him dispatched on the same heavenly errand to the virgin Mary. Southwell.
- 27 To a virgin espoused to a man whose name was 'Joseph, of the house of David; and the virgin's name was Mary.

º Mat. 1: 18. -2: 5.

28 And the angel came in unto her, and said, Hail, thou that art bhighly favoured, the Lord

is with thee: blessed art thou among women.

b Dan. 9: 23, -10: 19.

- 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
- 30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God.
- 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus*.
- ^a Isa. 7: 14. Mat. 1: 21, to 25. Luke 2: 21. Jer. 31: 22. Dan. 2: 34, &c.
- * "Jesus was the proper name of the word made flesh", John 1: 1. and 14. "Christ signified his office, as Messiah, or anointed. Under the law kings, priests, and prophets were anointed".
- 32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father ^bDavid.
- b Psal, 132; 11. Isa., 9; 6-16; 5, 11 Sam, 7; 12, Psal, 39; 5. Mat, 21; 5.
 Mark 5; 7. Acts 2; 30, Rom. 1; 3 Rev. 3; 7.
- 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no 'end.
 - ° Psal, 45 6,-72: 7. Dan, 2: 44, Isa 9: 7. John 12: 34, Heb. 1: 8. Mic. 4: 7, Dan. 7: 14, 27,
- 34 Then said Mary unto the Angel; How shall this be, seeing I know not a man?.
- 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the ^dSon of God.

d John 1: 14.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this

is the sixth month with her who was called barren.

37 For with God anothing shall be impossible.

Gen 18: 13. Jer. 52: 17. Mat. 19: 26. Luke 18: 27.

- 38 And Mary said, Behold the hand-maid of the Lord, be it unto me according to thy word. And the angel departed from her.
- 39 And Mary arose in those days, and went into bthe hill country* with haste, into a city of Juda;

Josh. 21: 11.

- * Many expositors say she went to Hebron, at which place Elisabeth dwelt. Hebron lay in Issachar's lot, Josh. 19: 28, and was appointed a place of refuge, 20: 7. it was also a city given to the Levites, 21: 13. It was from Hebron or the plain of Mamre, that Abraham beheld Sodom and Gomorrah, &c, burning and smoking as a furnace; Gen. 13: 18.-18: 1.-19: 27. "Four cities were then destroyed and most writers believe that the place where these cities stood was swallowed up by an earthquake; and that now the dead sea occupies the spot," Bible dict. Admah and Zeboim, it appears from Scripture, were the two cities that were destroyed with Sodom and Gomorrah Gen. 14: 2. Deut. 29: 23. Isa. 1: 9 .- 13: 19. Jer. 23: 14.-49: 18.-50: 40. Hos. 11: 8. Amos 4: 11 Zeph. 2: 9. II Pet. 2: 6. Jude 7. Rev. 11: 8. Josephus calls the dead sea "the Lake Asphaltitis, and says the length of it is 580 furlongs, and its breadth 150;" for a further description of the dead sea, see pages 52 and 53 of the dissertations preceeding the 1st vol. of Josephus, and the note at vol. 6. page 78. Cruden's concordance at Salt; and the note at Mark 1: 5.
- 40 And entered into the house of Zacharias, and saluted Elisabeth.
- 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:
- 42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the *mother of my Lord should acome to me.

• Luke 2: 11.

- * "Elisabeth must have been actuated by a supernatural impulse in her mind, otherwise she would not have known that her cousin was to be the mother of the divine redeemer". Southwell.
- 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
- 45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.
- 46 And Mary said, My soul doth magnify the Lord,
- 47 And my spirit hath rejoiced in God my Saviour:
- + "She doth implicitly own and confess herself a sinner; for none need a saviour, but a sinner. (2) she doth not rejoice so much in her son, as in her Saviour. She might have been miserable, notwithstanding she bore him as her son, had she not believed in him as her Saviour." Burkitt. "Save signifies 1 to deliver, protect, defend, from temporal dangers, &c. 2 to deliver from the guilt, to free from the power and pollution of sin. Mat. 1: 21. For Jesus shall save his people from their sins. Thus only Christ saves his people; they are justified by the imputation of his righteousness; and by the operation of his Spirit they are sanctified; the power and dominion of sin is subdued and weakened, and at last sin is utterly destroyed." Cruden under Save. Bible dict. Mat. 10: 22. 11 Tim. 1: 9.
- 48 For he hath regarded the low estate of his bhand-maiden; for, behold, from henceforth all generations shall call me blessed.

b Psal. 86: 16.-116. 16.-138: 6.

- 49 For he that is mighty hath done to me great things; and Holy is his name:
- 50 And his mercy is on them that fear him, from generation to generation.

c Exod. 20: 6. Psal, 103: 17.

- 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their *hearts.
 - 1 Sam 2: 3. Psal 33: 10. Isa. 51: 9 -52: 10.- 1 Pet 5: 5
- 52 He hath put down the mighty from their seats, and bexalted them of low aggree.

в т Sam. 2: 7. Job. 5: 11. Psal. 113: 7.

- 53 He hath filled the hungry* with 'good things, and the rich he hath sent empty away †
- * "Earnest desire after Jesus and his righteousness, is called hunger. How it pains men till the blessings desired be obtained!" At Mat 5: 6. Jesus himself has said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Such as need on him never hunger nor thirst: finding enough in him, they never desire any thing else, as the chief portion of their soul, John 6: 35
- + David at Psal. 1'9: 96. says, "I have seen an end of all perfection, & c." Cruden at perfection, illustrates the words thus, "I have observed, by my experience, that the greatest and most perfect accomplishments and enjoyments in this world, the greatest giory and riches, power and wisdom, are too narrow and short lived to make men happy." The bible dictionary has enlarged the explicarron, and added to it "all is insufficient to satisfy an immortal soul, but God himself," "Rich signifies one that has great incomes, or plenty of worldly good things, I Tim. 6: 17, - One that aboundeth in spiritual good things, being furnished with the graces of God's spirit, James 2: 5. Rev. 2: 9. Such as in their own opinion are spiritually rich, when in reality they are not, Rev. 3: 17. Such as place their happiness and confidence in their outward prosperity. Mat. 19: 24. Luke 6: 24. Wise and worthy men, who are richly furnished with excellent endowments of the mind, Eccle. 10: 6". Cruden at Rich. and the bible diet. has nearly the same explication.
- 54 He hath holpen his servant Israel, din remembrance of his mercy;

d Jer. 31: 3, 20.

55 As he spake to our fathers, to Abraham, and to his seed for ever.

[·] John 8: 39.

- 56 And Mary abode with her about three months, and returned to her own house.
- 57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
- 58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.
- 59 And it came to pass, that on the eighth day athey came to circumcise the child; and they called him Zacharias, after the name of his father.

* Gen 17: 12 Lev. 12: 3.

- 60 And his mether answered, and said, Not so; but he shall be called John.
- 61 And they said unto her, There is none of thy kindred that is called by this name.
- 62 And they made signs to his father how he would have him called.
- 63 And he asked for a writing-table, and wrote, saying, His name is *John. And they marvelled all.
- * The name of John signifies Gracious. As he was to publish the glad tidings of the coming of the Messiah, no appellation could be more proper for him." Southwell. Isaac had a supernatural birth, and so had John the baptist.
- 64 And his mouth was opened immediately, and his tongue loosed; and he spake, and praised God.
- 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea.
 - 66 And all they that had heare them, laid

*them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

a Luke 2: 19.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied,* saying,

* It has never yet been determined by the most celebrated Commentators, when some of the prophets prophesied: We shall here attempt to shew, under what king's reign, those prophets lived; who have not mentioned the time when they delivered their predictions,

We shall first give a list of the kings and follow the line of the kings of Judah. Saul who was one of the tribe of Benjamin, was the first king of the Israelites, and reigned over all the twelve tribes.

David succeeded him, and reigned the greatest part of his time, over all the tribes: Solomon also reigned over the whole of them; but his son Rehoboam, reigned only over two of the tribes, those of Judah and Benjamin; both of which are often called the tribe of Judah only.

After Rehoboam reigned Abijah, or Abijam; then followed Asa; — Jehoshaphat; — Jehoram, or Joram; — Ahaziah; — Athaliah bis mother; — Joash, or Jehoash; — Amaziah; — Azariah, or Uzziah; — Jotham; — Ahaz; — and Hezekiah, in whose reign the ten tribes were carried away captives into Assyria. 11 Kings 17: 1.—18: 1. &c.

Then Manasseh; -- Amon; - Josiah; -- Jehoahaz; -- Jehoiakim; -- Jehoiachin; - Zedekiah, their last king, who with others of the Jews was carried captive to Babylon. The number is twenty-three, but one was a queen, see King in bible dict, which shews that the ten tribes had twenty kings. The prophets who have not mentioned, what time they delivered their predictions, are Joel, Obadiah, Jonah, Nahum, Habakuk, and Malachi. — Jonah prophesied in the reign of Amaziah, 11 Kings 14: 23, 25. — many readers have observed this.

To shew when Nahum prophesied, we will begin at Nah. 1: 1. Nahum here mentions Nineveh, and then at the second verse, begins to speak of God' power and the vengeance which he would take on his 'adversaries: after this verse his prophecy sometimes alludes to the people of Judea, and sometimes to Nineveh, &c, to the end of the chapter.—The fourth verse and also the fifth, relates to part of the land of Judea, by which we may gather, that a dearth was to come upon the land: and of which dearth we find no mention in the books of Kings, or Chronicles.—Something similar to a dearth, seems to be spoken of, at 11 King 21. 12 but

might mean the captivity under the reign of Manasseh only, Isa, 22: 17.—The former part of Manasseh's prayer, in the Apocrypha. is quite analogous to Na. i: 2, 7. The seventh verse very pointedly means Manasseh's father, Hezekiah; who had put his trust in the Lord; when Senachrib, king of Assyria, came against him with a great army, 11 Kings 18: 13.—The fourteenth verse wholly relates to the Molten Idol, and graven images which king Manasseh had made and set up in the temple at Jerusalem; and in the same verse Manasseh is threatened by the prophet for his vileness, to be sent to the grave. - The same seems to be alluded to towards the latter end of Manasseh's prayer, in the Apocrypha. — Lastly, the fifteenth verse, seems to have been delivered by the prophet to the people of Judea, after the former denunciations, to encourage them again; and further relates to Manasseh and his people returning from captivity. — Some commentators, think that the fifteenth verse has a referrence to gospel times; but keeping the solemn feasts there spoke of, must refer to, the cleansing of the temple from the Idol, which Manasseh (that monster of wickedness) had set up in the temple, and probably in the most holy place, where the Ark was kept, (11 Chron. 25: 3.) and to the cleansing it from the images, &c, which he had put in the temple likewise; and to the keeping of the selemn feasts therein, after it was cleansed; and after Manasseh and his people returned from captivity, 11 Chron. 33: 7, 15. 11 Kings 21: 4. Judith 4: 3. 11 Kings 23: 12, &c. Proctor and Castieau's dict. says, "The subject of Nahum's prophecy is the destruction of Nineveh. This prophecy was verified at the siege of Nineveh, by Astyages 662 years before the birth of Christ."

Habakkuk begins with complaining of the wickedness of Jehoiakim the king, the great men and the Priests; which exactly agrees with Jeremiah's account of them. At verse 5 he speaks of the Chaldeans coming against Judea, &c. At verse 11 he speaks of their leaving the country of Judea again, which also exactly accords with the occurrences of Jehoiakim's reign. From verse 12 to the last the prophet seems to have intermixed Jehoiakim's injustice and wickedness, with the denunciations made against the King of Babylon. At chapter 2: 1 to 4, Habakkuk shews that his prophecy would surely come to pass; but the 4th verse may mean either Jehoiakim, or the king of Babylon. At verse 5 the prophet begins to foretell the destruction that should afterwards come upon the Babylonians; and the remaining part of the chapter chiefly relates to them. At chap. 3: 17, 18, he alludes to the dearth that happened in the fifth year of Jehojakim's reign, Jer. 12: 13.-14: 1.-36: 9. Habakkuk must have dwelt in Judea, after the temple and Jerusalem were destroyed by the Babylonians; see Bell. 33, &c, This is the opinion of Cruden, in his concordance, speaking of Habakkuk's dwelling in Judea after the two tribes' captivity. - Proctor and Costicau's dict. we refer the reader to, of his fleeing into Arabia, and returning

into Judea, after the Chaldeans had taken Jerusalem, &c: and of his carrying Daniel's dinner to Babylon. Bell, verse 31 to 40.

To shew when Joel prophesied, we will begin at Joel, 3: 2. He here speaks of the ten tribes having before been carried into captivity; and of some parts of the country which they occupied being possessed by other people, which shews he prophesied after their dispersion. At chap. 1: 4, he speaks of the dearth, which happened in the fifth year of Jehoiakim's reign: And at verse 6 of the Babylonian Army having come into Judea. At verse 8 he again speaks of the dearth, and continues so to do to the end of the chapter. Chap. 2: 1, &c. may mean the enemy coming up to Jerusalem: (for they before were only come into the land) at which time Jechoniah was probably carried away to Babylon along with many others, see Jer. 24: 1. Dan. 1: 1, 2. At Joel 2: 12, he exhorts the people of Jerusalem and Judea again, to fast, to avert the enemy coming to Jerusalem; and to prevent the threatened dearth. 2: 20, seems to signify the return of the Chaldean army; but whether the first or second time of their leaving the land, during Jehoi-2: 21, seems to allude to akim's reign, it cannot be ascertained the sixth year of Jehoiakim's reign, when the fast was over: which had been held in the former year of the dearth; and the prophecy seems to indicate, that great plenty succeeded it continues his account thereof to part of verse 26, in the latter part of which verse he has said, "and my people shall never be ashamed;" meaning that God had said so of them, and which falls to be connected with the remaining part of the chapter and the chapter following; which predictions, relate to the return of the two tribes from Babylon, in part: and that of all the tribes in the latter days.

To shew when Obadiah prophesied, there needs no comment; for at the eleventh, twelfth, and following verses, it is evident that it was after the taking of Jerusalem in Zedekiah's reign by the Babylonians: and before the desolation that befell the Edomites or Idumeans: which according to Josephus, was about four or five years after Jerusalem and the temple were destroyed. see Ezek. 25: 8, 12, &c. -32: 29.-35.-30: 5, 7. Psalm 89:-137: 7. Jer. 9: 25, 26.-25: 15, 21.-27: 1, &c.-49: 7 to 23. Lam. 4: 21 22. Isa. 34. Amos 1. Obad. 1 to the end. Joel 3: 19. Mal. 1: 1 to 5. sal. 75; 8. Isa. 51: 17. Ezek. 23: 31, 32, 33. Hab. 2: 16, Zech. 12.

To shew when Malachi prophested, will very easily be done, for it is evident to every reader of his prophecy, that it was after the return of the two tribes from Babylon. It appears that when Nehemiah was the Tirshatha (see Neh. 1: 1.-8: 9-10: 1.) he delivered his predictions at Jerusalem. He is thought by some commentators to have been the Ezra who is mentioned so often in this book, and in that of Ezra; and who was both priest and scribe, see

Ezra 7: 1, &c. Neh. 8: 9. It is proveable from the said history of Nehemiah, and Malachi's prophecy, that he prophesied under the government of Nehemiah; and there are passages in the history of Ezra which confirm the same. Mal 2: 2 and 3: 11. shew us that the corn growing in Judea and various fruits, were destroyed by catterpillars, or by a drought, which caused a dearth. The men of Judah and Benjamin's tribes, had some of them taken wives, which were of the people of the neighbouring nations, contraty to the law given by Moses: and the wrath of God, by sending a drought, came upon them for it. see Ezra 9: 13, &c .- 10; ?, 14, &c .- see also Neh. 5: 3. concerning the dearth. Mal. 2: 11, &c, relates to the putting away of their wives so taken; see the ninth and tenth chapters of Ezra; also the 1st, Esd. 8: 68, &c.-9: 1, &c. - The Jews had also offered in sacrifice; blind and lame animals, contrary also to Moses's law, and which appears to have been another cause of the dearth before spoken of, see Hag. 1. 2. Mal. 1: 6, &c 3: 8, &c. (Let it be remarked that the fourteenth verse relates to some of the fasts, which they kept, whilst they dwelt at Babylon; of which fasts, see Zech. 7: 3...) They fasted it appears, for their offences in taking strange wives and in offering blemished offerings, see Neh. 9: 1, &c. And they reformed from their miscarriages in both respects, as it further appears, at Neh. 10: 29, &c.-12: 44, &c.-13: 4, 9, 23, &c.

See prophet, in Cruden's concordance. Proctor's dict. says, "Malachi prophe ied about 300 years before the birth of Christ."

68 Blessed be the Lord God of Israel: for he hath "visited and redeemed" his people,

2 Luke 7: 16.

* "Redeem signifies to buy again something that had been sold. by paying back the price, &c .- To deliver and bring out of bondage. &c. to deliver or emancipate sinners from the tyranny of Satan. from sin, death, and hell, by the purchase of Christ's blood, and the power of his grace: Thus is Christ both the Ransomer and Ransom. 1 T.m. 2: 6. Tit. 2: 14. Redemption sometimes signifies deliverance both from the guilt and power of sin, by forgiveness and sanctification, Eph. 1: 7. Sometimes it is taken for the whole work of a sinner's salvation, comprehending all things that belong to it, Heb. 9: 13, 14 .- Our whole redemption, from the first act to the last, both for merit and efficacy, is wholly from Christ. Lastly. the last act of our salvation is the resurrection of our bodies, and the sentence of the last judgment, after which the saints shall be glorified as the sons of God by adoption, their souls and bodies being remited: in this sense redemption is taken, Luke 21: 28. Rom. 8: 23." Cruden under Redeem.

- 69 And hath raised up an *horn* of salvation† for us in the house of his servant David;
- Psalm 89: 15, 16 24. 92; 10. 132; 17.-148; 14, 1 Sam 2; 1, 10. Dam.
 7. Acts 3; 18 to 26. Rom. 1; 2
- * "The character given of Christ here; he is an horn of salvation, that is, a royal and glorious, a strong and powerful Saviour to his church and people. The horn, in scripture, signifies glory and dignity, strength and power; the strength of the beast lies in its horn: now Christ being styled an horn of salvation, intimates that he himself is a royal and princely Saviour, and that the salvation which he brings, is great and plentiful, glorious and powerful. Burkitt.
- † Salvation is taken for the remission of sins, true faith, repentance, obedience, and other saving graces of the Spirit, which are the way to salvation, Luke 19: 9. Taken for eternal happiness, which is the object of our hopes and desires, Luke 1: 77.—Taken sometimes for the author of salvation. Godly sorrow worketh repentance unto salvation, 11 Cor. 7: 10.—And the Gospel is called The gospel of salvation, Eph. 1: 13. because it brings the good news that salvation is to be had; it offers it to lost sinners; it shews the way to attain it; it also fits for salvation, and at last brings to it." Cruden.
- 70 As he spake by the mouth of his bholy prophets, which have been since the world began;
- ^b Isa 40: 9. Jer. 23: 6.-30: 10. Ezek 34: 23.-37: 24. H₀₈, 3: 5. Acts 3: 21. Rom. 1: 2.-11 Tim. 3: 16. Heb. 1: 1.-1 Pet. 1: 10 -11 Pet 1: 21.
- 71 That we should be saved from our enemies, and from the hand of all that hate us;
- ‡ This passage may probably have a two-fold meaning, 1 to be saved from spiritual enemies and the prevalence of depraved nature, &c. 2 It may allude to the Romans, to whom the Jews were then in subjection, and from whose yoke they hoped for deliverance, and to have the kingdom restored to them, Acts 1: 6.
- 72 To perform the mercy promised to our fathers, and to remember his holy covenant,
- Psal. 98: 1, 4-89: 3, 28, 34 Isa 42: 6-49: 8-51: 5-55: 3.-59: 20. 60: 1-61: 8-62: 11: Acts 13: 34.-3: 25. 11 Sam 23: 5 Jer 31 13: -32: 40 Ezek 11: 19.-18: 31-36 25-16: 60 Mal 3: 1 Rom. 9: 4.-11: 27. 71 Cor. 5: 3. Gal. 3: 15. Eph. 2: 12. Heb. 8: 10.-9: 1-10: 16.-12: 24.-13: 20: Acts 3: 25.

73 The oath which he sware to our father Abraham,

· Gen. 22: 15, to 19. - 12: 5. - 17: 4. Heb. 6: 13, 17.

74 That he would grant unto us, that we, being delivered out of the hand of our benemies, might serve him without fear,

• Isa. 35: 4. - 42: 6. Heb. 9: 14. Tit. 2: 12. 11 Pet. 1: 4. Col. 1: 13.

- 75 In holiness and righteousness* before him, all the days of our life.
- * Southwell says at Psal. 7: 8. "It means that righteousness which is consistent with the state of fallen nature".
- 76 And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord 'to prepare his ways;

· Mat. 3: 1. - 11: 10. Mark 1: 2. Luke 1: 17. - 3: 3. John 1: 6. Isa. 40: 3. Mal. 3: 1. - 4: 5.

77 To give knowledge† of salvation unto his people, dby the remission of their sins,

d Mark 1: 4. Dan. 9: 24. Mat. 26: 28. Luke 24: 47. Acts 2: 38.-5: 51. 10: 45. Rom. 3: 25. Heb. 2: 17.-9: 22,28.-10: 12, 18. 1 Pet. 3: 18. 1 John 2: 2.

- + "Knowledge of salvation, signifies the knowledge of happiness eternal." Cruden.
- 78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

• Mal. 4: 2. Isa. 4: 2. - 40: 9. Jer. 23: 5. - 55: 15. Dan. 9: 24. Zech. 3: 8. • 6: 12 Job 38: 12. Acts 13: 22.

79 To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

f 17 Sam, 22: 29. Psal. 18: 28. -74: 20 82: 5-85: 8. -112: 4 Job 5: 14, 18: 6. -87: 19. Prov. 2: 13.-4; 19. -7: 9. Eccle. 2: 13. 5: 17. -6; 4 Isa. 9: 2. 49. 9. -50: 10. -58: 10. -29: 18. -42: 16. -60: 1. Jer. 15: 16. Mat. 4: 16. -6: 28. Luke 3. 34. John 1: 5. -3: 19. -8: 12. -12: 35. Acts 26: 18. Rom 1: 21. 2: 19. -13: 12. -1 Cor. 4: 5. - 11 Cor. 4: 6. 6: 14. Eph 4: 18. -5: 11. -6: 12. Col. 1: 12. -1 Thes. 5: 4. -1 Pet. 2: 9. -11 Pct. 1: 19. -1 John 1: 5. -2: 8, to 13.

80 And the Child grew, and waxed strong in spirit, and was in the deserts^a, *till the day of his shewing unto Israel.

* Luke 2: 40. Mat. 3: 1, 2. Mark 1: 2. John 1: 6.

* Some say this John was the first Hermit. There were Essences which might be so called. Josephus. vol. 3. pages 97 and 288. vol. 4. page 70, and vol. 5. page 160, &c. The Bible Dictionary also speaks of a sect called Karaites, which Josephus, or Whiston in his comments, also speaks of, though they are not referred to in the Index.



AN HARMONY

OF THE

Four Gospels,

Sc.

PART II.

MATTHEW I: 18.

Now, the birth of Jesus Christ was on this wise: When as his mother Mary was espoused* to Joseph, before they came together, she was found with child of the Holy Ghost.

* "Espousing or betrothing was a promise of marriage made by two persons each to the other, at such a distance of time afterwards. This was done either by a formal writing or contract in presence of witnesses, or without writing, by the man's giving a piece of silver to the bride before witnesses, and saying to her, Receive this piece of silver as a pledge that at such a time you shall become my spouse. After the marriage was thus contracted, the young people had the liberty of seeing each other, which was not allowed them before. Mary was espoused to Joseph before they came together. God would have his son to be born of a betrothed virgin, 1. that he might not be under the reproach of illegitimacy; 2. that his mother might not be subjected to the punishment of the judicial law; 3. that by the genealogy of Joseph, of whose kindred Mary was,

her pedigree might also be shewed; 4. that Christ might have a guardian in his infancy." Cruden under Espoused. see, Marriage in Bible dict.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away *privily.

• Deut. 24: 1. Deut. 22: 13, to 22.

"He was unwilling to give a bill of divorce into her hand before two witnesses." Just man, in this verse, should have been rendered "Gentle, or merciful, or humane, according to St. Chrysostom". Burkutt. "From the time the marriage contract was sealed, the women among the Jews were considered as the wives of their intended husbands, although the marriage had not been consummated. There were six months between the contract of the marriage and the actual consummation, and if during the time, the bride became pregnant, she was, by the law, to be stoned to death; but if the bridegroom did not insist on such a rigorous punishment, he had it in his power to disclaim all connections with her, and, from that time, she was looked on as no better than a common prostitute; and abandoned to all the hardships of hife". Southwell. See note to John 8: 5.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, tear not to take unto thee Mary thy wite^b; for that which is conceived in her is of the Holy Ghost.

b Luke 1; 35.

21 And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins.

· Mat, 1; 25. Luke 2; 21.

John 8: 32 to 37. Acts 4: 12. - 10: 43. - 1 John 3; 3 to 11. 1 Tim. 2: 5, 6.

† "He is called Jesus, because, by his righteousness, power, and Spirit, he is quatified to save to the uttermost, them that come unto God through him, and appointed of God for that end, and freely given in the ofter of the gospel, Isa. 61: 1 to 4. He is the

eternal son of God, equal with his adored Father, in every unbounded perfection. No man that doubts of his being the only true and most high God, can, in consistency with common sense, allow himself to be a curistian. If Jesus be not the supreme God, he was a setter up of idolatry, encouraging men to worship himself". Bible dict. under Christ. Cruden, at Jesus, explains thus, "The holy name Jesus; Saviour, The eternal son of God. The word Jesus is taken for his doctrine, Acts 8: 35. and for Joshua, who was a type of Jesus, Heb. 4: 8".

22 (Now all this was done, that it might be fulfilled* which was spoken of the Lord* by the prophet, saying,

* "A famous version of the old Testament, called Septuagint, translated by seventy two Jewish Interpreters, in obedience to an order of Ptolemy Philadelphus, was in use at the time of our blessed Saviour, and is that out of which all the citations in the New Testament, from the original greek of the Old, are taken. It was the ordinary and canonical translation made use of by the Christian church in the earliest ages; and it still subsists in the churches both of the East and West. The history of this version is expressly written by Aristeas, an officer of the guards to Ptolemy Philadelphus."

"Philo tells us, that the Jews of Egypt were so transported upon the making this translation of the Scriptures into Greek, that they kept an annual feast in memory of it; at which time they went into the isle of Pharos, and performed their devotions, out of respect to a place, which had been sanctified by the presence of the seventy interpreters. On the contrary, the Jews of Palestine conceived so much contempt and abhorrence for this version, that they fasted on the eighth day of Thebet, to shew how much they disapproved the liberty that had been taken in translating the law into a foreign and impure language. We shall subjoin M. Rollin's reflection on this translation of the bible into Greek. "This version. which made the scriptures intelligible to an infinite number of people, was one of the most considerable fruits of the Grecian conquests: and it appears plainly to have been a part of the principal design, which God had in delivering all the East into the hands of the Greeks, and supporting them therein, notwithstanding the divisions, jealousies, battles, and the frequent revolutions that happened among them. God by this means prepared an easy way for the preaching of the gospel, which was near at hand, and more readily united so many nations, different both in language and manners, in one society, in the same worship, and in the same doctrine, by one language, the most elegant, copious, and correct, that was

in the world, and which became common to all the countries conquered by Alexander." Proctor's dict.

- 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name EMMANUEL²; which, being interpreted, is, God with us.)
- ^a Isa, 7; 14.-8; 8, -9; 6, -40; 3 -54; 5. Psal, 45; 6, Dan, 7; 22. John 1; 1, 20; 28, Acts 20; 28, Rom, 9; 5, -1 Tim, 3; 16, Tit, 2; 13 Heb. 1; 8, -1 John 2; 14.-5; 7. The Trinity, 5; 20, Rev. 2; 8-1; 8, 11, -21; 6, -22; 13 See note at John 1; 1, 2, 3,
- 24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:
- 25 And knew her not* till she had brought forth her first-born son; and he called his name JESUS^b.
- b Luke 2: 21. Psal. 85; 9, to 14. Bar. 3; 37. Isa. 40; 9. Mal. 4; 2. Rom. 9: 5.
- * "The prophecies point out that Jesus should be born of a virgin, but we are nowhere told that she should have no children afterwards; and why should not he, who was to bring salvation to a sinful world, suffer one of the human species to lay in that words where he had formerly been?" Southwell. "It is universally believed, though not possitively asserted in scripture, that the Virgin had no other child but our Saviour. That child which first opened the womb, is usually in scripture called the first-born, though there was no other born after. Thus, Josh. 17: 1. Machir is called the first-born of Manasseh, though he had no more children". Burkitt. First-born, sometimes in scripture, signifies the most excellent, most favoured, beloved, &c. most illustrious, as in Rev. 1: 5.

LUKE II: 1.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus†, that all the world should be taxed.

Acts 5: 37.

+ Cruden at Cæsar, says "It signifies cut out of his mother's womb, or a head of hair which he is said to be born with". At

Augustus he says, "It means royal, majestic, augmented, &c." "Augustus Cæsar, the second Emperor of Rome, succeeded his uncie Julius, A. M. 3965. After being partner with Mark Authony, he defeated him at the battle of Actium, A. M. 3975, and assumed the sole sovereignty". (Proctor's dict. at Antonius Marcus says "The Battle happened 31 years before the Christian ara.") "No sooner had he established universal peace and order in his vast empire, than he appointed all his subjects, and the value of their property, to be enrolled in the public records, that he might perfectly know what subjects he had fit for war or otherwise; and what tax might be reasonably imposed. He made three such enrolments: the second was begun about seven years before our Saviour's birth, and was not then finished, but was the occasion of his mother and supposed father's journey to Bethlehem, at the very instant of his nativity, Luke 2. 1-6; although no tax was drawn till sundry years after. This emperor's mild government made happy a great part of the known world. At last after declaring Tiberius his successor, and tendering him a number of excellent instructions, he caused himself to be dressed as a stage-player, and then asked his friends, if he had acted his part well. He no sooner heard that he had, than he expired in the arms of Livia his beloved wife, in the seventy-fifth year of his age, fifty-sixth of his reign, and fifteenth after our Saviour's birth". Bible dict. Josephus, vol 4, page 74 observes that this emperor reigned 57 years 6 months and 2 days. "Cæsar, in Roman antiquity, a title borne by all the emperors, from Julius Cæsar to the destruction of the empire. This title took its rise from the surname of the first emperor, C. Julius Cæsar, which by a decree of the senate all the succeeding emperors were to bear. Under his successor, the appellation of Augustus being appropriated to the emperors, in compliment to that prince, the title of Cæsar was given to the second person in the empire, though still continued to be given to the first; and hence the difference betwixt Casar used simply, and Cæsar with the addition of Imperator Augustus". Proctor's dict. See note at John 11: 48, and Tax in Bible dict. Proctor's dict. at Cleopatra says, "Cleopatra queen of Egypt, was the daughter of Ptolemy Auletes. Mark Anthony marching against the Parthians, in the fortieth year before the Christian æra, ordered Cleopatra to meet him in Cilicia, to answer the accusations formed against her in relation to her having given succours to Brutus. That princess, who was not only a great beauty, but also artful, resolved to inspire Anthony with a passion for her. He became so distractedly in love, that he married her, notwithstanding his former marriage to Octavia, the sister of Augustus. After Authony's defeat and death, Cleopatra, unable to captivate the affections of Augustus, and fearing she should be carried to Rome to adorn his triumph, caused herself to be stung by an asp, and died of the wound,

in the thirty-ninth year of her age. Augustus ordered her a magnificent funeral, and her body, as she desired, was baried in the same tomb with that of Authony. She reigned 22 years. In her death ended the reign of the family of the Ptolemies in Egypt. She had obtained the love of Julius Clesar, by whom she had a son. The family of the Ptolemies had subsisted from the death of Alexander, 294 years; for after this, Egypt was reduced to a Roman province, and so remained for 670 years, till it was taken from the Romans by the Saracens".

- 2 (And this taxing was first made when Cyrenus was governor of Syria.)
- 3 And all went to be taxed, every one into his own city.
- 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city* of Davida which is called Bethlehem, (because he was of the house and lineage of David:)
 - . Mic. 5: 2. Mat 2: 5, 6. John 7: 42.
- b Gen. 35: 16, 19. 48: 7. Josh 19: 15. Judg. 17: 7. . 19: 1, 18. Ruth 1: 19. 4: 11. 1 Sam. 16: 4 Psal. 132: 6. Mic. 5: 2 Mat 2: 1, 5, 6.
- * "There was another place called the city of David, which became a burial place for the kings of the tribe of Judah, Judg. 19: 10. - 11 Sam. 5: 6 to 10. -- 1 Chron. 11: 4 to 8. -- 15: 1, 29. -- 11 Chron. 5: 2. Of its being a burial place, see II Chron. 21: 20. --24: 16, 25. -- 27: 9. For more instances see Cruden, under City of David. The first mentioned city of David, was the place of his birth, I Sam. 16: 1. "Bethlehem a city of Judah, about six miles south of Jerusalem, and situated on a declivity of a hill. It is also called Ephratah and Ephrath, and its inhabitants Ephrathnes, from its founder, Ruth 4: 11. Psal. 132: 6. Mic. 5: 2. Gen. 35: 16, 19. -- 48: 7. -- 1 Sam. 17: 12. It was never considerable for wealth or extent, but for giving birth to Elimelech, Boaz, David, and chiefly to Jesus. Micah the prophet no way contradicts Matthew the evangelist, with respect to its greatness. It might be little, and yet not the least, Bethlehem is much visited by pilgrims. Here the inhabitants shew you the stable where Christ was born; the manger which he had for his cradle; the grotto where he and his mother lay hid from the rage of Herod, before they departed into Egypt. About half a mile to the eastward, you are shown the fields where the angels appeared to the shepherds Luke 2: 1 to 12. Mat. 2: 1." There was another Bethlehem, a city of the Zebulunites, Josh. 19: 15. Bible dict.

- 5 To be taxed with Mary his espoused wife, being great with child.
- 6 And so it was, that, while they were there, the days were accomplished that she should be delivered*.

• Isa. 55: 1. - 56: 1.

- "The Greek fathers generally agree that the place of Christ's birth was a cavern. Justin and Eusebius place it out of the city, but in the neighbourhood; and Jerom says, it was at the extremity of the city, towards the south. It was commonly believed, that the virgin brought forth Jesus the night after her arrival at Bethlehem, or on the 25th of December. The fathers inform us that Mary brought forth Jesus without pain, and without the assistance of any midwife; because she had conceived him without concupiscence; and that neither she nor the fruit she brought forth, had any share in the curse pronounced against Adam and Eve". Fleetwood's life of Christ.
- 7 And she brought forth her birst born son; and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.
- b Psal. 61; 6 -72; 85; 85; Isa 4; 2 9; 6, 7, -11; 1, 10, -12; 1 42; 1, 6 -49; 1, to 9 -55; 4. Mat. 1; 25. John 3; 16. Acts 13; 22. Rom. 1; 3. -25; 12 Gal. 4; 4. Phil. 2; 7; 1 John 4; 9, 14, 19.
- † "The angel Gabriel informed Daniel, that about the end of seventy weeks, or 490 years from Artaverves' edict to rebuild Jerusalem, the Messiah would appear; and by his death make atonement for sin, and fulfit a multitude of ancient prophecies; and that soon after the Jewish nation should be punished with lasting desolation and misery". Dan. 9: 23. Bible dict. "Ignorance of chronology and pride of antiquity, made the Egyptians, Chaldeans, Chinese, Indians, and others, to run up the creation of the world, or even the rise of their own nation, to the distance of a ridiculous number of years. But the learned now generally acquiesce in, or near to, the chronology of Bishop Usher, according to which, the creation took place 4004 years before our common account of the birth of our Saviour; but it is suspected that common reckoning begins two or three years too late. Dr. Caverhill will have our Saviour born A. D. 6". Bible dict. under Year. "Oppositions of science, falsely so called, 1 Tim. 6: 20 are the erroneous principles of the Heathen philosophy, as that a virgin could not possibly conceive a son; or the dead be raised; or the vain no-

tions whereby the Gnostics, under pretence of great knowledge, opposed the simplicity of the gospel". Bible dict. under Oppose. Southwell observes that Daniel's weeks, at 9: 24. &c., are to be computed from Ezra 8: 20, 27. which see. Of the birth of Christ see Josephus vol. 1. dissertation, page 32; he speaks of him at vol. 4. page 79 and elsewhere. Cruden, at Sell, comments thus, "Esaw sold his birthright, Gen. 25: 33. and is therefore called a profune person, Heb. 12: 16. for slighting that to which so many glorious privileges belonged: the Birthright was a special type of Christ, who was to be a first born; and of the Church, called God's first born, Exod. 4: 22. and of the great privileges of the church; particularly adoption, and eternal life, Heb. 12: 23." Some say Jesus was born on the 25th of December, A. M. 4004.

- 8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
- 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.
- 10 And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, "which shall be to all people.
 - ^a Psal. 40: 6, 7, 8. compare Heb. 10: 5, 6, 7. Mal 3: 1.
- 11 For unto you is born this day, in the city of David, a Saviour^b, which is Christ the Lord.
 - Psal. 89: 2, 3, 96; 10. 98; 1. Isa. 9; 6, 7.
- 12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
- 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
- 14 Glory to God in the highest, and on earth peace, good will toward men.

º Psal. 85; 10, 11, 13, Isa, 57: 19. Luke 19; 38. Eph. 2: 17.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go, even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a

manger.

17 And when they had seen it, they made known abroad the saying which was told them

concerning this child

- 18 And all they that heard it, wondered at those things which were told them by the shepherds.
- 19 But Mary kept all these things, and pondered them in her heart.
- 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.
- 21 And when eight days were accomplished for the circumcising of the child, his name was called bJESUS*, which was so named of the angel before he was conceived in the womb.
 - ⁸ Gen. 17: 12. 21; 4. Lev. 12: 3. John 7: 22. Rom. 15: 8. Gal. 4: 4.

 ^b Mat. 1: 21, 25.
- * "That is a Saviour; he being to save his people from their sins; and not only from the power, but from the punishment of them". Burkitt. "The feast of the Circumcision of our Saviour is celebrated on the 1st day of January". Proctor's dict.
- 22 And when the days of her purification; according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord;

- † "Purification, it matters of religion, is a ceremony which consists in cleansing any thing from a supposed poliution or defilement. The purification of the blessed Virgin is a festival of the christian church, observed on the 2nd of February, in memory of the purification of Christ in the temple, and his mother submitting to the Jewish law of purification, after the birth of a male child". Proceeds to be determined in the child of the child
- 23 (As it is written in the law of the Lord, Every male that openeth the womb^a shall be called holy to the Lord;)

* Exod. 13: 2. - 22: 29. - 34; 19. Lev. 27: 26. Num. 3: 13. - 8: 16. - 19: 15:

24 And to oper a sacrefice, according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

Lev. 12:

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

^c Isa. 40: 1, to 12. - 49: 13. - 52: 9. - 66: 13. Jer. 31: 13, to 23.

- 26 And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.
- d Mat. 2: 4. 16: 16. 23: 8, 10. Mark 9: 41. Luke 24: 26, 46. John 1: 14, 49. 4: 25, 42. 5: 18. 6: 69. 7: 27, 42. 9: 22, 11: 27. 12: 34. Acts 2: 30, 36.
- 27 And he came by the Spirit into the temple. And when the parents brought in the child Jesus, to do for him after the custom of the law,
- 28 Then took he him up in his arms, and blessed God, and said,
- 29 Lord, now lettest thou thy servant depart in peace, according to thy word:
- 30 For mine eyes have seen thy salvation, Luke 5: 6. lsa. 52: 10.

- * "I have now seen him, whom thou hast sent into the world to be the author and procurer of Salvation to lost sinners". Cruden.
- 31 Which thou hast prepared before the face of all people;
- 32 A light to lighten* the Gentiles, and the glory of thy people Israel.
- ^a Psal. 72: Isa. 9: 2. 11: 1, to 1: 42: 6. 49: 6. 60: 65: 1, 2. 66: 12. Mat. 4: 16. Acts 13: 47 26: 23. 28: 28. Rom 15: 12.
- * "Candlemas, was a feast of the Church, held on the 2nd day of February, in honour of the purification of the Virgin Mary. It is borrowed from the ancient christians, who on that day used abundance of lights in their churches and processions, in memory, a is supposed, of our Saviour's being on that day declared by Simeon, "To be a light to lighten the Gentiles". In initiation of this custom, the Homan Catholics, on this day, consecrate all the tapers and candles which they use in their churches during the whole year. At Rome the Pope performs that ceremony himself, and distributes wax candles to the Cardinals and others, who carry them in procession through the great hall of the Pope's palace. This ceremony was prohibited in England, by an order of council, in 1548". Procetor's dict.
- 33 And Joseph and his mother marvelled at those things which were spoken of him.
- 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

 * Isa, 8: 14, 15. Hos. 14: 9. Mat. 21: 44. Luke 20: 18. Acts 4: 11. Rom
 - c Mark 6: 3. Note to Luke 7: 23. Acts 28; 22.

9; 32, 33. 1 Cor. 1: 23. 11 Cor. 2: 16. 1 Pet. 2: 7, 8.

35 (Yea, a sword shall pierce^d through thy own soul also;) that the thoughts of many hearts^c may be revealed.

36 And there was one Anna a prophetess, the daughter of Phanuel†, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity‡;

- † "Phanuel signifies the face or vision of God". Cruden.
- After seven years marriage, she had passed all the rest of her life to her eighty fourth year in acts of piety.
- 37 And she was a widow of about fourscore and four years, which departed not from the temple*, but served God with fastings and prayers night and day.

* Acts 26: 7. 1 Tim. 5: 5.

- * "Not that she lived and lodged there, but by it we may understand, Her daily repairing to the temple. That which is often done, is said in scripture, to be always done: we are said to do a thing continually when we do it seasonably; thus we pray continually (or without ceasing) when we pray as often as duty requires us to pray. Such duties as a christian performs out of conscience, he will perform with constancy and perseverance". Burkitt. "She attended the temple at every morning and evening sacrifice". Bible dict.
- 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him^b to all them that looked for redemption in Jerusalem.

Luke 24: 21. Mark 15: 43. Acts 1: 6.

- 39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
- 40 And the child 'grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

c Luke 2: 52.

MATTHEW 2: 1.

Now when Jesus was born in Bethlehem of Judea; in the days of Herod the king; behold, there came wise men from the East to Jerusalem,

d Luke 2: 4, to 8.

Gen. 25: 6. 1 Kings 4: 30. compare Gen. 10; 28, 30. and Psal, 72: 10, 15-

- † "Bethlehem in Judea was situated a few miles south of Jerusalem, and there our Lord was born". Southwell. It appears by the map of the Holy Land to have been in Benjamin's inheritance. In the Bible dictionary, it is called South Bethlehem and that in Zebulun's inheritance North Bethlehem. For Zebulun's inheritance see Josh. 19: 10. See Ephratah in Bible dict. "Bethlehem signifies the house of bread; and Ephratah, abundance, bearing fruit, or increasing". Cruden.
- to reign over the Jews, in him is fulfilled Jacob's prophecy, Gen. 49: 10. that the sceptre should not depart from Judah (that is, the Jews should have governors of their own nation) until Shiloh come; that is, until Christ the promised Messiah come in the flesh". Burkitt.
- § "The Chaldean, Arabian, or Persian astronomers". Burkitt. "Warned by the ancient oracle of Balaam, and other predictions of scripture; warned by the wide spread rumour of the Messiah's immediate appearance; alarmed by the sight of an uncommon star; certain wise men or Magi, came from Persia, Chaldea, or Eastern Arabia, to see and worship the new born King of the Jews". Bible dict. under Christ. See Cruden at Star, and the Illustration of the English harmony, at page 19.
- 2 Saying, Where is he that is born King of the Jews? for we have *seen his star in the east, and are come to worship him.
 - ^a Num. 24: 17. 11 Pet. 1: 19. Rev. 2: 28. 22: 16.
- 3 When Herod the *king had heard these things, he was troubled, and all Jerusalem with him.
- * According to the scriptures, the sceptre of royalty among the Jews was confined to Judah's tribe, and from that tribe the king Messiah sprung. Gen. 49: 8, 9, 10. Heb. 7: 14. Rev. 5: 5. I Chron. 5: 1, 2. -28: 4. Psal. 60: 7. -78: 68. -108: 8. see Note to Mat. 1: 2. "Herod the King, had the title of Herod the Great. He was an Edomite, but Josephus informs us that one of his wives was of the royal family of Judah's tribe". Southwell. See note at Luke 1: 5. Jerusalem lay in Benjamin's lot. Josh. 18: 28.
- 4 And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where Christ's should be born?

4 "The Lord and Saviour of Mankind, is called Christ or Messiah, because he is anointed, sent, and furnished by his Father to execute his mediatory office". Bible dict. "Christ, the anointed of God, is the same with the Hebrew Messiah; Psal. 45: 7 Isa, 61: 1. The eternal son of God, the second person of the glorious Trinity. Mat. 28: 19. 1 John 5: 7. In his divine nature he is equal with the Father, and over all, God blessed for ever. Rom. 9: 5 but in his human nature, subordinate and inferiour to the Father, being like to men in all things, sin excepted. Both natures are united in the person of Christ, that he might be our prophet, priest, and king, and the author of a complete, perfect, all sufficient, and eternal salvation. He ever lives to intercede for all that come to (God by) him. Heb 7: 25. In him all the types, prophecies, and promises centre. He is the most suitable object for the sinner to look to, trust in, and expect all his hopes, joys, and consolations from; as alone by him life and salvation are procured. He is the head of principalities and powers, the brightness of his Father's Glory, and the express image of his person Heb. 1: 3. the glory of all worlds, and the refulgent luminary of the universe, John 1: 9. the inexhaustible fountain of all the treasures of nature, grace, and glory. Jer. 2: 13. and the redeemer of all that come to him, John 6: 37. His person is most glorious, and he is altogether levely, Cantic. 5: 16." Cruden. under Christ. "Herod the Great was an half Jew see Josephus, vol. 3, page 211 and 212, and the note there, and married Mariamne, who was of the royal family of David, see vol. 5, page 50, 71 and 90. Herod's father whose name was Antipater, was an Idumean, see the same vol. page 26 and 27. - Of Herod's birth, see page 38. His father sends him to govern Galilee, 42. - He is made procurator of all Syria, by Cæsar and Anthony, 47. - By the latter he is made tetrarch, 51. - By them both he is made king, 59.-Othis death 87, at the note there; which seems to be a mistake of Whiston's, compare it with Mat. 2: 19, 20. - Of Herod's sons 117.

5 And they said unto him, In Bethlehem* of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

^{* &}quot;Bethlehem signifies the house of bread, and was so called from its fruitfulness and fertility; and as some think, it was so named with reference to Christ, the bread of life, who was born there". Burkutt.

a Psal. 110: 2. Isa. 40. 9, 10. Mic. 5: 2. Zech. 6: 12, 13. Luke 2: 4, 5. John 7: 42. Rev. 19th.

b Gen. 49: 10. Deut. 33: 7. Ruth 4: 12 to tue end. r Sam. 25: 30. r Chron: 5: 1, 2 Psal. 60: 7. - 78: 68. - 108: 8. Isa. 11: 1, -65: 9. Joel 3: 18, 20. Heb. 7: 14. Rev. 5: 5.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was.

10 When they saw the star they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts*: gold, and frankincense, and myrrh.

a r Kings 10: 1, 2. rr Chron. 9: 1. Psal. 72: 10, 15, compare with Gen. 10: 28, 30. Isa. 60: 6.

* "Epiphany is a christian festival, observed on the sixth of January, in honour of the appearance of our Saviour to the three magi, or wise men, who came to adore him and bring him presents. The Kings of England and Spain offer gold, frankincense, and myrrh, on epiphany or twelfth day, in memory of the offerings of the wise men to the jufant Jesus." Proctor's dict. Myrrh is one of the perfumes, mentioned in scripture. At Gen. 27:27, it is recorded, that when Jacob went near unto Isaac, his father, and kissed him: he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field, which the LORD hath blessed, &c. Southwell in commenting on the above passage, observes, "It was a custom, in ancient times for people to

perfume their clothes; especially when they appeared before persons of superiour rank." And as Isaac, at that very time, was about pronouncing a prophetical blessing on one of his sons; Jacob might have perfumed his garments, in order to be more suitably prepared to receive it; none other inducement, we may suppose, would cause him so to do, and to stand, or kneel, before his father, Gen. 24: 9. The perfumes mentioned in scripture, and which are sometimes called a savour, sweet savour, or sweet smell, are, for the most part,

Aloes. Psal. 45: 8. Prov. 7: 17. Cantic. 4: 14. John 19: 39. "It is a precious wood, used in the East for perfumes, of which the best sort is of higher price than gold, and was the most valuable present given by the King of Siam, in 1686, to the King of France. It is called Tambac, and is the heart, or innermost part of the Aloe tree." Savary.

Balm. "The juice of the balsam-tree, drawn by making incisions in its bark. Its colour is first white, soon after green; but, when it comes to be old, it is of the colour of honey. The smell of it is agreeable, and very penetrating; the taste of it is bitter, sharp, and astringent." Calmet.

Calamus. Exod. 30: 23. Cantic. 4: 14. Ezek. 27: 19.

Camphire. Cantic. 1: 14. – 4: 13. Cruden, at vine, calls it, "the Cypress-tree or shrub, whose blossoms are sweet."

Cassia. Exod. 30: 24. Psal. 45: 8. Ezek. 27: 19. "A sweet spice used as an ingredient in the composition of the holy oil, which was to be made use of in the consecration of the sacred vessels of the tabernacle. This aromatic is said to be the bark of a tree very like cinnamon, and grows in the Indies without being cultivated." Calmet.

Cinnamon. Exod. 30: 23. Prov. 7: 17. Cantic, 4: 14. Rev. 18: 13. "The fragrant bark of a low tree in the island of Ceylon. Its leaves resemble those of the olive, both as to substance and colour. The fruit resembles an acorn, or olive, and has neither the smell nor taste of the bark." Chambers.

Frankincense. Exod. 30: 34. Num. 5: 15. Cantic. 3: 6. - 4: 6. Mat. 2: 11. Rev. 18: 13. "A dry resinous substance in pieces or drops, of a pale yellowish white colour; a strong smell but not disagreeable, and a bitter, acrid, and resinous taste. It is very inflammable. The earliest histories inform us, that frankincense was used among the sacred rites and sacrifices, as it continues to be in many parts. We are still uncertain as to the place whence frankincense is brought, and as to the tree which produces it". Itil.

Galbanum. Exod, 30: 54. "Is a soft resinous gum; of a yellowish or reddish colour; its smell is strong." Hill.

Grapes are spoken of as yielding a good smell.

Honey, and Honey-comb also, as being sweet to the taste, oft occur in scripture.

Incense, signifies a rich perfume, composed of several perfumes put together, but was not always compounded alike. "Incense, at Rev. 8: 3, signifies the merits of Christ's death." Cruden.

Mandrakes, Cantic. 7: 13, Gen. 30; 14, are of two species called male and female, the former of which is said by Cruden to have a very pleasant scent.

Myrrh, Gen. 37: 25. – 42: 11. Exod. 30: 23. Psal. 45: 8, &c. "Is a gummy resin of a moderately strong, but not disagreeable smell; a lightly pungent, and very bitter taste, accompanied with an aromatic flavour, but not sufficient to prevent it from being nauseous to the palate." *Proctor's dict*. It is often mentioned in Solomon's song, or Cauticles.

Onycha, Exod. 30: 34. "The odoriferous snail or shell, like that of the shell-fish called purpura." Calmet.

Pomegranates, though not generally esteemed odoriferous, or much so, are however made subservient to similitudes in scripture. See Cruden, Cantic. 4: 3, 13. - 6: 7, 11. - 7: 12. - 8: 2.

Saffron, Cantic. 4: 14. Is the flower Crocus, of a diffusive, aromatic, or fragrant smell.

Spikenard, Cantic. 1: 12. - 4: 13, 14. Mark 14: 3. John 12; 3. "Is a congeries of fibrous substances adhering to the upper part of the root, of an agreeable aromatic and bitterish taste: it grows plentifully in Java." Hill.

Stacte, Exod. 30: 34. "This Greek word signifies the Gum that distils from the Myrrh-trees. The Hebrew reads Neteph, which signifies liquid Myrrh, which, as some think, was brought from it by contusion. Some take it for Balm." Cruden.

We will now point out some of the most remarkable passages where the perfumes here described are made mention of, to clucidate more clearly the genuine meaning of Solomon's Song.

Of Aloes. Thy plants are an orchard of Aloes, &c. Cantic. 4: 13, 14. His garments smell of aloes, Psal. 45: 8. The book of Canticles appears to be a mixed Epithalamium on the espousal of Solomon with the daughter of Pharaoh, 3: 11, and of Christ with his Church, she being called his spouse, 4th. and 5th. and the song claims our admiration equally almost with the book of Revelation. At whatever period of his life Solomon wrote it, it is evident he was favoured with plenteous effusions of the Divine Spirit, to assist the extraordinary wisdom, wherewith God had endowed him.

Of Camphire. My beloved is unto me as a cluster of camphire in the vineyards of En. gedi, &c. Cantic. 1: 14. Thy plants are an orchard of camphire, &c. 4: 13.

Of Cinnamon. Thy plants are an orchard of cinnamon, &c! Cantic. 4: 13, 14.

Of Frankincense. Who is this that cometh perfumed with frankincense, &c? Cantic. 3: 6. I will get me to the hill of frankincense, 4: 6. Thy plants are an orchard,... with all the trees of frankincense, 4: 13, 14.

Of Grapes. The vines with the tender grape give a good smell, Cantic. 2: 13. He went to see whether the vine flourished, &c. 6: 11. Her breasts are like to clusters of grapes, and as clusters of the vine, 7: 7, 8.

Of Myrrh. My well beloved is a bundle of Myrrh unto me, Cantic. 1: 13. Isa. 5: 1. All his garments smell of myrrh, &c. Psal. 45: 8. He is perfumed with myrrh, powders, &c. Cantic. 3: 6. I will get me to the mountain of myrrh, 4: 6. Thy plants are an orchard of myrrh, 4: 13, 14. I am come into my garden, I have gathered my myrrh, &c. 5: 1. I rose up to open to my beloved: and my hands dropped, myrrh, and my fingers, sweet smelling myrrh, upon the handles of the lock, 5: 5. His lips are like lilies, dropping sweet-smelling myrrh, 13.

Of Pomegranates. Her temples are like a piece of pomegranate within her locks, 4:3,-6:7. Thy plants are an orchard of pomegranates with pleasant fruits, &c. 4:13 He went down, &c. to see if the pomegranates budded; 6:11. Let us get up, &c. and see whether the pomegranates bud forth, &c. 7:12. O! that thou wert as my brother, &c. I would cause thee to drink of spiced wine of the juice of my pomegranate, &c. 8:1,2.

Of Spices. The smell of her ointments is better than all spices, Cantic, 4: 10. Awake O north wind, and come, thou south, blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits, 4: 16. I have gathered my myrrh with my spices; 5: 1. His cheeks are a bed of spices, &c. 5: 13. Make haste my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices, 8: 14.

Of Spikenard. While the King sitteth at his table, her spikenard sendeth forth the smell thereof, Cantic. 1: 12. One of the plants of thy orchard, &c. is spikenard, 4: 13, 14.

Much more might be said and many more references be given on this subject, these however will be sufficient for our purpose.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in

a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

- 14 When he arose, he took the young child and his mother by night, and departed into Egypt*:
- * "Sozomen with Origen and others affirm, that when our Saviour was carried into Egypt, to avoid the persecution of Herod, the Idols of this country, which were very numerous, and worshipped to the greatest degree of stupidity and excess, were most of them shaken off their bases." Proctor's dict. at Idolatry. See Exod. 12: 12.
- 15 And was there until the death of Herodi: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

a Exod. 4: 22, 23. Hos. 11: 1.

- † "Bishop Hall thinks it was about five years that our Lord remained in Egypt." Southwell. In Egypt the Jews built a temple like that of Jerusalem, see Josephus, vol. 5. pages 9, 10. vol. 3. pages 79 to 83. vol. 6. pages 190 to 193. Of no rain falling in Egypt, Zech. 14: 18, mentioned in Josephus vol. 6. page 190. Of Egypt becoming the basest of Kingdoms, Ezek. 29: 14, 15, see Josephus vol. 6. pages 268, 269, and the note there: also Egypt in Bible dict. Egypt was a large country, see Josephus, vol. 5. pages 205, 206, 384, and the Bible dict. shews the same.
- 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children; that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.
- ? "Some affirm that Herod did not spare his own child, then at nurse in the coast of Bethlehem: which made Augustus the emperor say, "He had rather be Herod's hog, than Herod's child." Because the Jews did never eat swine's flesh; Herod in compliance with them abstained also from it." Burkitt. The number of chil-

dren slain, is said to be fourteen thousand. "Innocents Day, is a festival of the christian church, observed on December the 28th, in memory of the massacre of the innocent children by the command of Herod, king of Judea." Proctor's dict. It is also called Children Day.

17 Then was fulfilled that which was spoke n of by Jeremy the prophet*, saying,

- * "Jeremiah, the writer of the book of Lamentations, the first four chapters of which are an abecedary, every verse or couplet beginning with one of the letters of the Hebrew alphabet, in the alphabetical order," Proctor's dict. "It is astonishing in the pathetic kind, and a sagacious discerner would think every letter written with a tear, every word the sound of a breaking heart; and the writer a man of sorrows, who scarce ever breathed but in sighs, or spoke but in groans." Bible dict.
- 18 In Rama † was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping ‡ for her children, and would not be comforted, because they are not.

a Jer. 31: 15. Josh. 18: 25.

- † Rama was a city of Benjamin, six miles north of Jerusalem, Josh. 18: 25. It appears there was also another place of the same name on the border of Naphtali, Josh. 18: 25, 19: 29, 36. "This part of Jeremy's prophecy was spoken figuratively of the captivity of the Jews in Babylon, and the slaughter at Jerusalem, long after Rachel's death, who is here (though long before dead) said to lament; and so also it hath here a second completion in this slaughter of the infants; and Rachel the mother of Benjamin, of which tribe, with that of Judah, the Jews were chiefly composed, is likewise here figuratively brought in lamenting the slaughter, as of her children. She was buried at Bethlehem." Bible dict.
- ‡ "This weeping was made by women living in, and about Bethlehem, where Rachel's sepulchre was; for the land about Bethlehem was called Rachel, from her sepulchre, so famous in those parts, Gen. 35: 19." Burkitt. Cruden says. "Rachel signifies a Sheep."
- 19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,
 - 20 Saying, Arise, and take the young child

and his mother, and go into the land of Israel: for they are dead which sought* the young child's life.

- * Of the year in which Christ was born, and the years of Herod's reign, see Josephus, vol. 3. pages 170. vol. 4. pages 31, 36. vol. 5. pages 76, 77, and Whiston's comments. See Whiston's comments, vol. 4. page 87, which contradicts the account at Mat. 2: 20. Also the note at Luke 2: 7, and Bible dict. at Herod.
- 21 And he arose, and took the young child and his mother, and came into the land of Israel.
- 22 But when he heard that Archelaus to did reign in Judea in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:
- + "Archelaus succeeded his father Herod in the kingdom of Judea and Samaria. He reigned between nine and ten years, and then was deposed and banished by the Roman emperor. The power of life and death, was then taken out of the hands of the Jews, &c. John 18: 31." "When Archelaus was desposed and divested of his throne and crown, Jesus was about ten or twelve years of age." Watts. "Herod by latter-will constituted Archelaus his successor, on condition that the Roman emperor agreed to it, Archelaus interred his father with great pomp, and made a solemn mourning of seven days, &c. Just after, A. D. 1. the rabble assembled and required him to execute the men who had advised his father to kill a noted Zealot for pulling down the golden eagle, which Herod had set up, from the gate of the temple. They demanded that Joazaz should be divested of the high priesthood, and they loaded the memory of Herod, his father, with the bitterest curses and reproaches. To revenge this insult, Archelaus ordered his troops to fail on the mob, and killed 3000 of them on the spot, hard by the temple. He next repaired to Rome for the confirmation of his father's will. Augustus assigned him a part of his father's kingdom, with the title of Ethnarch, and promised him the crown, if his conduct should deserve it. Archelaus returning to Judea, he deposed Joazaz the high priest, and made Eleazar, his brother, priest in his room. When Archelaus had governed about seven years, with the utmost violence and tyranny, the Jews and Samaritans jointly accused him to the Emperor. His agent at Rome was ordered to bring him thither: his cause was heard, and

he was banished to Vienne in France; and continued there an exile till his death.—It was the cruel temper of this monster, that made Joseph and Mary afraid, Mat. 2: 22." Bible dict.

"The lower Galilee lay on the west side of Jordan and the sea of Tiberias; and contained the portions of Issachar, Zebulun, Naphtali, and Asher." Bible dict. under Galilee. "After the Jews returned from Babylon, the Samaritans kept possession of Samaria or the portion of Ephraim, and the western Manassites; but the Jews spread themselves into Galilee and into the country called Perea, beyond Jordan." Bible dict. For a more particular action of Archelaus, see Josephus, vol. 4. page 56 to 62, &c, and vol. 5. page 139 to 161.

"Phenicia and Syria encompass about the Galilees, which are two, and called the upper Galilee, and the lower. They are bounded, towards the sun setting, with the borders of the territory belonging to Ptolemais, and by Carmel; which mountain had formerly belonged to the Galileans, but now belonged to the Tyrians, to which mountain adjoins Gaba. They are bounded on the south with Samaria, and Scythopolis, as far as the river Jordan; on the east with Hippene and Gadaris, and also with Gaulonites, and the borders of the kingdom of Agrippa; its northern parts are bounded by Tyre, and the country of the Tyrians. As for that Galilee which is called the lower, it extends in length from Tiberias to Zabulon, and of the maratime places Ptolemais is its neighbour; its breadth is from the village called Xaloth, which lies in the great plain, as far as Bersabe, from which beginning also is taken the breadth of the upper Galilee, as far as the village Baca, Psal. 84: 6, which divides the land of the Tyrians from it; its length is also from Meloth to Thella, a village near to Jordan. These two Galilees, of so great largeness, have many cities, and also populous villages, which contain about fifteen thousand Inhabitants .-Galilee is inferior to Perea in magnitude. Now the length of Perea is from Macherus to Pella, and its breadth from Philadelphia to Jordan; its northern parts are bounded by Pella, as we have already said, as well as its western with Jordan; the land of Moah is its southern border, and its eastern limits reach to Arabia, and Silbonitis, and besides to Philadelphene and Gerasa.

Now as to the country of Samaria, it lies between Judea and Galilee; it begins at the village that is in the great plain called Ginea, and ends at the Arcabene toparchy, and is intirely of the same nature with Judea; for both countries are made up of hills and valleys, and are fruitful. They each of them are very full of people.

In the limits of Samaria and Judea lies the village Anuath, which is also named Borceos. This is the northern boundary of Judea. The south parts of Judea, if they be measured lengthways, are bounded by a village adjoining to the confines of Arabia, called Jardan. However, its breadth is extended from the river Jordan to Joppa. The city Jerusalem is situated in the very middle:

an which account, some have, with sagacity enough, called the city the havel of the country. Nor indeed is Judea destitute of such delights as come from the sea, since its maratime places extend as far as Piotemais; it was parced in eleven portions, of which the royal city Jerusalem was the supreme, and presided over all the neighbouring country, as the head does over the body. As to the other cities that were inferior to it, they presided over their several toparchies; Gophna was the second of those cities, and next to that Arcabatta, after them Thamna, Lyddia, Emmaus, Pella. Idunea, Engaddi, Heroduun, and Jericho; and after them came I am its and Joppa, as presiding over the neighbouring people: and basides these there was the region of Gamala, Gaulanitis, Ba anea, and Prachomus, which are also parts of the kingdom of Agrippa. This (last) country begins at mount Libanus, and the fountains of Jordan, and reaches breadthways to the lake Tiberias; and in length is extended from a village called Arpha, as far as Julies. Its inhabitants are a mixture of Jews and Syrians". [There was a Perea in Judea, Josephus vol. 6, page 116, Josephus vol. 5, page 252, &c.

23 And he came and dwelt in a city^a called Nazareth*: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene†.

Acts 24: 5. - 28: 22.

* "It was a small town on the frontiers of the kingdom". South-"It was in the lot of Zebulun, west of Jordan. We find a Naarath near Jericho, in the lot of the Children of Joseph, Josh. 16: 7. but it is not Nazareth. Nazareth is not found in the map of Palestine, in either of the Galilees. The great plain of Esdrelon, said to be near Bethshan, at Judith 1: 8. - 3: 9. - 4: 6. - 7: 3. 1 Mac. 5: 52. is not mentioned in the Gospels: but in the old Testament it is called the plain of Jordan, I Kings 7: 46. the plain of Tabor, I Sam. 10: 3. and the valley of Jezreel, Josh. 17: 16. In the Bible dict. Bethshan is said to have been a city of the Manassites, on the west of Jordan, and lay at the east end of the plain of Jezreel. Tabor, and Aznoth Tabor, are mentioned Josh. 19: 22, 34. Burkitt at Luke 2: 4. saith, "It was four days journey from Nazareth to Bethlehem". The Bible dict. at Christ, says it was 82 miles; and under Mary, that it was about 90 miles from Nazareth to Hebron; -under Nazareth, that it was about 70 or 75 miles from Jerusalem.-others say Nazareth lay 74 miles from Bethlehem, 74 from Jordan, where Jesus was baptized, and 74 from Jerusalem. See the note at Luke 2: 39. Josephus, vol. 5 page 310, says "Mount Tabor, is a place that lies in the middle between the great plain and Scythopolis, whose top is elevated as high as thirty furlongs, and is hardly to be ascended on its north side; its top is a plain of 26 furlongs, and all encompassed with a wall, &c". This mountain, which is in Galilee, is differently described by travellers; see Whiston's note at the page above mentioned. Tabor was also the name of a city, and of a place near Bethel, I Chron. 6: 77. I Sam. 10: 8. "Tabor lay in the lower Galilee, to the north of the great plain". Cruden. See Chisloth Tabor, Josh. 19: 12. and Aznoth Tabor, Josh. 19: 34.

† Different explanations are given by expositors of the word Nazarene. Some would have it Netzer or Notzer, a branch, in allusion to Isa. 11: 1. where Jesus is called a branch that should grow out of the roots of Jesse. But the generality of them refer it to the city of Nazareth, the place where he was conceived in the virgin, of the Holy Ghost; and where he lived in subjection to his parents many years, before he entered on his ministry. We find him called Jesus of Nazareth, John 1: 45. Mat. 21: 11. Acts 22: 8. and elsewhere. Some say Notzer signifies Preserver, Job 7: 20. Of Nazarene, see Acts 24: 5. – 28: 22. Also Bible dict. and the Illustration of the English Harmony, page 22.



AN HARMONY

OF THE

Four Gospels.

&c.

PART III,

MATTHEW 1: 1.

THE book of the generation of Jesus 'Christ, the son bof David, the son of Abraham*.

• Luke 3: 23. Psal. 132: 11. Acts 2: 30. Rom. 1: 3.

• Gal. 5: 6 to 20.

* "As this book was written for the use of the converted Jews; so the evangelist begins the genealogy of our Lord with Abraham, whom the Jews considered as the father of the faithful". Southwell. See Genealogy in Bible dict. and in Cruden. Generation in this verse signifies Genealogy. Who shall declare his generation? Isa. 53: 8. of which sentence Cruden observeth, "Who can declare or number the Messiah's spiritual seed, the number of those who shall believe in him and be converted to him by the preaching of the gospe!". And the Bible dict. on the same sentence, "Who can explain the manner of his divine generation by his Fathers, or even of the Virgin's conception of him, and the unition of his natures, or of his resurrection? Or rather, Who can reckon the number converted to him in consequence of his death and resurrection?

Who can comprehend his duration as God, or his everlasting continuance as God-man? Who can express the dreadful wickedness of his age, and of the generation he lived among?".

2 Abraham begat Isaac*; and Isaac begat Jacob; and Jacob begat bJudas* and his brethren;

* Gen. 21: 2, 3, - 25: 26.

6 Gen. 29; 35.

- * He is called Judah in the old Testament. Cruden observes, "Judah and Judas are the same, and signify, The praise of the Lord". Christ was to spring from the same tribe, Gen. 49: 8 to 13. I Chron. 28: 4. Psal. 78: 68. 108: 8. Heb. 7: 14. Rev. 5: 5. At the latter reference he is called the lion of the tribe of Juda. "Throughout the scripture the Lion has always been considered as an emblem of regal dignity". Southwell. See the note at Mat. 2: 3.
- 3 And Judas begat Phares and Zara* of Thamar; and Phares begat Esromb; and Esrombegat Aram;

² Gen. 38: 29. r Chron. 2: 4.

^b Gen. 46: 9. Exod. 6: 14. Ruth 4: 18. 1 Chron. 2: 5, 9.

4 And Aram begat 'Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

e Ruth 4: 19, 20. 1 Chron. 2: 10, 11.

5 And Salmon begat Boozd of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

H Josh, 2: 1. - 6: 17, 22, 23, 25.

* Ruth 4: 13 to the end. 1 Chron. 2: 12.

6 And Jesse begat David the king; and David the king begat *Solomon bof her that had been the wife of Urias;

⁵ Ruth 4: 22. 1 Sam. 16: 1 to 14. - 17: 12. 1 Chron. 2: 15.

5 11 Sam. 5; 14. 1 Chron. 3: 5. Prov. \$1: 1, 4.

" II Sam. 11. and 12:

7 And Solomon begat *Robcam; and Roboam begat *Abia; and Abia begat Asac;

a 1 Kings 11: 43. 1 Chron. 3: 10.

1 Kings 14: 31. 1 Chron. 3: 10.

* 1 Kings 15; 8. 1 Chron. 3: 10,

8 And Asa begat Josaphatd; and Josaphat begat Joramc; and Joram begat fOzias*;

4 1 Kings 15: 24. 1 Chron 3: 10.

• r Kings 3: 11. - 22: 50. rr Kings 8: 16. r Chron. 3: 11.

"It is certain in this part of the chronology, the names of three persons are left out, and the reason seems to be, the princes whose names are omitted were among the most wicked of all those of whom we have any account in history". Southwell. Ahaziah, his on Joash, and his grandson Amaziah, are excluded from Matthew's genealogy of Christ". Bible dict. under Ahaziah. There is also a mistake in the genealogy Luke has written, for it disagrees with the fifth chapter of Genesis. The author of the Bible dict. thinks the error has been made by transcribers. Compare Luke 3: 36, 37 with Gen. 5th, in the latter there appears but one Cainan, but in the former two.

9 And Ozias begat *Joatham; and Joatham† begat Achaz; and Achaz begat Ezekias;

F 11 Kings 11; 2, 3, 21. - 12: 21. 1 Chron. 3: 11, 12. Luke 1: 26.

† Some expositors say this should have been Joash.—Of Joatham see 11 Kings 15: 38. Ahaz his son reigned in his stead, 16:
1. Azariah, son of Amaziah; and also Joatham (if Joatham meant
Joash) are omitted in Matthew's account; 11 Kings 15: 1. 1 Chron.
3: 12. It is evident that the mention of the fourteen generations
from the carrying away into Babylon, unto Christ, at Mat. 1: 17,
is an error, and ought to have been recorded sixteen. The names
in the foregoing and in the next two verses do not, it seems, follow in regular succession; neither do they seem so to do in the
Chronicles.

10 And Fzekias begat hManasses; and Manasses begat Amon; and hManasses begat kJosias; h 11 Kings 20; 21. 1 Chron. 3: 13. h 11 Kings 21: 18, 24. 1 Chron. 3: 14.

11 And Josias begat ¹Jechonias and his brethren, about the time they were carried away to Babylon:

^{1 11} Kings 23: 30, 31. 1 Chron. 3: 15, 16.

12 And after they where brought to Babylon, Jechonias begat 'Salathiel; and Salathiel begat Zorobabel;

º 1 Chron. 3: 17, 18, 19. Ezra. 2: 2.

- 13 And Zorobabel *begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
- * Southwell, at Ezra. 1: 8. observes, "the person here called Sheshbazzar, is in other places of Scripture called Zerubbabel or Zorobabel; one being a Jewish name, the other is Chaldean". Southwell. And at 2: 63. he says, "Tirshatha signifies the King's cup-bearer; and that Zerubbabel or Nehemiah may be meant by Tirshatha". They might both have been in that office. "Zerubbabel is called the son of Pedaish and of Salathiel, because descended from the one, and adopted by the other; I Chron. 3: 19". Bible diet. under Children.
- 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
- 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
- 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called CHRIST.
- 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.
- † It appears from the note at the ninth verse, that this should be sixteen, whilst from that at the eighth only eleven are made out.

LUKE 3: 23.

of Joseph[†], which was the son of Heli,

Mat. 1; 18, 24. – 13: 55. John 6; 42.

- † "Several of the Jewish Rabbies tell us, from good authority, that Mary was the daughter of Heli, and that the real name of Joseph's father was Jacob, which is consistent with Mat. 1: 16. To reconcile this difficulty, the most learned commentators are of opinion that the parents of Joseph and Mary were near relations, and being both of the tribe of Judah, and family of David, Heli made choice of Joseph, as an adopted son, in order to marry his daughter to him. This practice was common among the Jews, and we meet with many instances of it, not only among the Greeks and Romans, but likewise in several other nations". Southwell. [Heli was father in law to Joseph.] See Bible diet. under Father, and under Mary. See note at Luke 3: 38.
- 24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,
- 25 Which was the son of Mattathias, which was the son of Amos, which was the son of Nahum, which was the son of Esli, which was the son of Nagge,
- 26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,
- 27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri*,
- * "Salathiel is called the son of Neri, because he was his son-in-law". Bible dict. under Children.
- 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,
- 29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim,

which was the son of Matthat, which was the son of Levi,

- 30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,
- 31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,
- 32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,
- 33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,
- 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,
- 35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,
- 36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,
- 37 Which was the son of Mathusela, which was the son of Enoch, which was the son of

Jared, which was the son of Maleleel, which was the son of Cainan,

\$3 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God*.

· Gen. 1: 27 = 2: 7.

"We find the genealogy of our Saviour, recorded by two Evangelists. Matthew and Luke. His pedigree is set forth by Matthew from his father Joseph; by Luke from his mother Mary 3 the design of both is to prove him lineally descended from Abras ham and David, and consequently the true and promised Messian. Matthew, intending his history primarily for the Jews, proves him to be the son of Abraham and David, for their comfort. designing the information and comfort of the Gentiles, derives our Lord's pedigree from Adam, the common parent of mankind: to assure the Gentiles of their possibility of an interest in Christ, they being sons of Adam. Neither of these Evangelists are strict and accurate in enumerating every individual person. The design of the Holy Ghost in writing of it, was two-fold. 1. For the honour of our Saviour as man, shewing who were his noble and royal progenitors according to the flesh. 2. For the confirmation of our faith, touching the reality of our Saviour's incarnation. The scripture making mention of all [or most of] his progenitors from the the first man. Adam, to his reputed father Joseph, we cannot reasonably doubt either of the truth of his human nature, or of the certainty of his being the promised Messias". Burkitt. Adam. the first, and Adam the second or Christ, had no father but God! See Bible dict. vol. 1, page 249. "The Jews were very regular in preserving a proper distinction between their different tribes, because they knew from Jacob's prophecy, Gen. 49th chapter, that the regal government was to remain in the family of Judah, till the coming of the Messiah". Southwell at Ezra 2: 56. Josephus, vol. 6. page 203. says, "the priests, carefully kept the Genealogies". Eusebius in his ecclesiastical history, page 50. has the following explanation of the Genealogies. "The seemingly inconsistent Genealogies of Christ in St. Matthew and St. Luke is reconciled here, which is done after the method of Africamas, who distinguishing between the natural posterity, those that were begotten in a right line; and the legal or collateral, when the brother raised up seed unto his brother, interprets one Evangelist according to the first part of his distinction, and the other according to the latter. Thus by Matthew's reckoning down from Solomon, Matthan comes in as the father of Jacob, and the grandfather of Joseph; by Luke's, from Nathan the son of David, Mele

chi appears as the father of Heli, and the grandfather of Joseph. It remains to be enquired how Jacob and Heli came to be brothers, and both of them to be called alike, the father as Matthan, and Melchi the grandfather of Joseph. Now the mystery of it is this, that Matthan descended from Solomon, and Melchi descended from Nathan, had by the same woman two sons, the first Jacob, the latter (after Matthan's decease) Heli, who therefore were brothers by the mother's side; Heli dies, and by his widow, Jacob has Joseph, his own natural offspring, and Heli's legal. This being observed, Matthew's descending Genealogy exactly agrees with Luke's ascending; and how it came pass that both are so accurately delivered, we learn from what our Saviour's relations have imparted to posterity, that Herod, till whose time the Hebrews had preserved in their Archives the Genealogies, both of their families, and those of their proselytes, looking upon such monuments as a reproach to the meanness of his own extraction, adjudged them to the flames; yet it was not in his power to erase them out of the memory, or the private transcripts of some of the best families, among whom were our Saviour's relations, called from him Desposunoi, who, in their dispersion, collected their Genealogy as aforesaid. And this is the best account we can give of the Genealogies of the Evangelists, in which, by the way, it must not be forgotten, that the blessed Virgin is implicitly concerned; the Mosaick institution requiring, that she should be of the same tribe and lineage with Joseph, in order to their espousals".

LUKE 2: 41.

Now his parents went to Jerusalem every year at the *feast of the Passover.

- ^a Lev. 23: 5, to 9. Num. 9: 2, to 15 28: 16, to 26. 33: 3. Deut. 16: 2, to 9. Josh. 5: 10, to 13. Exod. 12: and 13.
- 42 And when he was twelve years old*, they went up to Jerusalem after the custom of the feast.
- * "When Christ was twelve years of age he disputed with the doctors in the temple. Then did the sceptre depart from Judah; for that year Judea was made a province of the Roman empire. Sixty-two years after that, the temple and city of Jerusalem were destroyed by Titus". Prideaux's connection of the history of the old and new Testament. Book 9th. page 514. See the note at Mat. 2: 22. Southwell, at Psal. 114: 2. saith, "Christ was to spring from Judah's tribe. The regal dignity was confined to Judah: being called a sanctuary in this psalm, it refers to the Messiah". [Or the divine Shiloh, the superlative prophet.]

- 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.
- 44 But they supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.
- 45 And when they found him not, they turned back again to Jerusalem, seeking him.
- 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

a Mat. 5: 29.

47 And all that heard him were astonished at his understanding and answers.

b John 7: 15, and 46.

- 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.
- 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?
- 50 And they understood not the saying which he spake unto them.
- 51 And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom^a and stature, and in favour with God and men.

. 2 Sam. 2. 26. Isa. 53: 2. Luke 2: 46.



AN HARMONY

OF THE

Four Gospels.

Sc.

PART IV.

LUKE 3: 1.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being *tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

"Tetrarch, a Roman governor of the fourth part of a province, He was one of the sons of Herod the Great, and was called Herod Antipas". Watts' Scripture history, page 242. See bible Index. "Herod the Great, by his last will, divided his kingdom into three different parts, and bestowed the government upon his son Archelaus, and his two sons, Herod and Philip. The emperor Augustus ratified the will, only he would not suffer them to assume the title of Kings; and some years afterward, Archelaus having acted as a most cruel tyrant, he was banished to Gaul; and that part of Judea, in which Jerusalem was situated, was bestowed upon a Roman nobleman, who acted as governor under the cm-

perors, and Pontius Pilate enjoyed that office at the time of our Saviour's taking upon him to preach publicly. This was in the year of Rome 780, and corresponds exactly with the fifteenth year of Tiberius". Southwell. See Josephus, vol. 5. page 169. and Bible dict. at Herod Antipas. and Josephus, vol. 5. pages 134, 156, 169. Cruden says, "Iturea signifies a country of mountains, &cc". Of Trachonitis, see Josephus, vol. 3. pages 283, 338, 343. The people of that country were a clan of robbers, who lived in dens and caves, instead of houses. The country lav near to the Gadarenes in Galilee, and also to the Arabians. The Roman emperor had given the country to Herod the Great. The Itureans were Arabians, vol. 5, page 220. Abilene, according to Cruden, was a province between Libanus and Antilibanus. Abilene, see Josephus, vol. 4. pages 60, 61, 178, 215. vol. 5. pages 182, 364, and the explanatory notes in the said pages. This country seems to have lain. not far from mount Libanus, and northward of Galilee. See Lebanon in the Bible dict. for a fuller account. Abila, see, Josephus, vol. 5. pages 183, 364. Iturea, was peopled by Arabians, Josephus, vol. 5. page 220. "Iturea, a country on the southeast of Syria, and eastward of Bashan. Probably it was denominated from Jetur, the son of Ishmael, and peopled by his posterity. Aristobulus, king of the Jews, compelled them to receive circumcision in the Jewish manner". Bible dict. It is in part taken from Josephus, vol. 3. page 125.

Trachonitis. Luke 3: 1. Seems to be called Trachon, Josephus, vol. 3. page 286. Trachonitis, and Abilene, Luke 3: 1. See of them, Josephus, vol. 4. pages 60, 61. Philip was tetrarch of Trachonitis, &c. 37 years, Josephus, vol. 4. pages 87, 88. Trachonitis, &c. vide vol. 5. pages 83, 139, 156, 177, 254. Trachonitis and Abilene, see Josephus, vol. 5. pages 182, 183. Trachonitis, page 211. At page 254, Josephus says, "Trachonitis begins at mount Libanus and the fountains of Jordan, and reaches breadthways to the lake Tiberias; and in length is extended from a village called Arpha, as far as Julias. Its inhabitants are a mixture of Jews and Syrians". Julias was a new name given to Bethsaida. see the note at Mat. 11: 21. At page 183. same vol. a Julias in Perea is mentioned; It is perhaps the same, see page 364".

2 Annas and Caiaphas* being the High Priests, the word of God came unto John't, the son of Zacharias in the wilderness.

^{*} Mat. 3: 1. Mark 1: 4. John 1: 6, 25.

^{* &}quot;It was contrary to the law of Moses for the Jews to have more than one high priest at one time, and therefore, to reconcile this

difficulty, it may be reasonably supposed, either that Caiaphas was deputy to Annas, an officer established in that age; or that Annas. might have been the high priest in the beginning of the year, but soon after displaced by the Roman governor: for at that time, there was little order observed in the succession of the priesthood". Southwell. "In the fifteenth year of Tiberius, the Jews were entirely under the power of the Romans, who set four governors over them, called tetrarchs, so named from their ruling over a fourth part of the kingdom. From hence the Jews might have observed, had no prejudice blinded their eyes, that the sceptre being thus departed from Judah, according to Jacob's propheey, Gen. 49: 10. Shilo, or the Messias, was now come. Again, Annas and Caiaphas were high priests. Under the law there were three sorts of ministers that attended the service of the temple, namely, Priests, Levites, and Nethenims; over these the high priest was chief, who, by God's command, was to be the first-born of Aaron's family. But how came two high priests here, seeing God never appointed but one at a time? In answer to this, Say some. The power and covetousness of the Romans, put in high priests at pleasure to officiate for gain: Others say, The high priest was allowed his assistant or deputy, who, in case of his pollution or sickness, did officiate in his place". Burkitt. See Bible dict. and Cruden, under Priest. "Tiberius Casar succeeded Augustus in the government of the Roman empire, and if, as the common opinion is, both the Baptist and our Lord were born in the forty-second year of Augustus, (who reigned fifty-six years;) they must each of them be about twenty nine years old, or entering thirty, in the fifteenth of Tiberius; the Baptist being about six months older than Jesus". Ellwood. Augustus Cæsar reigned 57 years and 6 months: Tiberius, 22 years and 6 months. Josephus, vol. 5. pages 169, 171.

- + Cruden says, "John means, The grace, gift, or mercy of the Lord".
- 3' And he came into all the country about Jordan*, preaching the baptism of repentance for the remission of sins;
 - ^a Psal. 32: 1, 2, 6. Mat. 3: 1. Mark 1: 4. Luke 1: 77. Rom. 4: 1, to 25.
- * Some authors say, that where John baptized in Jordan. "It was about nineteen miles off Jerusalem: and that it was in winter, when Jesus was baptized".
- 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness^b, Preparet ye the way of the Lord, make his paths straight.

b Isa. 40: 3. Luke 1: 76.

4 "That is, make vourselves ready to receive the Messiah, to embrace and entertain his doctrine. As loval subjects, when their prince is coming near their city, remove every thing out of the way that may hinder his progress; all annovances, and all impediments: in like manner the preparatory work of the gospel upon the hearts. of sinners, lies in pulling down mountains, and filling up valleys: that is, in humbling the proud hearts of sinners, &c". See 11 Cor. 10: 4. 5. Burkitt. "The thirtieth and the last inbilee, falling" in the thirtieth year of Christ, and in the beginning of his gospel, John, his forerunuer, proclaimed in the wilderness, "Prepare ye the way of the Lord, and make his paths straight", Mark 1. 3. Mat. 8: 1. "And opening the acceptable year of the Lord, or the time of his divine pleasure, in which our good God vouchsafed to manifest that great one to the world, Isa. 61. 2. Luke 4: 19. For in the fifteenth year of the reign of Tiberius Cresar, as mentioned, Luke 3, 1, 2, came the word of the Lord auto John, the son of Zacharias in the desert, according to whose command, this Nazarite, both priest and prophet of the Lord, did baptize in the wilderness of Judea (in which there were many cities which are mentioned, Josh. 15: 16, &c.) preaching the baptism of repentance for the remission of sins, Mat. 3: 1, 2. Mark 1: 4. Luke 3: 3, &c. # endeavouring that Christ that came after him might be made known to Israel, John 1: 7, 8, 13; which that he might more certainly know, this sign was given him of God, that upon whom he should see the Holy Ghost descending and remaining, he should thereby know that it was he that should baptize others with the Holy Ghost. John 1: 33. It is most probable (saith the learned Doctor Usher) that this his ministry began on the most convenient day, the the tenth day of the seventh month (about the 19th, day of our October) which was both penitential, being joined with a solemn fast, in which whosoever did not afflict his soul, should be cut off from his people, and also expiatory, in which the high priest went into the holy of holies to expiate the sins of the people with blood that was offered; and that same day in which by sound of trumpet the Jubilee was commanded to be proclaimed over all the land, Lev. 25: 9. So John the baptist, (the preacher of repentance and the remission of sins, to be attained by the blood of Christ) that was to come, passing through every region round about Jordan. lifted up his voice like a trumpet, saying, Repent ye, for the kingdom of heaven is at hand: whereupon there went out to him Jerusalem, and all Judea, and all the region round about Jordan (especially that huge multitude which returned from Jerusalem, the feast of tabernacles being ended about the beginning of our November.) and were baptized of him in Jordan, confessing their sins. Mat. 3: 1 to 7. Mark 1: 4, 5. And when all the people were baptized, Jesus came also from Nazareth of Galilee to Jordan to be baptized of John, Mat. 3: 13. Mark 1: 9. Luke 3: 21; which oftice John denied at first to perform, as, standing in need himself

to be baptized of Christ; but the Lord urging that thus it behooved that all righteousness should be fulfilled, he baptized him, Mat. 3: 14, 15. Jesus then beginning to be about thirty years old, Luke 3: 23". Newcome, quoted in Clark's scripture promises, page 201, &c. See the note at Luke 13: 7.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

Isa. 49: 4. - 41: 15 - 49: 11. Isa. 2: 2 to 5. compare with Mic. 4: 1 to 5.

- * By these expressions are meant, "Powerful hinderances and provocations, and enemies of gospel-influence, and of Christ's people, &c". Bible dict. under Mount and Valley.
- 6 And all flesh^b shall see the salvation of God.

^b Isa. 52: 10. Luke 2: 29, to 53.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers?! who hath warned you to flee from the wrath to come?

6 Mat. 12: 34.

8 Bring forth, therefore, fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father †: for I say unto you, that God is able of these stones^d to raise up children unto Abraham.

4 Mat. 3: 9. John 8: 39.

- † "Glory not in this, that you are the only visible church that God has upon earth; for he can out of the obdurate Gentile world, raise up a people to himself, take them into covenant with himself, and cast you out, &c". Burkitt. See Cruden under Stone.
- 9 And now also the axe is laid unto the root of the trees: every tree; therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

d Mat 3: 10.

- t "Those, whose hearts are not pierced with the sword of God's word, shall certainly be cut down and destroyed by the axe of his judgments. The sin here specified is a sin of omission; every tree which bringeth not forth good fruit; as well as that which bringeth forth evil fruit, is hewn down, and cast into the fire. Sins of omission are certainly damning, as well as sins of commission. The neglects of duty are as dangerous and damnable as the acts of sin. Such trees as stand in God's orchard, the church, and bring forth no good fruit, are marked out as fuel for the fire, &c". Burkitt.
- 10 And the people asked him, saying, *What shall we do then?

· Acts 2: 37. - 9: 6. - 16: 50.

11 He answereth and saith unto them, He that hath two coats*, let him impart to him that hath none; and he that hath meat, let him do likewise.

Jam. 2: 15. 1 John 3: 17. - 4: 20.

- * "This is not to be understood literally, &c; but it directs those that have the things of this life in abundance, to distribute and communicate to those that are in want. Learn hence, that an extensive liberality, and a diffusive charity, in distributing such things as we can well spare towards the relief of others' necessities, is an excellent fruit of repentance, and an evidence of the sincerity of it. The verse teacheth us, That it is not lawful to abound in those things which our brother wants, when we have sufficient both to relieve his and our necessities". 11 Cor. 9: 13. Burkitt.
- 12 Then came also Publicans to be baptized, and said unto him, Master what shall we do?
- 13 And he said unto them, Exact no more than that which is appointed you.

• Mat. 21: 32. Luke 19: 8.

- 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely: and be content with your wages.
 - 15 And as the people were in expectation,

and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes** I am not worthy to unloose; he shall baptize you with the Holy Ghost^d, and with fire:

a Mark 1: 7. Mat. 3: 11.

Isa, 6: 6, 7, Zech. 13: 9. Mal. 3: 2. - 1 Cor. 3: 13, 15.

- * "A proverbial speech, implying, that he was unworthy to do the lowest offices, and meanest services for Jesus. He shall baptize you, &c. "As if he had said, I only wast the body with water, but he cleanses the soul by the operation of the Holy Spirit, which is as a fire in the effects of it, purifying the hearts of his people from sin, and consuming their lusts and corruptions. He sais in the hearts of his people as a refiner's fire, &c. Zech. 13: 9. Mal. 3: 2, &c". Burkitt.
- 17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Mat. 3: 12.

- 18 And many other things in his exhortation preached he unto the people.
- 19 But Herod the tetrarcher, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,
- † With this verse, and the verse which followeth it, Luke is not in due order of time. They ought to have been mentioned somewhere about John 4: 1; before Mark 1: 14, and Mat. 4: 12. as put down in this harmony. Herod's surname was Antipas as appears by Josephus, and the Bible dict.
- 20 Added yet this above all, that he shut up John in prison.
- A Llat. 4: 12. 14: 3. Mark 1: 14. -6: 14, to 30. Luke 9: 7, 8, 9. John 3: 24.
- 21 Now when all the people were baptized,

it came to pass, that Jesus also being baptized*, and praying, the heaven was opened,

* Mat. 3; 13, 16. Mark 1: 10. John 1: 32 to 35.

- by this rite he might enter himself into the society of Christians, as he had before by circumcision entered into the society of the Jews. 2. That he might by his own baptism sanctify the ordinance of baptism unto us. 3. That thereby he might futfil the righteousness of the ceremonial law, which required the washing of the priests in water, before they entered upon their office, as appears, Exod. 29: 4. Observe, How the duty of prayer accompanieth the ordinance of baptism: Jesus being baptized, and praying a teaching us by his example to sanctify every ordinance, and every action with prayer. Christ, when he was baptized, he prayed; when he was tempted, he prayed; when he brake bread, he prayed; when he wrought miracles, he prayed; in his agony in the garden, he prayed; and when he suffered on the cross, he prayed."

 Burkitt. See Acts 9: 11.
- 22 And the Holy Ghost descended in a bodily shape, like a dove upon him^b; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

 * Mat. 5: 17.
- 23 And Jesus himself began to be about thirty years of aget,....
 - Mat. 1: 1, to 18. Num. 4: 3, to 48. 8: 24. 1 Chron. 23: 3.
- 4 "At thirty years of age, the Priests under the law entered upon their public office; accordingly Christ stays the full time prescribed by the law, before he undertakes his public ministry. The ceremonial law required persons to be of that age, before they entered upon the priest's office; and also enjoined them to be baptized or washed in water when they undertook it, Exod. 29: 4", Burkitt.

MATTHEW 5: 1.

In those days came John the Baptist, preaching in the wilderness^d of Judea,

⁴ Merk 1: 2 to 9. Luke 1: 80. - 8: 2, to 19. John 1: 6, 25 to 35.

- 2 And saying. Repent' ye: for the kingdom of heaven is at hand*.
- ^a I_{8a}, 9; 1 to 8. Dan 2: 44. Mat 4: 17. Mark 1: 15 Luke 13: 3 5 16; \$0, 51, -24: 47. Acts 2: 38, -3: 19, -13: 38 S9, -17: 30, -20: 21, -26: 20.
 - " It signifies, the gospel dispensation". Bible dict. at Apostle.
- 3 For this is he that was spoken of by the prophet Esaiast, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Isa. 40: 3. Luke 1: 76.

- † Or Isaiah. He was sawn asunder, it is said, by king Manasseh, 11 Kings 21: 16. Heb. 11: 37. Cruden, at Isaiah, says, it signifies, "The salvation of the Lord".
- 4 And the same John had his raiment of camel's hair, and a leathern girdle about his doins; and his meat was locusts; and wild honey.

• 11 Kings 1: 8 Zech. 13: 4. Mark 1: 6.

- ? "Locustæ, in botany, the tender extremities of the branches of trees". Proctor's dict.
- 5 Then went out to him Jerusalem, and all Judea^d, and all the region round about Jordan,

Mark 1; 5. Luke 3: 3.

§ Gen. 10: 6. Canaan begat the Jebusite, and I Chron. 1: 14. Jerusalem is called Jebus, Judg. 19: 10, 11. Josephus, vol. 2. page 84. Jerusalem is called Salem or Solyma. The note there says, It was also named Hierosolyma, which note see. See vol. 6. page 139, of Josephus supposing that Melchizedeck first built a temple at Salem, and called the city Jerusalem. Vide Josephus, vol. 6. page 211, and some preceding pages, of some shepherd kings, hereafter called Phenician shepherds, taking Egypt, leaving it, building a city in Judea, and calling it Jerusalem. The note there says, the said "shepherds built Jerusalem about 37 years before Abraham came out of Haran". Gen. 11: 31. - 12: 1 to 6. Of the aforesaid shepherds, see Josephus, vol. 6. page 232. Of the first building of Jerusalem as aforesaid, vide page 233, and of some of the above occurrences, to page 249. Of Jerusalem being called Solyma, and the mountains in Judea, being termed Solymean mountains, see pages 223. 224. 225. Of Jerusalem being termed Hierosyla, and Hierosolyma, see pages 246, and 247. It is some

times called Hierusalem. see Bible dict. under Jerusalem. See also the description of it, Josephus, vol 6. page 20, &c. The wait that Titus built around the greatest part of it, was 39 furlongs; page 70.

Daniel foretold, that, "In the midst of the week, the sacrifice and the oblation should cease, Dan 9: 27". And Josephus tells us. vol. 6 page 92. "Titus had been informed that on that very day, which was the 17th, day of Panemus or Tamuz, the sacrifice called the "daily sacrifice" had failed, and had not been offered to God; for want of men to offer it, and that the people were grieviously troubled at it". Whiston's note there, we here subjoin, "This was a remarkable day indeed, the 17th of Panemus [l'amuz.) A. D. 70, when, according to Daniel's prediction, 606 years before, The Romans, in half a week caused the sacrifice and obla-Aion to cease. For from the month of February, A. D. 66. about which time Vespasian entered on this war, to this very time was just three years and a half; see Bishop Lloyd's tables of Chronology, published by Marshal, on this year. Nor is it to be omitted what very nearly confirms this duration of the war, that four years before the war begun, was somewhat above seven years five months before the destruction of Jerusalem". See Josephus, vol. 5. page 187, &c. vol. 6. pages 138, 139. When it was destroyed, there were left standing only three towers and part of its old wall, Josephus, vol. 6. page 141. "In some very vittle time after, it was plowed like a field. Jer. 25: 18. It was attempted to be built again, and the temple, by the emperor Julian, and some Jews, but earthquakes and flames of fire killed the workmen, &c". Bible dict. under Temple; and Josephus, vol. 1. page 598. See the note at Mat. 26: 2.

"Jerusalem, a city of Asia, formerly the capital of the Jewish kingdom, was taken by David from the Jebusites, and Nebuchadnezzar reduced it to ashes, in the eleventh year of the reign of Zedekiah, carrying away the Jews captives to Babylon, since which time they have been subject to some other nation; and in the time of the first emperors of Rome, though they had kings, they were only such as were appointed by the Roman government. The city is now about three miles in circumference, and must have altered its situation; for mount Calvary, where criminals were usually executed, was formerly without the walls, but is now in the middle of this modern city; likewise mount Sion is without the walls, which was formerly near the center of the old city; however, the fortifications make a very antique appearance. The private buildings are now very mean, and the inhabitants very few, for it is chiefly considerable on account of the resort of pilgrims. The church of the Holy Sepulchre, which the pilgrims chiefly come to visit, stands on mount Calvary, and is a magnificent fabrick, in which almost every nation of Christians has a peculiar chapel. There are in this church twelve or thirteen places, consecrated on account of some particular actions done in them, relating to the death and resurrection of Christ, as the place where he was nailed to the cross, the place where the soldiers stood who pierced his side, where the angels appeared to the women after the resurrection, &c. On Good Friday, every year, there is a solemnization of his passion in this church, when all the parts of it are acted, such as the nailing of him to the cross, the crowning him with thorns, and the taking of his body down from the cross. A patriarch resides here, who is of the Greek church. It is one hundred and twenty miles south-west of Damascus". Proctor's dict.

6 And were baptized of him^{a*} in Jordan, confessing their sins.

^a Mark 1: 5. Luke 3: 2, 7. John 1: 25

* "Baptism, or immersion, was a symbol used by many ancient nations; and among the Jews it was constantly made use of when proselytes were initiated into the sacred mysteries of their religion. It seems to have been a mark by which repentance was pointed out; and as the Jewish state was, at that time, much corrupted, there is no wonder John the Baptist should make use of such a ceremony. in order to prepare his hearers for the coming of the Messiah". Southwell. "Baptism denotes washing in general, Mark 7: 8. but the washing of persons in token of dedication to God, is peculiarly so called. Possibly this rite commenced immediately after the flood. Jacob and his family washed themselves before they abproached to God at Bethel, Gen 35. 3. The Hebrews washed themselves before they entered into covenant with God at Sinai. Exod. 19: 14, Aaron and his family washed themselves before their consecration to the priesthood, Exod. 29: 4. After the Jews circumcised their proselvtes, they washed them in water. The Israelites baptism unto Moses, in the pillar of a cloud and Red sea, signified, that their dwelling under the cloud, and passing through the Red sea, represented and confirmed their obligation to follow Moses as a leader, and to receive, profess, and obey his laws, I Cor. 10: 1, 2". Bible dict. A great deal more is here said about baptism to which we refer the reader.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers !. who hath warned you to flee from the wrath to come?.

Mat. 12: 34. Job 21: 20. -56: 13, 18. P.al. 55: 8. -75: 8. -90: 11. Prov. 41: 23. Eccle. 5: 17. Isa 32: 2. Nah. 1: 2. Zeph. 1: 18. Luke 5: 7. John 3: 36. Bom. 1: 13. - 2: 5. 8. -4: 15. -5: 9. -9: 22. Eph. 2: 3. -5: 6. Col. 5: 6. -7. Thes. 1: 10. -5: 9. Heb. 3: 11. -4: 3. Rev. 6: 16. -11: 16. -14: 10. 19: 40: 19.

4 "The Pharisees and other wicked men, are likened to vipers; by their poisonous doctrines, bad example, and sinful excitements, they effectually ruin the souls of men; and by their augry malice they murder such as oppose them". Bible dict. See Cruden under Viner. Mat. 12: 34. "Sadducees, in Jewish antiquity, a famous sect among the ancient Jews, so called from their founder Sadoc Antigonus of Socho, president of the Sanhedrim at Jerusalem, and teacher of the law in the principal divinity school of that city. Having often in his lectures, asserted to his scholars, that they ought not to serve God in a servile manner, with respect to reward, but only out of fihal love and fear; two of his scholars. Sadoc and Batthus, inferred from thence, that there were no rewards or punishments after this life; and, therefore, separating from the school of their master, they taught that there was no resurrection, nor future state. Maby embracing this opinion, gave rise to the sect of the Sadducees. who were a kind of Epicareans, but differing from them in this. that though they decied a future state, yet they allowed the world was created by the power of God, and governed by his providence; thereas the followers of Epicurus denied both. The Sadducees lenied all manner of predestination wnatever, and not only rejected all unwritten traditions, but also all the books of the Old Tes. tament, excepting the Pentateuch". Proctor's dict.

8 Bring forth therefore fruits meet for repentance:

* Acts 26: 20. Mat. 21: 32.

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children with the abraham.

John 8: 39.

· Luke 3; 8.

* "God can out of the obdurate Gentile world, who now worship stones, raise up a people to himself, and take them into covenant with himself, and cast you all out, who have Abraham's blood running in your veins, but nothing of his faith in your hearts, nor of his obedience in your lives". Burkitt. Cruden adds, "God could raise up children, even of the stones of the desert".

10 And now also the axed is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

^{*} Isa. 10: 15. Jer. 51: 20.

[•] Mat. 7: 19. - 12: 53. Luke 3: 9. - 6: 43. John 15: 6. Heb. 6: 7, 8. Jude 13.

+ "The destructive judgments of God were ready to be executed on the Jewish church and state, if they did not speedily receive Christ, repent of their sins, and bring forth good works". Bible diet. "The judgment of God hangs over your heads, ready to seize upon you, if you be either barren, or do not bring forth good fruit: Vengeance is as night unto you, as the tree is to failing, to whose root the axe is already applied. Christ speaks to the same purpose, Mat. 7: 19." Cruden's under Aree.

11 I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire*:

a Mark 1: 7. Luke 3: 16. John 1. 27.

- Psal. 63: 18. Isa. 4: 4. Mark 1: 8. Luke 3: 16. 24: 49: John 1: 26, 33. 14: 16. No. 15: 26. 16: 7, 13, 26. 20: 22. Acts 1: 5. 2: 33. 9: 31. 11: 45. 19: 3. Rom. 15: 5. 11 Cor. 1: 5. Eph. 4: 8. Rev. 15: 2.
- * "Fire here, according to St. Chrysostom, signifies the efficacy of the Holy Spirit; whose operation is so mighty where it takes place in the soul, that like fire it consumes the impurities of sin". Baptizing with the Holy Ghost and with fire, is found in Luke 3: It means chiefly the Spirit's gracious influences, which like fire purify, soften, and inflame our hearts with love to Jesus. and wash away our sin, and enable us to join ourselves to him and his people, Mat. 3: 11. Rom. 6: 4. - 1 Cor. 12: 13. Col. 2: 12". Cruden under Fire says, "To verify the said baptism, Jesus sent the Holy Ghost, who descended upon his disciples in the form of tongues, or the like sparks of fire, Acts 2: 3. It is the work of the Holy Spirit to enlighten, purify, and sanctify the soul, and to inflame it with love to God and zeal for his glory". Bible dict. under Baptize. "The Holy Ghost is likened to fire, to denote his enlightening, purifying, sin destroying, and holy love-enkindling influence" Bible dict. under Fire.
- 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat; into the garner: but he will burn up the chaff with unquenchable fire.

^{*} Psal. 1: 4, 5. - 5: 4, 5. Jeb 21: 18. Isa. 5: 24. Jer. 23: 28. Hos. 13: 3. Luke 3: 17.

* "The saints are called wheat, to mark their solidity, usefulness, and good fruit, acceptable to God through Jesus Christ". Bible dict. [Jer. 23: 28. what is the chaff to the wheat?] In the dream of Nebuchadnezzar the great monarchies of the world, according to Daniel's interpretation, became like the chaff of the summer threshing floors; and the wind [in the vision which he had] carried them away, that no place was found for them, Dans 2: 35. The vanity of all things under the sun, is not more forcibly expressed by Solomon than in the last verse specified. See Eccle. 1: 2, 3. - 2: 11, 17, &c. What are all earthly monarchs and monarchies, dignities, &c! They are carried away by the rapid stream of time, as chaff with the wind, as before observed. Open to Isa. 45: 9, which probably alludes to men striving with one another about things temporal.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him*,

* Mark 1: 9. Luke 3: 21. John 1; 32, &c.

* "Here we have our Saviour's solemn inauguration and public enterance upon his prophetic office, and ministerial service, by baptism, or washing with water, according to the manner of the priests under the ceremonial law". Burkitt. See Exod. 29: 4. Acts 1: 21, 22. He was invested then, some say, with authority and digatity, of King, priest, prophet, and mediator.

14 But John forbad him, saying^b, I have need to be baptized of thee, and comest thou to me?

1 John 13: 6, &c.

- 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
- † "When Jesus received baptism from John, he said, It became him to fulfil all righteousness; that is, the righteousness of the ordinances of the law or customs of the Mosaic dispensation. Jesus had before undergone circumcision". Leigh. Clarkson, and others.
- 16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw

the Spirit of God descending^{d*} like a dove, and lighting upon him:

e Ezek. 1: 1.

- 4 Isa. 11: 2 42: 1. Mark 1: 10. Luke 3: 21, 22. John 1: 32, &c.
- . "Why did the Spirit of God now descend upon Christ? The divinity of Christ was quiescent in him till he entered upon his prophetic office at thirty years old, and after. And the Holy Ghost now descends, first, for the designation of his people, to shew that Christ was the person set apart for the work and office of a mediator. Secondly, for the qualification of his person for the performance of his office. This was Christ's unction, Isa. 61: 1, when he was anointed above his fellows to be the King, priest, and prophet of his church'. Burkitt. Psal. 45: 7. Heb. 1: 9. Cruden, at please, elucidates the text thus, "It signifies, That God the Father did perfectly accept of Christ as media or, and had a singular complacency and satisfaction in his undertaking, and in ail he should do or suffer in the accomplishment of man's redemption". Bible dict. says, "God is well phased with Christ, and for his righteousness sake, he delights in him as his own Son, and as our mediator; he accepts his obedience and suffering in our stead, and thereby is reconcised to, and ready to biess such as believe, Mat. S: 17. John 8. 29".

17 And lo, a voice from heaven, saying, This is my beloved Son², in whom I am well pleased.

Mat. 17: 5. Mark 1; 11. Luke 3: 22. John 12: 28, 29. - 11 Pet. 1: 17.

MARK 1: 1.

THE beginning of the Gospel of Jesus Christ, the Son of God;

· John 1: 14.

A learned expositor says, "Gospel is a Saxon word; gos with them signifying good as well as God, and spel signifies a word: So that the word agrees exactly with the Greek word evangelion, which signifies good news or good tidings" "The writer of this gospel was Mark. "When Peter wrote his first epistle, Mark was with him in Chaldea. It is said that Mark afterward preached in Egypt and Cyrene; and that the Alexandrians in Egypt, seizing him in the pulpit, bound and dragged him through the streets that day and the day after, till he died". Bible dict. Mark's gospel, contains 16 chapters, and 678 verses. Matthew's

28 chapters, and 1071 verses. Luke's gospel takes up more sheets of paper than Matthew's, and contains 24 chapters, and 1151 verses. John's gospel contains 21 chapters, and 879 verses. Proctor's dict. says, "St Mark the Evangelist's Day, is a festival of the Christian church, observed April the 25th".

2 As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee:

* Luke 1: 76.

3 The voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight.

Isa. 40: 3.

4 John did baptize* in the wilderness, and preach the baptism of repentance for the remission of sins.

c Mat. 8: 1. 5. Luke 3: 2. 3. 4.

- * "Baptism signifies, The outward ordinance or sacrament, wherein the washing with water represents the cleansing of the soul from sin by the blood of Christ, Luke 7: 29. 1 Pct. 3: 21. Secondly, It signifies, inward spiritual washing, whereby the gifts and graces of the Spirit, signified by the culward sign, are really and actually bestowed, Mat. 3: 11". Cruden. [It resembles circumcision, in its use and ends, 1 Pct. 3: 21. Acts 22: 16. Tit. 3: 5.]
- 5 And there went out unto him all the land of Judea, and they of Jerusalem^d, and were all baptized of him in the river of Jordan[†], confessing their sins.

d Mat. 3: 5, 6. Luke 3; 7. John 1: 25, &c.

† "Panium is thought to be the fountain of Jordan, but in reality it is carried thither after an occult manner from the place called Phiala; this place hes as you go up to Trachonitis, Luke 3: 1. And is an hundred and twenty furiongs from Cesarea; and it hath its name of Phiala [vial or bowl] very justly, from the roundness of its circumference, as being round like a wheel; its water continues always up to its edges, without either sinking or running over. And as this origin of Jordan was formerly not known; it

was discovered so to be when Philip was tetrarch of Trachonitis. Luke 3: 1. For he had chaff thrown into Phiala, and it was found in Panium, where the ancients thought the fountain head of the river was, whither it had been therefore carried thy the waters. 1 As for Panium itself, its natural beauty had been improved by the royal liberality of Agrippa, and adorned at his expence. Now Jordan's visible stream arises from this cavern, and divides the marshes and fens of the lake* Semechonitis; and when it hath run another hundred and twenty furlongs, it first passes by the city Julias and then passes through the lake Genessareth; after which it runs a long way over a desert, and then makes its exit into the lake Asphaltitis. Now this lake of Genessareth is so called from the country adjoining to it. Its breadth is forty furlongs, and its length one hundred and forty". Josephus, vol 5. page 305, &c.

* At vol. 5. page 310. It is said to be in length 60 furlongs,

and in breadth 30.

"Jordan, a river of no small note in Canaan; but whether the name signifies the spring of Dan, or the descending river, we shalf not determine. The uppermost spring of Jordan is in mount Lebanon, about twelve miles north of Cesarea-Philippi. After it has run about twelve miles more to the south it receives a more considerable branch, which, under ground, proceeds from the lake Phiala. About fifteen miles farther south, it forms the waters of Merom, Josh. 11: 5, 7. or lake of Samechon; both names signifying the higher lake, which is near four miles broad, and seven and a half long. After running about twenty-eight miles farther south, it forms the lake of Genessareth, which is about thinteen miles in length, and five in breadth. From thence it runs southward through a long valley, whose air is unwholesome, and most of it desert, till it loseth itself in the Dead Sea. Its whole course is about 100 miles. It (formerly) overflowed its banks in March or April, by means of the melting of the snow on Lebanon and Hermont; but from the conjunct testimony of Maundrel, and Thomson, it seems it does not so now, to any degree. Perhaps the reason is, that its channel is now sunk so deep. Before it enters the dead sea, its ordinary current is but thirty yards in breadth, according to Shaw; and no more than twenty-five, according to Thomson; but it is exceeding deep, even at the edge of its inner bank. It has an outer bank, about a furlong distance from the other: such it seems was its width when it was swelled. The banks of a great part of it are so covered with thickets, that in many places one cannot see it, till at the very brink of it; and in these thickets lions were wont to lodge, but were driven thence by the overflowing of the river; at which season, they wandered about; and were dangerous to such people as dwelt near, Jer. 49: 19. The deep stream of Jordan was divided under Joshua, and by Ellah and Elisha, Josh. 3: 2, &c, - 11 Kings 2nd". Bible dict.

(† See Josephus, vol. 1. pages 52, 53, in the dissertation.)

Jeroboam, who rebelled against Rehoboam the son of Solomon, jout one of his golden caives in Dan, 1Kings 12: 28, 29.—11 Kings 10: 29.—Of the city of Dan, see Josh 19: 40, to 40. Judg. 17th, and 18th chapters. "Jeroboam made two golden heifers, and built two little temples for them; one in the city of Bedhel, and the other in Dan, which last was one of the fountains of the lesser

Jordan, &c". Jesephus, vol. 2. page 188.

"When Cæsar had bestowed upon (Herod the Great) another additional country, he built there a temple of white marble, hard by the fountains of Jordan: the place is called Panium, where is a top of a mountain that is raised to an immense height, and at its side beneath, or at its bottom, a dark cave opens itself; within which there is an horrible precipice, that descends abruptly to a vast depth; it contains a mighty quantity of water, which is immovable; and when any body lets down any-thing to measure the depth of the earth beneath the water, no length of cord is sufficient to reach it. Now the fountains of Jordan rise at the roots of this cavity outwardly; and, as some think, this is the utmost origin of Jordan". Josephus, vol. 5. page 84.

"The lake Semechonitis is thirty furlongs in breadth, and sixty in length; its marshes reach as far as the place Daphne, which, in other respects is a delicious place, and hath such fountains as supply water to what is called little Jordan, under the temple of the golden calf, where it is sent into great Jordan". Daphne was a new name for Dan, according to Whiston's comment on this pas-

sage, which see, Josephus, vol. 5. page 310.

"The lake of Genessareth, which is thirteen miles in length, and five in breadth, is called the sea of Tiberias, or the sea of Galilee. The Salt sea, Dead sea, or sea of Sodom, is the lake Asphar or Asphaltitis, at the south end of Jordan, and south east border of Canaan. Josephus makes it about 72 miles in length, and almost 19 in breadth; but our modern travellers make it but about 24 miles in length, and six or seven in breadth. It is said to have been anciently, the place of Sodom, Gommorrah, Admah, and Zeboim, and after the burning, to have been sunk by an earthquake; and it is pretended by some, that the ruins of these cities are still seen under the water when it is low; but Reland brings no contemptible arguments, though I dare not say absolutely conclusive to the contrary. It is certain the valley of Siddim which was near Sodom makes part of this sea, Gen. 14: 3; and that this la e receives the river Jordan, the river Arnon, and the brook Kidron, besides other rivulets, and has no visible communication with the Sea; and that the great quantity of bitumen, slime, or mineral pitch therein, renders it improper for fish to live in, or for men to drink of it; and the sulphureous steam makes even the fruit on the shore not good in some places". Bible dict. "It is believed, that there are subterraneous channels, by which it discharges isself into the Red sea". Cruden.

"The Black or Euxine sea, between Europe and Asia, which is 580 miles in length, and 300 in breadth, where broadest, receives several very large rivers. The prodigious quantity of water discharged by the rivers into this lake has puzzled many ingenious naturalists, to account for its not rising any higher, since the only outlet is the Thracian Bosphorus, which is nothing near so large as the rivers that run into it. • Hence they concluded that the Black Sea must empty itself by subterranean channels, but they forgot the principal cause which preserves the equilibrium of the waters in general, which is the evaporation by the heat of the sun. To this may be added the action of the winds, which doubtiess carry off great quantities of watery particles: for it is well known that wet clothes, exposed to a brisk wind, will soon become dry, by its carrying off the moisture. The Caspian sea, a very large lake in Asia, and Aral, another lake east of it, receive many rivers, yet the water rises no higher, nor is it known that they have any communication into any sea". Proctor's dict.

"Libanus is the principal mountain of Judea, and is very high, and yet, what is very strange to be related, it is always shadowed with trees, and never free from snow. The same mountain supplies the river Jordan with water, and affords it its fountains also". Josephus, vol. 1. of dissertations, page 52. Cruden says, "Lebanon, or Libanus, signifies white". "Some rivers hide themselves underground, and rise up in other places, as if they were new rivers. Thus the Tigris meeting with mount Taurus, runs under it, and flows out at the other side of the mountain: also after it has roun through the lake Tospia, it again emerges, [or issues] and being carried about eighteen miles under-ground, breaks out again". Proctor's dict.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts* and wild honey;

11 Kings 1: 8. Mat. 3; 4.

* "It is supposed, John the Baptist fed [in the wilderness] on the funder extremities of the branches of trees, called in botany Locuste". Proctor's dict. Johnson's dict. speaks of a Locust-tree: but has not defined it.

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down^b and unloose.

h Mat. 3: 11, Luke 3: 16. John 1: 27. Acts 13: 25.

- 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.
- 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John^b in Jordan.

. Mat. 3: 13.

10 And straightway, coming up out of the water, he saw the heavens opened*, and the Spirit like a dove descending upon him:

Mat. 3: 16.

- diator by a threefold miracle; namely. The opening of the heavens, the descent of the Holy Spirit, and God the father's voice or testimony concerning his Son. The heavens were opened, to shew that heaven, which was before shut against us for our sins, is now opened to us by Christ's undertaking for us. As Christ opened heaven by his meritorious passion, so he keeps it open by his prevailing intercession". Burkitt.
- 11 And there came a voice from heaven, saying, Thou art my beloved Son^d, in whom 1 am well pleased.

Mat. 3: 17.

JOHN 1: 1.

In the beginning was the Word; and the Word was with God, and the Word was God.

- Gen. 1: 1. Psal. 45: 6. Prov 8th. Isa. 9: 6. 40: 9. 54: 5. Mat. 16: 27, 28. John 1: 14. 10: 30. 16: 27, 28. 17: 5, 24. 20: 98. Acts 10: 36. 13: 26, 27. Rom. 9: 5. 10: 8. &c. 1 Cor. 1: 23, 24. 2: 7, &c. Phil. 2: 5, 6 1 fim 3: 16. Tit. 2: 13. Heb. 4: 12, 13. 1 Pet. 1: 25. 17 Pet 1: 1. &c. 5: 7. Rev. 1: 2, 8, 9, 11. 19: 13. See the note at Mat. 1: 23.
- † "The Word, signifies, The infinite wisdom of God. Logos, the Greek". Southwell. John the evangelist, at the beginning of the Revelation, is called John the Divine. "As to the title of Divine here given to John, the writer of these visions, and not of Apostle,

it is not from any imagination of those that affixed it, that the Apostle was not the writer of them, but because that title of Divine was by the ancients. Origen especially, bestowed on this Apostle in respect of the divinity and sublime manner of writing, observable in his gospel, and particularly because he began it with setting down the divinity of Christ, the Word of God; whereas the other evangelists begin with his birth or humanity". Author's name effaced. See Josephus, vol. 5. page 169. vol. 6. page 300, where he calls Christ, God the Word. "In Hebrew Debar; in Greek Rhema, or Logos. Word the eternal Son of God, the uncreated Wisdom, the second person of the most holy Trinity, equal and consubstantial with the Father. Christ Jesus is called the Word, 1. In respect of his person, he being the express image of the Father, as we are told, Heb. 1: 3. 2. In respect of his office, because the Father made known his will to the church in all ages by him, as we declare our minds one to another by our words, John 3: 34. 3. Because the Messian was called the Word of God by the Jews, the Chaldee Paraphrasts, the most ancient Jewish writers extant, generally made use of the word Memra; which signifies the Word, in those places where Moses puts the name Jehovah. As they ascribe to Memra all the attributes of the Deity, it is concluded from thence, that they believed the divinity of the Word. They say, that it was Memra, or the Word, which created the world; which appeared to Moses on mount Sinai; which gave him the law; which spake to him face to face; which brought Israel out of Egypt; which marched [in the cloudy pillar] before the people; and wrought all those miracles which are recorded in the book of Exodus the same Word that appeared to Abraham in the plain of Mamre: that was seen of Jacob at Bethel, to whom Jacob made his vow. and acknowledged as God, Gen. 28: 20". Vide Acts 7: 2, 37, 38, 53. Cruden under Word. See Bible dict. at Word.

- 2 The same was in the beginning with God.
- Gen 1: 1. John 17 5. 1 John 1: 1, 2. Rev. 1: 8 21: 6. 22: 13.
- 3 All things were made by him^b; and without him was not any thing made that was made.

[•] Gen. 1: 1. Psal: 102: 25 - 33: 6, 9 - 136: 5 - 1 Cor. 8: 6: Col. 1: 16, 17. Heb. 1: 2, &c. - 2: 10. - 11: 3. - 11 Pet. 3: 5, &c. Rev. 3: 14. - 4: 8, 11. - 10: 6. - 14: 7.

⁴ In him was life: and the life was the light of men.

[•] Paal. 36: 9. - 118: 27. John 5: 26. - 8; 12. - 1 John 1: 1, 2. - 5: 11.

5 And the light shineth* in darkness*; and the darkness comprehended it not.

• Psal. 97: 11. John 3: 19.

- "The ceremonial dispensation is over, and Jesus is clearly exhibited in the gospel. Your state of ignorance, error, unbelief, and wickedness, is over; and you have received the knowledge, felt the power, and believed the promises of God". Bible dict. under Darkness. See I John 2: 8.
- 6 There was a man sent from God, whose name was John.

* Luke 1: 76.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

o John 5: 33.

- 8 He was not that Light, but was sent to bear witness of that Light;
- 9 That was the true Light in, which lighteth every man that cometh into the world.
 - Psal. 19: 7, 8. Prov. 20: 27. John 8: 12. 9: 5. 12: 35. 1 John 1: 5,7.
- † "Christ has light in himself, and from himself; he is the original fountain light, from whence light is derived to all others". Cruden under Truth.
- 10 He was in the world, and the world was made by him; and the world knew him not.
- 11 He came unto his own, and his own received him not.
- 12 But as many as received him, to them gave he power; to become the sons of God, even to them that believe on his name:
- Isa. 56. 1, &c Rom. 8: 15 Gal 3: 26. 1 Tim: 1: 15. 2: 4. 4; 10. Tit. 2: 11. 11 Pet 1: 4 1 John 3: 1, 2.
- † "That is, although multitudes rejected him, yet some received and owned him for the true Messias; and those that did so, he advanced to the high dignity of adoption and sonship, giving them

power, that is, right or privilege to become the sons of God. As many as received him, implies justifying faith, which is the assent of the understanding to that divine testimony which the scriptures 2. The consent of the will to submit to this Jesus give of Christ. as Lord and King. 3. The affiance and trust of the heart in him arone for salvation; for faith is not a bare credence, but a divine athance, and such an affiance in Christ, and reliance upon him, as is the parent and principle of obedience to him. It is the high and honourable privilege of all such as receive him by faith, to become the sons of God by adoption; the which, calls for all possible returns of gratifude, love, obedience, and self-resignation, &c". Burkitt. See Cruden, under Earnest. "Adoption is either, (1.) Natural, whereby one takes a stranger into his family, and deals with him as his own child: thus the daughter of Pharaoh adopted Moses; and Mordecai, Esther. In this sense the word is never used in scripture. (2.) National, whereby (lod takes a whole people to be his peculiar and visible church. This adoption for 1500 years, pertained to the Jews, Rom, 9: 4. (3.) Spiritual, in which sinful men; by nature children of Satan, dischedience, and wrath, are, upon their union with Christ, graciously taken by the Father into the visible church; and have spiritual communion and intimacy with Father, Son, and Holy Ghost; and with fellow saints: and are loved, taught, governed, corrected, protected, heiped, and provided for; and are entitled to his promises, salvation, glory, and fulness, as their everlasting inheritance. This adoption the saints have received; and of it, the Holy Ghost dwelling in them as a Spirit of grace and supplication, and their holy conversation, are the undoubted evidence, Rom. 8: 15 to 17. Gal. 4: 5, 6. Jer. 3: 19. John 1: 12. (4.) Glorious, in which the saints, being raised from the dead, are at the last day solemnly owned to be the children of God, and have the blissful inheritance publicly adjudged to them; and enter, soul and body, into the full possession of it; this the saints now wait for, Rom. 8. 23". Bible dict. under Adoption. See Cruden's account of it. "They who are adopted children, have the boldness and access of sons. May cry Abba, Father; they may come to God, as men freed from condemnation; the adopted bath given him the spirit of prayer, &c". Leigh. Cruden, at Power, has put down, "Right or privilege".

13 Which were born, not of bleod*, nor of the will of the flesh, nor of the will of man, but of God.

John 3: 3, &c. - 1 Cor. 4: 15. Jam. 1; 18. - 1 Pet. 1: 23. - 1 John 2: 29. - 5: 9. - 5: 18.

* "Because the bragging Jews did much boast of their natural birth and descent from Abraham, as being his blood and offspring.

therefore it is here answered, That men become not the children of God by natural propagation, but by spiritual regeneration: They are not born of blood. Grace runs not in blood, piety is not hereditary. Religious parents propagate corruption, not regeneration. Were the conveyances of grace natural, good parents would not be so ill suited with children as sometimes they are. No person then whatsoever has the gracious privilege of adoption by the first birth. They are not born of blood, nor of the will of the flesh, nor of the will of man; That is, no man by the utmost improvement of nature can raise himself up to this privilege of adoption, and be the author and efficient cause of his own regeneration. Learn hence, That man in all his capacities is too weak to produce the work of regeneration in himself. They, says Dr. Hammond, who, by the influence of the highest rational principles, live most exactly according to the rule of rational nature, that is, of unregenerate morality, are the persons here described. [He must be mistaken.] Learn, 2. That God alone is the prime efficient cause of regeneration. He works upon the understanding by illumination, and upon the will by sanctification.

"Adopted into God's family, not because descended from holy patriarchs, or sharing in circumcision or sacrifices, or because of any natural endowments, or cultivation of natural powers, or as acting according to human exhortations. Our spiritual birth is of God, is of the Spirit, and from above; in regard that change is effected by the power of the divine Spirit, and therein a heavenly and spiritual nature like unto God is given to us, 1 John 3: 9. John 1: 13-3: 3 to 6. Ishmael was born after the flesh, by the power of nature; Isaac, after the Spirit, by the miraculous influence of God's Spirit, when Sarah his mother was naturally past child-bearing, Gal. 4: 23, 29". Bible dict. under Birth. See

Gen. 15th, and 17th chapters.

14 And the Word was made flesh, and dwelt among us, (and we belied his glory the glory as of the begotten of the Father,) full of grace and truth.

^a Mat. 1; 16. Luke 2: 7. Rom. 1: 3. Gal. 4: 4. 1 Tim. 3: 16. Heb. 2: 14.

Mat. 17: 2. Luke 1: 35. Col. 1: 18. - 2: 3, 9. 11 Pet. 1: 16, 17.

¹⁵ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before med: for he was before me.

[·] John 3: 31.- 5; 30:

^{*} John 1: 27, 30: - 8: 58:

16 And of his fullness have all we received, and grace for grace.

a John 3: 34. Col. 1: 19. - 2: 9. 10.

17 For the law was given by Moses*, but grace and truth came by Jesus Christ.

Exod. 19:-20: 1. &c. Deut. 5: Acts 13: 38, 39. Heb. 3: to 11, 13, 13. Chape.
John 8: 32 -14: 6. Rom. 5: -6: 14, 15. - 11: 5, 6. Gal. 3: 4; 5;. 11 Time.
1: 9, 10. Jam. 1: 25. - 2: 12. 1 Pet. 5: 10. &c.

- * "John the Baptist here prefers, as he would have the Jews do, Christ before Moses, whom that people doted so much upon. The law was given by Moses, not as the author, but as the disperser of it. Moses was God's minister, by whom the law, which reveals wrath, was given to the Israelites or Jews, but grace and truth came by Jesus Christ. Grace, in opposition to the condemnatory curse and sentence of the law; and truth, in opposition to the types, shadows, and ceremonies, of the legal administration. Learn hence, That all grace, for the remission of sin, and for the performance of duty, is given from Christ the fountain of grace. Grace came by Jesus Christ. The grace of pardon and reconciliation; the grace of holiness and sanctification; the grace of love and adoption. Even all that grace that fits us for service here, and Glory hereafter, Christ is both the dispenser and author of it". Burkitt. See Tit. 2. 11. compare with Ezek. 3: 16 to 22. - 13: 22. - 18th, and 33rd, chapters. "The glorious realities shadowed forth by the types, are fulfilled in Jesus Christ's incarnation, righteousness, intercession, and Government". Bible dict. under True. See Cruden at Truth.
- 18 No man hath seen God at any time; the only begotten Son; which is in the bosom of the Father, he hath declared him.
- ⁴ Deut. 4: 12. Isa. 9: 6. John 5: 37, -6: 46 12: 45. 14: 8, 9, -15: 24. Col 1: 15 r Tim. 6; 16. r John 3. 6. 4: 12. rr John 11.
- † Isaac is called Abraham's only begotten sen, Heb. 11: 17, though at the same time he had another son Islanael. The Septuagint express the true meaning, by rendering the text. The beloved Son. Josephus, vol. 1. page 34, and the comment there. If the Septuagint version of the Jewish law, &c, into the Greek tongue, see vol. 3. pages 3 to 21.
- 19 And this is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

^a John 3: 28. - 5: 33. Acts 13. 25.

- 21 And they asked him, What then? Art thou Elias? And he saith, I am not^b. Art thou that prophet? And he answered, No.
- Num 12: 6 to 9. Deut. 13: 1 to 6. 18: 15, to the end 34: 10 Mat. S: 26. -21: 11, 42. John 1: 25. 6: 14. Acts S: 22, 28. Eph. 2: 20. 1 1 m S: 15, 16.
- 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
- 23 He said, I am the voice of one crying * in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

• Isa. 40: 3. Luke 1: 76.

- * "John came, though not in person, yet in the power and spirit of Elias. He denies that he was that prophet; and also being that prophet which Moses spake of, and is alluded to in the latter part of the 21st verse, and Deut. 18: 15, &c. But athrms himself to be Christ's herald, usher, &c, to prepare the Jews for receiving of him, &c". Burkitt. "This idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition, or took a journey, especially through the desert countries, sent harbingers before them to prepare all things for their passage. Luke 3: 4, 5". Illustration of the English Harmony.
- 24 And they which were sent were of the Pharisees.
- † See Cruden under Pharisee. Also Josephus, vol. 4 page 70. Of Pharisees, Essenes, and Sadducees, vide vol. 5. pages 160 to 169. Of some of them, see vol. 4. pages 69, 70, &c, page 226, and the note there. At Tebet in the Bible dict. see, of the ejection of the Sadducees from the Sanhedrim. Of Sadducees, see Bible dict. and Cruden under Sect.
- 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

• Mat. 3: 11. Acts 19; 4.

27 He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

Mark 1: 7. Acts 13: 25.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

· Josh. 15: 61. Judg. 7: 24.

* According to the Bible dict. pages 224, and 225, Bethabara, here recorded, lay in the upper Galilee, or Galilee of the Gentiles, Mat 4:15, the note of which see. We read of a Bethbarah, Judg. 7:24; and of a Betharabah, Josh. 15:6, 61, which seems to have tain in Judah's inheritance; and probably in the wilderness, near to the land of Edom; see 1st verse. We also are told of a Betharabah, which was situated in Benjamin's lot, Josh. 18:22. Now, the Bethbarah, spoken of Judg. 7:24, was probably the Betharabah, mentioned, Josh. 15:6,61; the difference being occasioned by wrong spelling. The Bethabara, mentioned, John 1:28, as appears by the map of Palestine, lay at the northern point of Sodom's lake. "Bethabara, signifies the house of passage, &c". Cruden. See Bible dict.





AN HARMONY

OF THE

Four Gospels.



LUKE 4: 1.

AND Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,

- 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.
- Exod. 34; 28. Deut. 9: 9. 1 Kings 19: 8. Mat 4: 1, &c. Mark 1: 12, &c.
- 3 And the devil said unto him, If thou be the Son of God, command this stone* that it be made bread.
- "The occasion of the temptation was our Saviour's hunger and want of bread. Satan tempted him to distrust God's providence and care. And when any of God's children are suffered to fall into want, and to be stratened for outward things, Satan

takes a mighty advantage thereupon to tempt and assault them. It is his grand policy, first, to tempt them to doubt of their adoption; next, to distrust God's fatherly care and provision; and last of all, to use unwarrantable means to help themselves". Burkitt.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone^b, but by every word of God.

Deut. 8: 3.

- 5 And the devil, taking him up into a high mountain*, shewed unto him all the kingdoms of the world in a moment of time.
- * Some authors say, "The mountain to which Jesus was taken, stood about six miles from the place where he was baptized". It is evident from many passages of the new Testament, that all the kingdoms of the world, mentioned in the above verse, only mean, all the provinces of the Roman empire, as at Col. 1: 6. The world sometimes means, only the land of Judea. At other times Judea, and some of the adjoining countries. "Satan endeavoured to infuse into Jesus sentiments of pride and ambition". Cruden, under Tempt, and World.
- 6 And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me: and to whomsoever I will, I give it.
- 7 If thou, therefore, wilt worship me, all shall be thine.
- 8 And Jesus answered, and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
 - Exod. 34: 14. Deut. 6: 13. 10: 12, 20 13: 3, 4. Josh. 22: 5. 24: 14.
- 9 And he brought him to Jerusalem, and set him on a pinnacle of the templet, and said unto him, If thou be the Son of God, cast thy self down from hence:
- + From the wilderness where Jesus was tempted, to the city of Jerusalem, was about eight miles, as it is said by some; and that

pinnacle, should have been rendered battlement, Deut. 22: 8. Josephus says, "The temple on its top, had spikes with sharp points, to prevent any pollution of it by birds sitting upon it: Which spikes were fixed in bases of lead". Josephus, vol. 6. pages 30, +17. Cruden, at wing says, "Pinnacle or wing of the temple". See Pinnacle in Bible dict.

10 For it is written, He shall give his angels charge over thee, to keep thee;

11 And in their hands they shall bear thee up², lest at any time thou dash thy foot against a stone.

a Psal. 91: 11. 12.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

b Exod. 17: 7. Deut. 6: 16.

13 And, when the devil had ended all the temptation, he departed from him for a season.

MATTHEW 4: 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

· Luke 4: 2.

2 And when he had fasted forty days^{d*} and forty nights, he was afterward an hungered.

4 Exod. 34: 28. Deut. 9: 9. - 1 Kings 19: 8. Luke 4: 2.

* From Jesus having fasted in the time of his temptation, forty days and forty nights, the christian church appointed the fast of Lent. The quadragesimal fast, or time of abstinence for forty days, is held before Easter, the festival of Christ's resurrection. See Rubric, in the book of Common Prayer for the Church of England. "Easter, the great festival of the anniversary commemoration of our Saviour's resurrection. The Greeks and Latins call it Pascha, originally an Hebrew word, signifying a passage, applied to the feast of the passover held by the Jews about the same time. In English, it is called Easter, from a goddess of that name, wor-

shipped by the Saxons in April". Proctor's dict. See Lent, in Proctor's dict. of various opinion about it. In the Calendar, Septuagesima is the third sunday before Lent; and signates 70 days before Easter. "Whitsunday, a solemn festival of the christian church, observed on the firtieth day after Faster, in men ary of the descent of the Holy Ghost upon the apostles in the visible appearance of fiery cloven tongues, and of those miraculous powers which were then conferred upon them. It is called Whitsurday or Whitesunday, because this being one of the stated times for baptism in the ancient church, those who were baptized put on white garments, as types of that spiritual purity they received in baptism. As the descent of the Holy Ghost upon the apostles happened on this day which the Jews called Pentecost, this festival retained the name of Pentecost among the Christians". Proctor's dict.

- 3 And when the tempter came to him he said, If thou be the Son of God, command that these stones be made bread.
- 4 But he answered and said, It is written, Man shall not live by bread alone^{a*}, but by every word that proceedeth out of the mouth of God.

. Deut. 8: 3.

- "That is, By whatsoever the providence of God shall afford, and bless for our support; yea, a man may live by his power and will only, without any means at all, if God so please; or be fed by ravens, as Elijah was; and therefore no man should absolutely rest upon the means, and without warrant run to an extraordinary course for supply, but should trust in God, and wait on him to provide as he pleases". Cruden under Word.
- 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
- † "Some are of opinion, that all this happened in a vision or dream; but such a notion serves for no other purpose than to debase the glories of our Divine redeemer; for why might he not have seen those visions at home as well as in the wilderness? The meaning seems to be, our Saviour consented to travel with the devil to Jerusalem, who, probably, on this occasion, appeared to him in form of a Priest, and that he ascended the stairs that led to the battlements of the temple. The words here quoted by the devil are in Psal. 91st, and they seem to have been a proverbial expression used among the Jews concerning the Messiah". Southwell.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge* concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

· Psal. 91: 11, 12.

* "Satan sticks not presumptuously to handle the holy scriptures of God with his tongue, as he had profanely touched the sacred body of Christ with his hand. Yet observe, How wretchedly he wrests, perverts, and misapplies the scriptures: when God promises his angels shall keep us, it is in all God's ways, not in any of our own crooked paths. Although the children of God have the promise of the guardianship of angels, yet then only may they expect their protection, when they are walking in the way of their duty, and using the means for their own preservation". Burkitt. "Men tempt God, when they unseasonably and irreverently require proofs of his presence, power, and goodness; when they expose themselves to danger, from which they cannot escape without the miraculous interposition of his providence; and when they sin with such boldness as if they wanted to try whether God could or would know and punish them, Exod. 17: 2. Mat. 4: 7. Mal. 3: 15. Acts 5: 9". Bible dict. See Cruden, at Tempt. Angels, are signified, by Sons of God, Job 1: 6. - 2; 1. - 38: 7.

7 Jesus said unto him, It is written again^b, Thou shalt not tempt the Lord thy God.

b Exod. 17: 7. Deut. 6: 16.

8 Again, the devilt taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

† "It is probable, that our Lord returned to the wilderness soom after the devil left him in the temple. He had not, however, been long there, when the tempter came to him again in the form of a prince, or great man. On the top of this mountain the devil desired him to look around him to the nations, and as he knew that Christ was endued with Divine power, he impudently promised him all those things if he would worship him. It is evident the devil had now thrown off the mask, and assumed his own proper character". Southwell.

- 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
- 10 Then saith Jesus unto him, Get thee hence, Satan²; for it is written, Thou shalt worship* the Lord thy God^b, and him only shalt thou serve.
 - Zech. 3: 2. Mat. 16; 23.
 Deut. 6: 13. 10: 20. Job 31: 26 to 29.
- * This passage means, That man is to worship, and serve the Lord, &c. But it has been much mistaken by Authors, and commentators of scripture, who, have some of them understood it, as if satan was commanded to worship the Lord, and serve him, &c. Fallen angels are not amenable to any law or precepts of God, for there is no mandate for them to observe found throughout the scripture. God has provided a mediator, and a plan of mercy for the recovery of many, if not for all, of the human race, for whom Christ gave himself, or his life a ransom, while no such provision is made for the restoration, of any one of the fallen ange.s". Modern Calvinism depended, page 498. Christ's redemption does not extend to them, there is no pardon for their apostacy, as there is for man's, Mat. 25: 41. II Pet. 2: 4.
- 11 Then the devil leaveth him; and behold, angels came and ministered unto him.

MARK 1: 12.

And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts †; and the angels ministered unto him.

^e Exod. 24: 18. Deut. 10; 10. ^d Luke 4: 2:

^{† &}quot;Which were likely to annoy and hurt him, if not to devour him. This evidences his Divine power; who, as Lord of the creatures, could after and change the nature of the creatures at his pleasure: restraining the most savage and hurtful beasts from hurt-

ing, either himself, or any of his people, Job 5: 22, 23. Angels ministered unto him, Learn thence, that those who in the hour of temptation hold out in resisting Satan, shall find that the power and faithfulness of God will not be wanting to them to send in succour and relief at the last". Barkitt.

JOHN 1: 29.

The next day John seeth Jesus coming unto him. and saith, Behold the Lamb of God*, which taketh away the sin of the world!

- * Exod. 12th Isa 53: 7, &c. Acts 8: 32. r Pet 1: 18, &c. Rev. 1: 5, -5: 5, to the end. 6: 1 16, &c. 7: 9, t) the end. 12: 11. 13: 8. 14: 1, 4, 10. 15: 3. 17: 14. 19: 7, 9, 16. 21: 9, 22, &c. 22: 1, to 5. John 1: 36.
- * "This is John the Baptist's third testimony concerning Christ; in which he points out Christ as the true sacrifice for the expiation Behold the Lamb of God: The lamb of God's appointing, to be an expiatory sacrifice; the Lamb of God's election, affection, acceptation, and exaltation, who, by the sacrifice of his death, has taken away the sin of the world. The sin, not the sins, in the plural number, to denote original sin, as some think; or, as others, to shew that Christ hath universally taken upon himself the whole burden of sin and guilt. And there seems to be a secret antithesis in the word Wor'd. In the Levitical sacrifices, only the sins of the Jews were laid upon the sacrificed beasts; but this Lamb takes away the sin of Jew and Gent le. The Lord hath caused to meet on him the iniquity of us all. And the word, taketh away, being in the present tense, denotes a continued act, and it intimates to us thus much, viz. That it is the daily office of Christ to take away our sin, by presenting to the Father the memorials of his death. Christ takes away from all believers the guilt and and punishment of their sins, the filth and pollution of them; the power and dominion that is in them; and as John the Baptist called upon the Jews, to behold this Lamb of God with an eye of observation; so it is our duty to behold him now with an eye of admiration, with an eye of gratulation; but especially with an eye of faith and dependence, improving the fruit of his death to our own consolation and salvation, Isa. 45; 22, &c". Burkitt. "Oftended justice was satisfied by his sacrifice". Bible dict.
- 30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me:

31 And I knew him not*: but that he should be made manifest to Israel, therefore am I come baptizing with water.

Mat. 3: 6.

- * "Though John the Baptist was a near kinsman of Christ's, according to the flesh, Luke 1: 36, yet the providence of God so ordered it, that for thirty years together they did not know one another, nor converse with each other; therefore he could not know him to be the Messiah. This, no doubt, was over-ruled by the wisdom of God, to prevent all suspicion, as if John and Christ had compacted together to give one another credit; that the world might suspect nothing of the truth of John's testimony concerning Christ, nor have the least jealousy that what he said of him, was from any bias of mind to his person. The means by which John came to know Christ to be the true Messiah, he declares it was by a sign from heaven, namely, the Holy Ghost descending like a dove upon him, see verses 32 and 33. Christ, in his solemn entry upon his office as Mediator, was sealed unto the work by the descending of the Holy Ghost upon him; he was sealed by that act, and the Father's testifying, That this was his beloved Son, in whom he was well pleased. Now it was, That God gave not of the Spirit to his Son by measure, for the effectual administration of his mediatorial office; now it pleased the Father, that in Christ at the day of his inauguration, all fulness should dwell, and that by the Holy Spirit's descent upon him, he should be extensively filled, with all kinds, and degrees of grace". Burkitt.
- 32 And John bare record, saying^b, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Mat. 3; 16.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

. Mat. 3: 11, 13. Acts 1; 5.

34 And I saw, and bare record, that this is the Son of God.

d John 1: 14, 15,

- 35 Again the next day after John stood, and two of his disciples*;
- John the evangelist being the writer of this, it is evident, that he had been a disciple of John the Baptist; and that he was one of the two, mentioned at verses 37 and 41.
- 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
- 37 And the two disciples heard him speak, and they followed Jesus.
- 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?
- 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.
- 40 One of the two† which heard John speak, and followed him, was Andrew, Simon Peter's brother.
- + "John the Apostle and evangelist, seems for some time to have been a disciple to John the Baptist, being probably the other disciple that was with Andrew, when they left the Baptist to follow our Saviour, at the time here mentioned; though modestly, as in other parts of the Gospel, concealing his own name". Author's name effaced.
- 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias^a‡, which is, being interpreted, the Christ.

[.] Gen. 49: 10. Dan. 9; 25, 26. John 4: 25.

[‡] Cruden, at Messiah, says, "Messiah signifies anointed. It is applied principally, and by way of eminence, to that sovereign Deliverer who was expected by the Jews, and whom they vainly expect even to this day, since he is already come at the appointed time. They used to anoint Kings, High-priests, and sometimes

Prophets. Saul, David, Solomon, and Joash, received the royal unction: Aaron and his sons received the sacerdotal, and Elisha the disciple of Elijah received the prophetic unction, at least God ordered Elijah to give it, 1 Kmgs 19: 16, and therefore the name Messiah, or anointed, is given to the Kings, 1 Sam. 12: 3, 5, and also the patriarchs or prophets, I Chron. 16: 22. Psal. 105: 15. But this name chiefly belongs to Jesus Christ by way of excellence, who was the object of the desire and of the expectation of the saints. Hannah the mother of Samuel plainly alludes to Jesus Christ, I Sam. 2: 10. Psal. 2: 2. - 45: 7. Dan. 9: 25, 26. It is not found any where, that Jesus Christ ever received any sensible unction; or that the apostles anointed the faithful with any particular or external oil, or ointment. The unction that the prophets and the apostles speak of, when Jesus Christ or his disciples are understood, is the spiritual and internal unction of grace and of the Holy Ghost, of which the outward and sensible unction, with which men anciently anointed Kings, Priests, and Prophets, was but the figure and symbol". See Bible dict, under Christ, &c ; and Cruden, under Anoint, Anointed, &c.

Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

a 1 Cor. 1: 12. - 3: 22. - 9: 5. - 15: 5. Gal. 2: 9, &c. Mat. 16: 18.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses^b in the Law, and the Prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can

b Gen. 3: 15. - 22: 18. - 26: 4 - 49: 10. Deut. 18: 15, 18. r Sam 2 19. Psal 132: 11 Isa. 4: 2. - 7: 14. - 9. 6. - 40: 10. - 55: 2. Jer. 23: 5. - 33: 14, 15 Ezek. 34: 23. - 37: 25. Dan. 9: 24. Mic. 5: 2. - 7: 20. Zech. 6: 12. - 9: 9. Luke 24: 27. Acts 3: 22. - 7: 37.

there any good thing come out of Nazareth? Philip saith unto him, Come and see.

c John 7: 41.

- 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
- Job. 27: 4 Psal 32: 3. 34: 13 73: 1. Rom. 2: 28, 29, 1 Pet. 2: 22; 3: 10. Rev. 14: 5
- 48 Nathanael, saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee*.
- * "In the next verse Nathanael acknowledges him to be the Son of God, and King of Israel. Christ gave him to understand, that by his all-seeing eye he had seen him, when he was not seen by him. Christ's all-seeing eye is an infallible proof of his Deity and Godhead. He seeth us wherever we are, and whatever we do, though we see not him; he seeth the sincerity of our hearts, and will own it, and bear witness to it, if we are upright and without guile in his sight. Observe farther, How Corist's ommipresence and omniscience convinces Nathanael that he was more than man, even the Messias, God and man in two distinct natures and one person. Such as believe Christ's omniscience, will never call in question his Divinity". Burkitt.
- 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
- 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.
- 51 And he saith unto him, Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God^b ascending and descending upon the Son of man.

b Gen. 28: 12. Mat. 4: 11. Luke 2: 9, 13. - 22: 43. - 24: 4 Acts 1: 10

JOHN 2: 1.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

· Josh. 19: 28.

- "It was in the lot of Zebulun, called there Kanah, as in Joshua". Bible dict. In the map, is put down a Kanah, somewhat eastward of Syrophenicia, and in the most northern part of the Galilee, on the west side of Jordan. There was a Kana, in Asher's lot; Josh. 19: 28, and it seems to be the place which is in the map. See a River so called, Josh. 16: 8, -17: 9.
- 2 And both Jesus was called and his disciples, to the marriage.
- 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
- 4 Jesus saith unto herb, Woman, what have I to do with thee? mine hour is not yet come.

 John 19: 26.
- 5 His mother saith unto the servants, What-soever he saith unto you, do it.
- 6 And there were set there six water-pots; of stone, after the manner of the puritying of the Jews, containing two or three firkins apiece.

• Mark 7: 3, &c. John 11: 55.

- † "These were set there to wash in, after the manner of the Jews, who constantly washed before meat; especially in all public meetings, for fear of touching pollutions, or contracting illegal impurities; Lev. 15th. chapter, which they did with a curiousness next to superstition, washing the very beds and tables at their feasts". Mark 7: 1 to 10. Author's name effaced.
- 7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.
 - 8 And he saith unto them, Draw out now,

and bear unto the governor of the feast. And they bare it.

- 9 When the ruler of the feast* had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast called the bridegroom,
- * "According to the piety and order of the Jewish nation, they chose the ruler or master of the feast from the order of the priests to be the president of it, that by the reverence of his person he might restrain all inordination or excess; and by his discretion govern and order the circumstances; by his religious knowledge direct the solemnities of marriage; and so keep the Guests within the bounds of modesty and prudence". Author's name effaced.
- 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou has kept the good wine until now.
- 11 This beginning of miracles did Jesus in Cana' of Galilee, and manifested forth his glory; and his disciples believed on him.

* John 1. 43. - 4: 46, 54.

12 After this he went down to Capernaum^b†, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

Mat. 4; 13. • Mat 12: 46:

- † It was a maritime town; and a place of great resort, as appears by Josephus. Jesus at this time, wrought some miracles there, as appears at Luke 4: 23.
- 13 And the Jews' passoverd * was at hand, and Jesus went up to Jerusalem,

d Lev. 23; 5 to 9, Num. 28: 16 to 26. Luke 2: 44.

I It was sometimes kept in the second month, Num. 9th. chaps ter II Chron. 30th, chapter. "Abib or sisan, is the name of the first sacred, and seventh civil month of the Jewish year. It contained thirty days: and answered to our moon of March. This word signifies green ears, or rupe fruit; and was given to this. month, because, in the middle thereof, the Jews began their harvest. On the tenth day of this month the Paschal lamb was taken: on the evening of the fourteenth day they did eat the passover; and on the seven days following they kept the feast of unleavened bread, the last of which was held as a solemn convocation, Exod. 12: 12. On the fifteenth day they gathered their sheaf of the barlev first-fruits, and on the sixteenth they offered it; after which they might begin their harvest". Bible dict. "To acknowledge God's authority over them, and his being the peculiar proprietor of their land, and to sanctify the rest of their increase, the Jews offered first fruits unto him, Lev. 2: 12, 14. On the second day of the wast of unleavened bread, before they began their harvest, they reaped a sheaf of barley, and threshed it out in the court of the tabernace, or temple. When it was winnowed, they roasted an homer ful of it, and pounded it in a mortar; then adding oil and frankingense to it, the priest waved it before the Lord, towards the four winds, and burnt an handful of it on the brazen altar. Along with this was offered a lamb for a burnt offering, with a double meat-offering and drink-offering. After this general oblation of first-fruits of barley for the whole nation, every man was at liberty to begin his harvest". More is here said, about offerings at the end of harvest, to which we refer the reader. Bible dict. under First. See Bible dict. under Passover, and Cruden, at Passover, and First-fruits. "In Palestine, the Bible dict. or Cruden, somewhere says, "The barley was sown about October, and reaped in the end of March, just after the Passover. In Egypt the barley harvest was later; for when the bail fell there, a few days before the passover, the flax was ripe, and the barley in the ear, and the wheat only in the blade, Exod. 9: 31, 32". See vine in Bible dict. At Wheat, it saith, "The Jews began their wheatharvest, about Whitsunday, which is Pentecost". See Bible dict. under Thresh. Barley in Egypt, ripened before the Wheat and the Rye, Exod. 9: 31, 32. And barley in Judea, became ripe before wheat, as appears from Ruth 1: 22. - 2: 17, 23. - 3: 2, 15, 17.

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money* sitting:

^{* &}quot;Hence it was that the Israelites being obliged by the law to some up to Jerusalem (how far soever they dwelt from it) and

there to sacrifice, and to offer the half shekel for the use of the temple, Exod. 30: 13, &c. which by reason of the length of their journey, sometimes they could not do. These changers of money set up their tables in the very temple, that so they might traffick with all that had need of them, in like manner as others brought oxen, sheep, and doves, to sell mear to the temple's outward court to them which had not brought their sacrifices with them, Doves most probably were brought into the outward court. Author's name effaced. "They were such as at a certain rate of profit, gave lesser pieces of money for greater or greater for lesser, to accomodate such as came to the solemn feasts, or other worship at Jerusalem. These, Jesus twice drave from the stations which they had taken in the courts of the temple, Mat. 21: 12". Bible dict.

15 And when he had made a scourge of small cords, he drove them all out of the temple², and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

• Mat. 21: 12 Mark 11: 15. Luke 19: 45.

16 And said unto them that sold doves, Take these things hence: make not my Father's house an house of merchandise^b

b Deut 14, 22, to the end. Psal. 93: 5 - 152: 14. Jer. 7: 11, remark Mat. 21: 13.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

o Psal. 69; 9. Isa. 59: 17.

18 Then answered the Jews, and said unto him, What^d sign shewest thou unto us, seeing that thou doest these things?

d Mark 8: 11.

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

º Mat. 26: 61. - 27: 40. Mark 14: 58. - 15; 29.

* Many commentators are of the opinion, That Jesus was three years and a half in his ministry, from the time that he was baptized in Jordan to his crucifixion. That his ministry begun at the feast of tabernacles; and half a year after, came the passover. Consequently the Jews destroying the temple of his body, and his raising of it up in three days, must mean days for years, of which we have many instances in scripture; for at the passover three years after this, spoken of by John, Jesus suffered death upon the cross. We have another instance of days being put for years in the gospel according to Luke, 13: 32, 33. And we hope it will not be thought by the reader, an assumption, or a postulate supposition.

20 Then said the Jews, Forty and six years was this temple in building †, and wilt thou rear it up in three days?

+ "The temple had stood nearly 500 years from its building the second time by Ezra. Ezra, 6: 15. But it having been often injured by the enemies of the Jews, king Herod (first spoken of in the Gospel, Mat. 2: 1.) prepared, for two years, materials for building it new the third time. He begun of it forty-six years before that passover, when our Saviour was about thirty-one years of age: to which feast he went, as it appears, at John 2: 13, &c. The Sanctuary, that is, the holy place, and the most holy, which were more properly called the temple, were finished in a year and a half. so that Divine worship was performed there before the rest of the work was completed. And in eight years more, the several walls, galleries, pillars, and courts, as he had designed, were also completed. Yet Herod, and his successors were always building outworks round it, or adding new ornaments to the temple, even to that very day when Jesus was there; and long afterward. Herod dedicated the temple that year it was finished; and within four years after, Jesus was born, and presented therein, according to the law of Moses". Watts' scripture history, page 236. rod built it a few cubits short of its former height, (four cubits, and sixty, short of the first temple, Josephus, vol. 3. page 290. Page 291, says it was higher than the second.) but it was intended by the Jews to be raised to the same height, who prepared new timber for the same purpose, but the work was never executed: the timber which they had got ready, they converted into Engines to shoot stones withal, when Titus' army besieged Jerusalem, as Josephus "When Herod the Great ascended the throne of Judea, through the assistance of the Romans, he found himself extremely obnoxious to the people in general, (Deut. 17: 14, 15, &c.) and therefore, the first step he took to secure popularity, was to marry Mariamne, who was of the blood royal. This, in some measure, answered his end, but to

ingratiate himself still more with the Jews, he ordered that the temple, which had been rebuilt by Zerubbabel, should be pulled down, and a new one (much more magnificent) erected in its stead. Now upon comparing this account, with what we read in Josephus, we shall find, That as Jesus was not five years of age when Herod died, and now in his thirtieth year, consequently the rebuilding of the temple began about ten years before the incarnation. Southwell. The Bible dict. under age, says "That Zerubbabel's temple had stood 588 years". The first temple which was built by Solomon, was built on mount Moriah, which mount was altered by adding earth to it, and making it like a plain, see Josephus, vol. 6. page 25, &c. and page 52 and the note to it. also I Chron. 21st. chapter. – 22: 1. – 11 Chron. 3: 1. And Temple in the Bible dict.

The two pillars of brass which were set up in the porch of the first temple, the one called Jachin, and the other Boaz, I Kings 7: 15, to 23. induces us to speak of Cubits, by which their height &c. are specified; and to give some information of their being so named. The Bible dict. under Temple says, "That Jachin, implies Stability, and Boaz, signifies Strength". Some say, "That Jachin, implies Stands firm, and Boaz, means Stands firm in its

strength".

Josephus, vol. 1. page 71. makes the Jewish standard cubit to be 21 Inches. "The Cubit is commonly reckoned half a yard, or 18 inches: but the Jewish sacred cubit was an handbreadth more, amounting to 21,888 inches, Ezek. 43: 13. [888 are the decimal parts Proctor's dict. at Ark, says the cubit was 20 and a half.1 Some imagine the sacred cubit to have been the double of the common: and that the pillars in the porch of Solomon's temple were 35 common cubits, and but 18 sacred ones in height, I Kings 7: 15. - 11 Chron. 3: 15; but these texts may be otherwise reconciled, by taking the height of one pillar to be almost 18 cubits, and the height of both taken together 35. It is probable the Chaldean cubit was but 18 inches, Dan. 3: 1". Bible dict. "The cubit of a man, contains a foot and an half, or half a yard, Deut, 3: 11. There is likewise the sacred cubit, which is a full yard. and contains two common cubits: there is mention made of both these sorts of cubits, I Kings 7: 15. - II Chron. 3: 15. former, the two columns of brass, are said to be 18 cubits high: and in the Chronicles, 35 cubits, which is double the other. Some are of opinion, that the cubit which Noah made use of, when he built the Ark, was equal to six common cubits; they call this a geometrical cubit". Cruden under Cubit. The dimensions of the first temple, 1 Kings 6: 2. are said to be; The length 60, breadth 20, and height 30 cubits. Dimensions of the porch, see 3d. The dimensions of the temple, 11 Chron. 3: 3. length 60, and breadth 20 cubits. 4th, verse, length of the porch 20, and height 120 cubits: 8th verse, length of the temple is said to be 20 cubits. "By cubits, 11 Chron. 3: 3. after the first, or primitive measure, is to distinguish it from the cubit of Cairo, in Egypt. 4th verse, mentioning the porch or portico's height, is by the customary cubit, or that of Cairo. In the book of Kings, the height of the temple is 30 cubits. Thirty cubits of the primitive measure amounted to 120 of the customary measure. The primitive cubit was equal to 4 customary cubits, or cubits of Cairo. With regard to the height of the porch mentioned in the Chronicles, said to be 120 cubits, is four times the length of the customary cubits, are equal to a little more than 9 English feet. There were two spacious walks in Solomon's porch of above 22 feet wide, each; and there was a middle row of columns between the walks". Gabb, pages 115, 116, 139.

See of Solomon's temple and his building it, Josephus, vol. .2 page 156, &c. See Solomon, and Temple in the Bible dict. and Cruden, under Temple. Southwell says, at Isa. 44: 28, [The first temple was not then destroyed by the Babylonians.] "It is here foretold of Cyrus, that he should deliver the Jews from captivity, and appoint the temple to be rebuilt, 150 years before his birth". Josephus, says vol. 2. page 326, "It was so foretold, 140 years before the first temple was demolished".

The height of the second temple was permitted to be, by the Persian monarch's grant, 1 Esd. 6: 25, sixty cubits, and its breadth 60. Ezra 6: 3. agrees therewith. See Proctor's dict. under Cubit. Zerubbabel began to build it, &c. Ezra 5: 2. He is sometimes called Zorababel, vide note at Mat. 1: 12. On its being built, Prideaux saith, "The 146th, and the two following Psalms were wrote by the prophets Haggai and Zechariah". It appears, that they were present at the very time, Ezra 5: 1. Of the said temple being built, see Josephus, vol. 2. pages 325, &c. and vol. 6. page 221. · · · · "This second temple wanted, as the Jews say, five things which were the chief glory of the former, viz. the Ark and its furniture, the Shechinah or cloud of the Divine presence. the holy fire, the Urim and Thummim, and the Spirit of prophecy". Bible dict. vol. 2. page 558. and Josephus, vol. 5. page 212. Some say it also wanted the Holy anointing oil. See Cruden under Temple. It is also said, "That the Jews, when they prayed, either in the first, or second temple, or when in captivity, or wheresoever they were, turned their faces towards the place where the Ark stood, or had stood, and directed all their devotions that way", Lev. 4: 6. - I Kings 6: 5, 16, 19. Psal. 28: 2.

The dimensions of the third temple, it is not necessary here to mention. Of Herod the Great, erecting it, vide Josephus, vol. 3. page 289, &c. Of its Cloisters, vol. 6. page 25, &c. He seems to contradict himself about the height of it, in several places where

he has mentioned it. Something is said of the foundations of it or its cloisters sinking, vol. 3. page 292, to which the reader is referred; and to vol. 6. page 6. Of the Cloisters built about the Temple, &c, see vol. 5. pages 83 and 84. Of a Cloister, that extended over the brook Cedron, vol. 6. page 105. See temple in Bible dict. "To give the lie to our Saviour, who had said, One stone of it should not be left above another, Julian in concurrence with the Jews, twice attempted to rebuild it; about A. D. 390 Earthquakes and flames of fire dispersed their materials, and killed a vast number of the workmen". Bible dict. vol. 2. page 559, &c.

Of a temple, like to that at Jerusalem, which was built in Egypt, see Josephus, vol. 3. page 79, &c. vol. 4. page 232. vol. 6. pages 189 to 193. It was shut up 343 years after it was built,

21 But he spake of the temple of his body*. 1 Cor. 3: 16, 17. - 6: 19. - 11 Cor. 6: 16. Heb. 8: 2.

- * "Note, 1. The state and dignity of Christ's holy body: It is a temple. The bodies of the saints are temples by special sanctification; I Cor. 3: 16, 17. 6: 19, 20. II Cor. 6: 16. Christ's body was a temple by substantial inhabitation. The Divinity of Christ dwelt in his humanity personally and immediately. God dwells in saints by regal authority; he dwelt in Christ's humanity by personal residence. Note, 2. Was Christ's body a temple? so shall ours be too; temples for the Holy Ghost to dwell in; temples by special appropriation; temples by solemn consecration; temples by actual employment, &c". I Cor. 3: 17. Burkitt.
- dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said,
- 23 Now when he was in Jerusalem at the Passover, on the feast day, many believed in his name, when they saw the miracles^b which he did.

b John 4: 45.

24 But Jesus did not commit himself unto them; because he knew all men,

† "Our Saviour did not, and would not trust them who yet believed on his name. Thence note, That a naked assent to the history of the gospel is not sufficient to entitle us to saving faith. We may assent to the truth of all that we find there, and yet be

far from the kingdom of God. Saving faith implies more than the assent of the understanding to the truths of the gospel. We cannot believe or disbelieve what we please, but must needs assent to what is evident to our understanding; so that it is possible for a man to assent to the truth of Christianity, and yet remain in a state of damnation. If he doth not embrace it as good, as well as assent to it as true; if our faith be not the parent and principle of obedience; if our belief doth not influence our practice, though we pass for believers amongst men, we are no better than unbelievers in the account of Christ. If we believe Jesus to be the true Messias, and do not receive him in all his offices: if we comput ourselves to his saving mercy, but do not submit ourselves to his ruling power; if we desire him for our Saviour, but disown him for our sovereign; if we expect salvation by him, and do not yield subjection to him; we put a cheat upon ourselves; for he only believes as he should, that lives as he does believe". Burkitt.

25 And needed not that any should testify of man*: for he knew what was in man.

. 1 Sam. 16: 7. - 1 Chron. 28: 9. Acts 1: 24. Rev 2: 23.

"John's design in writing of this gospel being to assert the Divinity of Christ, he scatters evidences of it in almost every chapter. Here he declares his omniscience, he knew what was in man; I hat is, being God blessed for ever, Rom 9: 5, he had an exact knowledge of the hearts of men, not by any revelation of men's hearts from God, but by immediate intuition from himself. He knows all men, and all that is in man. See here an ample testimony of the Divinity of Christ, his knowledge of the secrets of the hearts of all men, which is declared to be the undoubted property of God alone, 1 Kings 8: 39". Burkitt,

JOHN 3: 1.

THERE was a man of the Pharisees, named Nicodemus^b; a ruler of the Jews:

^b John 7: 50. - 19: 39.

*This man was by sect a Pharisee; which signifies a person separated and set apart for the study of the law of God, and to teach it unto others: and by calling or profession, a ruler of the Jews, that is, (probably) one of the Jewish Sanhedrim, a chief person in their ecclesiastical court and council. The Pharisees (a few excepted) were filled with inveterate prejudice and enmity against Christ. However, he graciously condescends to instruct Nicodemus in the fundamental principle of christianity, the great doctrine

of regeneration. Such is the tenderness of our compassionate Savour, that he will not extinguish the least spark of holy fire, nor quench the smoking flax". Burkitt.

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

· John 9: 16, 33.

b Acts 10. 38.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again^{c*}, he cannot see the kingdom of God.

° Psal. 78: 36, 37, 57. – 87: 4, 6. Mat. 18: 3, &c. – 19: 28. John 1: 12, 13. – 6: 27, 45. Rom. 8: 9. – 11 Cor. 5: 17. Gal. 6: 15. Eph. 5: 26. – 6: 17. Tit. 5: 5. – 1 Pet. 1: 23. – 2: 5. – 1 John 2: 29. – 4th. chapter.

- * "Jesus here acquaints Nicodemus, and in him all persons, that there must be a change from nature to grace, before there can be a change from grace to glory. He assures him, that nothing short of the regenerating change would bring him to heaven. It is not enough that we be new dressed, but we must be new made; that is, thoroughly and universally changed; the understanding by illumination; the will by renovation; the affections by sanctification; and the life by reformation, or we can never come at heaven; we must be like God, or we can never live with him: if we be not like him in the temper of our minds on earth, we can never be happy in the enjoyment of him in heaven: for heaven, which is a place of the greatest holiness, would be a place of the greatest uneasiness to an unregenerate and unholy person: the contagion (through man's fall) is universally deep and inward, therefore such must the change be." Burkitt. See Hervey's Meditations, on scales of Ignorance, Bible dict. under Renew, and Cruden under Regeneration and Renew.
- 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
- 5 Jesus answered, Verily, verily, I say unto thee, Except a man be bornd of water and of

the Spirit+, he cannot enter into the kingdom of God.

⁴ Prov. 1: 23. Jer. 6: 30. Ezek. 36: 25, &c. John 4: 10, &c. Rom. 12: 1. 2. - 1 Cor. 6: 10. - 11 Cor. 13: 5. Heb. 8: 10, &c. - 10: 16.

† "Nicodemus not rightly understanding Christ's meaning in the 3d. verse, he explains what he had said, in this, and tells him. That the birth he spake of, was not natural, but spiritual, wrought in the soul by the Spirit of God; whose working is like water. cleansing and purifying the soul from all sinful defilement. Learn hence, That the regenerating change is wrought in the soul by the Spirit of God, which purifies it from its natural defilement, and renews it after the divine likeness and image. We never understand divine truths aright, till Christ opens our understandings: till then, divine truths will be denied, nay, perhaps derided, even by those that are profoundly learned". Burkitt. "That which is wrought by the Spirit of God, is of a spiritual nature, and so, suitable to the kingdom of God". Cruden under Spirit. renewed nature of the saints, which is produced by, and conforms men to the Holy Ghost, Mat. 26: 41. John 3: 6. Gal. 5: 17". Bible dict.

The necessity of man to be born of the Spirit, arose from his falling from the *upright* state, in which God made him, Gen. 1: 26, &c. Eccle. 7: 29. Rom. 5: 12. – 1 Cor. 15: 45. Col. 3: 10. Hence be became an Alien and Alienated from God and holiness, &c. Deut. 14: 21. Isa. 61: 5. Lam. 5: 2. Ezek. 23: 17, 18, 22, 28. – 48: 14 Eph. 2: 12, &c. – 4: 17, 18, 19. Col. 1: 21, 22. Heb. 11: 34. Jer. 10: 23.

Hence, also his manner of life, or conversation and walking, was among The children of disobedience, vain, &c. Vide Eph. 2: 2, 3, &c. - 4: 22. Which conversation must be put off, &c. I Pet. 1: 18, it is called Vain conversation. At 11 Pet. 2: 7, it is called Filthy conversation. Tit. 3: 5, And men must be saved by the washing of regeneration, and renewing of the Holy Ghost; 11 Pet. 1: 4. and be made partakers of the Divine nature.

The state before mentioned is called corrupt, and a state of corruption, Gen. 6: 11, 12. Psal. 14: 1, &c. - 38: 5. - 53: 1, &c. 73: 8. Ezek. 20: 44. Mat. 7: 17, 18. - 12: 33. Luke 6: 43. Eph. 4: 22, 29, Gal. 6: 8. - 1 Pet. 1: 23. - 3: 4. - 11 Pet. 2: 12, 19. Jude 10.

It is called The old man, Rom. 6: 6. - 7; 20. And Sin, 7th. verse, &c. 24th. verse, And Body of death. At 22nd. verse, The inward man is mentioned, meaning, The new man. Rom. 8: 15, the old man is called, The Spirit of bondage. 11 Tim. 1: 7, called the Spirit of fear. Rom. 12: 2, The Apostle mentions The renewing of the mind. Eph. 4: 17, and the vanity of the mind, in

which unrenewed men walk. 18th. verse, Having the understanding darkened, &c. 22nd. verse, Of putting off the old man, he speaks. 23d. verse, And of being renewed in the Spirit of the mind. 24th. verse, Also of putting on the new man, which after God is created in righteousness and true holiness. Col. 3: 9, 10, Of putting off the old man and putting on the new. And Eph. 4: 22, &c.

The above mentioned state of man is also evident from what is said in scripture, under Circumcise at Deut. 10: 16. - 30: 6. Jer. 4: 4. under Circumcised at Rom. 4: 11, -1 Cor. 7: 18. Col. 2: 11, 12, &c. under Circumcision of the heart, and in the Spirit, &c. at Rom. 2: 25, to the end. - 3: 1, 30, &c. - 4: 9, &c. - 15: \$. -1 Cor. 7: 18, 19. Gal. 2: 7, &c. - 5: 6, 11 - 6: 15. Eph. 2: 11, &c: Col. 2: 13. - 3. 11. Phil. 3: 3. And of Men unrenewed, &c., being uncircumcised is heart, &c., at Lev. 26: 41. Isa. 52: 1. Jer. 6: 10. - 9: 25, 26. Ezek. 44: 7, 9. Acts 7: 51.

"Anoint, to pour oil upon, To consecrate and set one apart to an office, Anointing being generally practised among the Jews on that occasion, to denote the person's being endued with the gifts and graces of the Spirit. Christ Jesus, who was filled with the Holy Ghost in an extraordinary manner, was particularly designed and chosen by the Father, to be the King, Priest, and Prophet of his church, Psal. 2: 2. - 45: 7. Acts 4: 27. Heb. 1: 9". Cruden, at Anoint.

Touch not mine anointed, Psal. 105: 15. "Hurt not the people consecrated to myself by gifts and graces of my Spirit, nor those especially among them to whom I familiarly reveal my mind and will, that they may teach others". 1 Chron. 16: 22.

Thou anointest my head with oil, Psal. 23: 5. "Thou bestowest upon me the consolations of thy Spirit".

The anointing which ye have received of him abideth in you, &c. 1 John 2: 27. "Spiritual illumination &c. is signified". Unction, at the 20th. verse, means anointing. Anoint thine eyes with eye-salve, &c. Rev. 3: 18. "It signifies, to use spiritual means to get saving knowledge". The following Scriptures of Anointing, Anointed, &c, do many of them mean Christ being anointed, as above mentioned, I Sam. 2: 10, 35. Psal. 89: 20, 38 51. - 132: 17. Isa, 61: 1. Dan. 9: 24. Hab. 3: 13. Luke 4: 10. Acts 10: 38: 11 Cor. 1: 21. See the note at Mat. 25: 3, 4.

Brook and Brooks, sometimes mean the Spirit, Job 20: 17. Psal. 42: 1, 2. - 110: 7. Prov. 18: 4. Jer. 31: 40.

Floods, Cruden says, "signify abundance of spiritual blessings". Job 20: 17. Isa. 44: 3. Cantic. 8: 7.

Fountain and Fountains, oft signify the Spirit, and future happiness; sometimes Christ's blood, as at Zech. 13: 1. See Cruden at

Fountain, also Psal. 36: 9. Prov. 13: 14. - 14: 27. Cantic. 4: 12, 15. Isa 41: 18, 19. Jer. 2: 13. - 17: 13. Joel 3: 18. Rev. 7: 17. - 21: 6.

Milk, is sometimes put for the Spirit. Cruden says, "To Milk are compared, 1. The weakest spiritual food, or the most plain and easy truths of the gospel, whereby young converts are nourished and edified, 1 Cor. 3: 2. Heb, 5: 12, 13. — 1 Pet. 2: 2, 3. 2. Sweet, agreeable, and edifying speech, Cantic. 4: 11. 3. The graces, services, and obedience of the godly, Cantic. 5: 1, 12. Milk and wine, Isa. 55: 1. All sorts of spiritual blessings and priviliges". Isa. 60: 16. — 66. 11. Joel 3: 18.

Cruden says, "Oil sometimes signifies the gifts and graces of the holy Spirit. It was also typical of those gifts with which Jesus Christ beyond measure, and by him his members in measure should be furnished, &c". Deut. 32: 13. and then I Cor. 10: 4. Job 29: 4, 6. Prov. 21: 20. Isa. 41: 19. -61: 3. Luke 10: 34. Jer. 31: 12. Mic. 6: 7. Mat. 25: 3, to 14. The passage at I Cor. 10: 4, of Christ being the rock that followed the Israelites, is referred to.

Rain, in some places of Scripture, seems to imply the influence of the Spirit in men's hearts, while they hear the doctrine of the gospel, &c. In others, it seems to mean particularly the help of, and renewal by the Spirit, &c. Deut. 32: 2. Job 29: 22, 23. Psal. 68; 9. – 72: 6, 7. – 84: 4, 5, 6, &c. Isa. 55: 10, 11. Hos. 6: .3 – 10: 12.

Cruden, at River, explains some passages as follow, Psal. 36: 8. Thou shalt make them drink of the river of thy pleasures, "Thou shalt make them partake of that abundant pleasure, delight, and satisfaction, which thou not only enjoyest thyself, but bestowest upon thy people: And River, may note the constancy and perpetuity of these pleasures, as well as their plenty". Psal. 46: 4, A river the streams whereof shall make glad the city of God; "That is, The gracious presence of God, and the blessings flowing from thence, shall make Zion or the church of God glad". Psal. 65: 9, The river of God, Cruden says, "Showers of rain are meant"; but probably, the pouring out of the Spirit is also meant. 7: 38, Out of his belly shall flow rivers of living water. "That is, He shall be endued with the gifts and graces of the Spirit in a plentiful measure, which shall not only refresh himself, but shall break forth, and be communicated to others also for their refreshing". Job 20: 17. - 29: 4, to 7. Psal. 1: 3. - 48: 18. - 66: 12. -78: 16. - 105: 41 Cantic 5: 12. Isa. 30: 25. - 32: 2. - 33: 21. -41: 18, 19. - 42: 15. - 43: 19, 20. - 48: 18. Jer. 31: 9. Ezek. 34: 13. - 47: 1, to 13. Joel 3: 18. Mic. 6: 7. Rev. 8: 10. - 16: 4. - 22: 1, 2.

Spring, and Springs, oft mean the Spirit, vide Num. 21: 17.

Psal. 85: 11. - 87: 7. - 107: 35. Cantic. 4: 12. Isa. 35: 7. - 41: 18, 19. - 44: 4. - 45. 8. - 49: 10. - 58: 11. - 61: 11. John 4: 14.

Stream, and Streams, oft signify the Spirit, see Psal. 46: 4. – 78: 16, 20. Cantic. 4: 15. Isa. 30. 25. – 33: 21. – 35: 6. – 66: 12. Amos 5: 24,

Wash, Washed, Washing, &c. oft imply the Spirit, vide Lev. 17: 16. – 11 Kings 5: 10, to 15; both might be typical. Job 9: 30, 31. – 29: 6, &c. Psal. 26: 6. – 51: 2, 7. – 73: 13. Prov. 30: 12. Cantic. 4: 2. – 5: 3, 12. – 6: 6. Isa. 1: 16. – 4: 4. Jer. 4: 14. Ezek. 16: 4, 9. Luke 7: 38, 44. John 9: 7, 11. – 13: 5, &c. Acts 22: 16. – 1 Cor. 6: 11. Eph. 5: 26. Tit. 3: 5. Heb. 10: 22. – 11 Pet. 2: 22. Rev. 1: 5. – 7: 14 more passages might have been pointed out, which seem to typify washing by the Spirit.

Water, Waters, &c. sometimes signify the Spirit, Cruden says, "The ordinances of the gospel, where the graces and comforts of the holy Spirit are dispensed are meant, Isa 55: 1. Or by waters here may be understood the graces and comforts of the Spirit themselves, which are frequently compared to waters, as in Isa, 12: 3. -35: 6, 7. John 7: 37, 38. The Israelites are upbraided for having forsaken the fountain of living waters, and hewing out broken cisterns: that is, for having quitted the worship of God, for the worship of idols and false gods, Jer. 2: 13": mentioned again 17: 13; but the sentence, probably alludes to the holy Spirit. Cruden says, at fountain, "Springs or fountains are called living, when they never cease, or intermit, but are always sending forth their waters, &c". He further says, " The blood of Christ, which washes believers from all uncleanness of sin, is called a fountain, &c, Zech. 13: 1. The legal washings were but shadows and types of this matchless healing and purging fountain, namely, the blood of Christ. All spiritual graces and refreshments communicated by the Spirit, are also compared to a fountain, Joel 3: 18. As waters are of a cooling, refreshing, and fructifying nature, so these gifts and graces should make the most barren to become fruitful". Of water, &c. See Exod. 17: 5, 6. Num. 8: 7. - 19th. chapter. -20: 8, &c. Deut 8: 15. - 32: 13. - I Sam. 7: 6. Neh. 9: 15. Joh 29: 19. Psal. 1: 3. - 23: 2, - 42: 1, 2. - 63: 1, -65: 9. - 72: 6. 78: 15, 16, 20. - 105: 41. - 107: 35. - 114: 8. Prov. 11: 25. Cantic. 4: 15. - 8: 7. Isa. 11: 9. - 27: 3. - 28: 17. - 30: 25. -32: 20. - 83: 16. - 41: 17 to 20. - 43: 20. - 44: 3, &c. - 48: 21. - 55: 1, 10, &c. - 58: 10, 11. Jer. 2: 13. - 17: 7, 8, 13. - 31: 10. Ezek. 16: 4, 9. - 36: 25, &c. - 47: 1, &c, to 13. Joel 3: 18. Amos 5: 24. - 8: 11. Hab. 2: 14. Zech. 9: 11. - 14: 8. Mat. 3: 11. Mark and Luke we omit. John 3: 5. - 4: 10, 14, 15. - 13: 5. Acts 1: 5, -8: 36, &c. -10: 47. - 11: 16. - 1 Cor. 3. 6, to 9. Eph. 5: 26. Heb. 10: 22. - 11 Pet. 2: 17. - 1 John 5: 6, 8. Jude 12. Rev. 7: 17. - 21: 6. - 22: 1, 2, 17.

Well, Wells, and Well-spring, are in some scripture passages typical of the Spirit, Num. 21: 17 Psal. 84: 6. Prov. 10: 11: -16: 22. -18: 4. Cautic, 4: 15. Isa. 12: 3. John 4. 14. 11 Pet. 2: 17.

Cruden says, "Wine, in some passages of Scripture, was a type of spiritual blessings. It is put for go-pel provisions, Isa. 25: 6. For consolation, Prov. 31: 6, 7". It may imply the Spirit, in particular, in the Canticles, Isaiah, and Zechariah, see Judg. 9: 13, and compare it with Psal 10: 15. See of wine also, Prov. 9: 1, 2. Cantic, 1: 2 - 4: 10. - 5: 1. - 7: 9, - 8: 2. Isa. 27: 2, 3. - 55; 1. Zech, 10: 7. Joel 3: 18.

Of men having God's Spirit, &c. See Gen. 6: 3. - 41: 38. Exod. 31: 3. Num. 11: 16, 17, 25, 26, to 30. - 24: 2. - 27: 18, &c. Deut. 34: 9. - 1 Sam. 10: 10, &c. - 11: 6. - 19: 20, 21, 23. - 1 Kings 22: 24. - 11 Kings 2: 9, 15. - 1 Chron. 12: 18. - 28. 12, 19. Heb. 8th. and 9th. chapters. - 11 Chron. 15: 1. Neh. 9: 20. 30. Job 32: 8, 18, and compare with Prov. 20: 27. Job 33: 4, Psal. 51: 11, take not thy holy Spirit from me, see verse 12. Prov. 1: 23. Isa 4: 4. - 11: 2. - 30: 1. Isa, 32: 15, Speaks of the Spirit to be poured upon the Jews from on high, and the wilderness becoming a fruitful field, &c. see the following verses there. God sath, at Ezek, 39: 29, I have poured out my Spirit upon the house of Israel.

Isa. 42: 1. Behold my servant, [meaning Christ;] I have put my Spirit upon him; he shall bring forth judgment to the Gentiles, &c., which is quoted at Mat. 12: 18, &c.

Isa. 45: 8, Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together, &c; may probably have an allusion to gospel-times, and the holy Spirit. as the 52nd, chapter.

Isa. 48: 16, The Lord God and his Spirit hath sent me. By the former verse, it may mean Cyrus.

Isa. 57: 15, &c. God dwelling with him that is of a contrite and humble spirit, &c; is dwelling in him by the Spirit's consolations.

Isa. 59: 19. When the enemy [Satan] shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. 20th. And the Redeemer shall come to Zion, and unto them that turn from transgression, &c. 21st. verse, As for me, this is my covenant with them saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. See Cruden at seed, "They are the believers in Christ, who, are regenerated, or born again".

Isa. 61: 1, The Spirit of the Lord God is upon me, &c. These are the words of Christ, according to the prophet, and are quoted at Luke 4: 18, 19.

Isa. 63. 10, The Jews rebelled, and vexed God's holy Spirit, &c. 11th. verse, Where is he that put his holy Spirit within him? &c. Ezek. 16th. chapter. Hos. 11th. chapter, see of rebelling: Also Ezek. 5th. 6th. 7th. 8th. 9th. chapters.

Ezek. 2: 2, and 3: 24, Of the Spirit. And 8: 3. – 11: 1, 5, 24. Ezek. 11: 19, speaks of God giving unto man a new spirit, taking away the stony heart, &c. It is wrought by his Spirit, see 36: 25 to 30. – 37: 14, 26, 27. Jer. 31: 31, to 35. – 32: 38, 39, 40. Heb. 8: 9, to 12. – 10: 16. See also Ezek. 18: 31. Then compare Lev. 26: 11, 12. Isa. 52: 11. Rom. 7: 6. – 11 Cor. 6: 16, 17, 18.

Dan. 4: 8, 9, 18. - 5: 11, 12, 14. - 6: 3, all speak of the Spirit.

Joel 2: 28, It shall come to pass, that I will pour out my Spirit upon all Flesh, &c. 29th, verse, And also upon the servants and upon the handmaids in those days will I pour out my Spirit. This is quoted, at Acts 2: 16, &c. Servants and handmaids, so favoured, may truly be said to be sons and daughters of the Lord Almighty, II Cor. 6: 18. The references to the 16th, 17th, and 18th, verses in the large Bibles do but few of them suit the passage. Jer. 30: 22, -31: 33. -32: 38.

Hag. 2: 4, 5, It appears that his Spirit was with the Israelites, from the time of their leaving Egypt, &c. Zech. 4: 6,

Zech. 7: 12, It was with the prophets, &c. Zech. 12: 20, I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, &c.

Mal. 2: 15, Mentions, of having "the residue of the spirit".

Cruden under Spirit says, "In Hebrew, it is Ruach; in Greek, Pneuma. In scripture the word Spirit is taken for the Holv Ghost, who inspired the prophets, animates good men, pours his grace into our hearts, imparts to us light and comfort. Is that enlivening Spirit who proceeds from the Father and Son. The Holy Ghost is called Spirit, being, as it were, breathed, and proceeding from the Father and Son, who inspire and move our hearts by him; or, because he breatheth where he listeth; stirring up spiritual motions in the hearts of believers, purifying and quickening them; or because he is a spiritual, invisible, and incorporeal essence. He is called holy, both because he is most holy in himself, and the Sanctifier, the Worker of holiness in the creatures. He is called a person, because whatever belongs to a person, as to understand, to will, to give, to call, to do, to subsist of himself, doth agree to the Spirit; who appeared in a visible shape, Luke 3: 22. Acts 2: 3, Gave the Apostles sundry tongues 4th, and 8th, verses. Hath power to confer and bestow on the church the gift

of tongues, of miracles, of faith, of healing, of prophecy, &c. r Cor. 12: 8, to 12, which cannot be attributed to any quality or motion created. Lastly, he is called the third person, (of the holy Trinity) not in order of time, or dignity of nature, but in order and manner of subsisting. The spirit of prophecy, and the like, signify several effects, works, and gifts, together with the author and cause, which is the holy Spirit infusing them. Spirit is taken sometimes for the immediate inspiration, and extraordinary help of the Spirit of God, Mat. 22: 43, I will pray with the Spirit, that is, by the immediate gift and extraordinary help of the Spirit, 1 Cor. 14: 15. It is taken for its gifts and graces, Gal. 3: 2. For its counsels, motions, and directions, Rom. 8: 1, Spirit is taken for the renewed nature, or spiritual part in man, Mat. 26: 41. Taken for spiritual Zeal, I Tim. 4: 12. For judgment, authority, and consent, I Cor. 5: 4. It signifies pure, holy, and spiritual, John 3: 6. Spirit is taken for the gospel, which is the ministration of the Spirit, 11 Cor. 3: 6, 8. For the thoughts, affection, and care, Col. 2: 5. For a temper, frame, or disposition of soul or spirit, Psal. 51: 10".

Jesus baptizeth with the Holy Ghost, Mat. 3: 11, 16. Mark 1: 8. Luke 3: 16. John 1: 33. Acts 1: 5.

Spirit, of it, Mat. 10: 40. - 12: 28. - 16: 17. - 18: 20. Holy Ghost, men to be baptized in that name, &c, Mat. 28: 19. Spirit, of it, Mark 9: 37.

John the Baptist, son of Zacharias, should be filled with the Holy Ghost from his mother's womb, Jer. 1: 5. Luke 1: 15. 41st. verse, Elisabeth was filled therewith. 67th. verse, Zacharias was filled therewith. 2: 25. the Holy Ghost was upon Simeon. 4: 1, Jesus was full of the Holy Ghost was led by the Spirit into the wilderness. See Acts 10: 38.

Luke 11: 13, Our heavenly Father shall give the holy Spirit to them that ask him. 17: 21, the kingdom of God is within [good men]. 24: 49, Spirit, of it.

John 1: 4, to 14, Of the Spirit, &c. 3: 3, &c. 4: 23, 24. - 5: 21, 25. - 6: 27, 35, 44. 45, 48, 50, 51, 53, 54, &c, 63. 65. - 7: 17, 37, 38, 39. - 8: 12, 47. - 9: 5. - 11: 25. - 12: 32, 35, 36, 46. - 13: 8, 9, 10, 20. - 14: 6, Comforter or Spirit. See 17th. 18th. and 26th. verses, Of the Spirit, See 20th. 21st and 23d. verses; and of Jesus and the Father being and abiding, in the disciples, and believers. 15: 4, to 12, Of abiding in Jesus. 26th. verse, Comforter or Spirit. 16: 7, to 16, Of the same. Spirit, and of being one with the Father and the Son, 17: 11, 21, to 26. See Rev. 3: 20. John 20: 22, of the Holy Ghost. Some of these texts above, speak of Jesus being the light of men and the world.

At Acts 1: 4, 5, 8, The Holy Ghost is promised, &c. 2: 2 to 5. It came suddenly upon the disciples. 33d. verse. Jesus shed it upon them. 38th, verse, Other men should receive it on repentance, &c. 3: 13,16, Sec. 4: 8, Peter was filled with the Holy Ghost. 31st. verse, Him and others, filled therewith.

Acts 5: 32, The Holy Ghost is given to them that obey God. 6: 3, 5, Stephen, was a man full of the Holy Ghost, see the verse. 7: 51, The uncircumcised, in heart and ears, do always resist the Holy Ghost, &c. 8: 15 to 25, By the laying on of hands, the people of Samaria received the Holy Ghost. 9: 17, see of Saul receiving the same, by the laying on of hands, vide 13: 9. Rom. 15: 19. 1 Tim. 4: 14. Acts 10: 38, God anointed Jesus with the Holy Ghost. 44th verse, It fell on all them that heard the word, see 45th verse, and 11: 15, &c. 11: 22, 24, Barnabas was a good man and full of the Holy Ghost. 13: 52, and 15: 8. See. 19: 6, The same was received by laying on of hands.

Rom. 5: 5, The love of God was shed abroad in their hearts by the Holy Ghost which was given unto them. 9: 1, See of its bearing witness to Paul's conscience. 14: 17, The kingdom of God is righteousness, and peace, and joy in the Holy Ghost. 15: 13, See of hope, and joy, and peace in believing, through its power. 16th. verse, And of the Gentiles, through it, being acceptable to God, and sanctified. Of the first-fruits of the Spirit, see Rom. 8: 23. 26th. and 27th. verses, God's people pray with the Spirit. Jude 20, or in the Holy Ghost.

- 1 Cor 2: 13. The Holy Ghost teacheth. 6: 19, What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? vide the 20th. verse. See 3: 16, 17, and 12: 3, and 11 Cor. 6: 16.
- 11 Cor. 6: 6, See. 13: 14, The communion of the Holy Ghost be with you all.
- ¹ Thes. 1: 5, The Gospel came not unto the Thessalonians in word only, but also in power, and in the Holy Ghost; 6th verse, they received the word with joy of the Holy Ghost. 11 Tim. 1: 14.
- Tit. 3: 5, Not by works of righteousness which we have done, but according to his mercy he (see 4th verse,) saved us by the washing of regeneration, and renewing of the Holy Ghost. 6th verse, which he shed on us abundantly through Jesus Christ our Saviour.
- Heb. 6: 4, See of those who were made partakers of it, if they should fall away, &c. 6th. to 9th. verse, Sec. also, and Gen. 6: 3. Heb. 10: 29.
- I Pet. 1: 12, The gospel was preached to men, with the Holy Ghost sent down from heaven, &c. 11 Pet. 1: 19, The day-star in

the heart, must mean the Holy Ghost, or Spirit, or Jesus, &c. See Rev. 2: 28, -22: 16.

11 Pet. 1: 21, The prophecy came not in old time by the will of man; but holy men of God spake, moved by the Holy Ghost.

1 John, 5:7, There are three that bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one.

Jude 20, But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God.

Acts 2: 4, They were all filled with the Holy Ghost, and they began to speak with other tongues, as the Spirit gave them utterance, see 20: 22, and 11: 28. – 9: 31, The churches walked in the comfort of the Holy Ghost, &c.

Rom 1: 4, Of the Spirit. 8: 1, There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 8: 9, But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, see II Cor. 13: 5. and Jude 19, they that have it not, are sensual. Rom. 8: 10, And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. 11th. verse, But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 13th verse, If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14th. verse, For as many as are led by the Spirit of God, they are the sons of God. 15th. verse, For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Gal. 4: 6, Mark 14: 36. Rom, 8: 16, The Spirit itself beareth witness with our spirit that we are the children of God. 17th. verse, And if children, then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. 8: 23, 26, 27, Of the Spirit; and 15: 19, 30.

I Cor. 2: 4, Paul's preaching, &c. was in demonstration of the Spirit, see 10th. and 11th. verses. 12th. verse, They received the Spirit which is of God. 14th, verse, But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can be know them, because they are spiritually discerned.

1 Cor. 3: 16, Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17th, verse, It any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

- 1 Cor. 6: 11, Ye are washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God, 17th. and 19th. verses see, and 7: 40. 12: 3, No man speaking by the Spirit of God calleth Jesus accursed: [Gal. 3: 13, see.] No man can say that Jesus is the Lord, but by the Holy Ghost.
- 1 Cor. 12: 4, 7, 8, 9, 11. Of the Spirit. 13th. verse, By one Spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free; and have been all made to drink into one Spirit. 15: 45, Sec. Of the ministration of the Spirit, Sec 11 Cor. 3: 6, 7, 8.
- 11 Cor. 1: 22, God hath sealed us, and given the earnest of the Spirit in our hearts. 3: 2, Ye are our epistle written in our hearts, known and read of all men: 3d. verse, For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. 5th, verse. Our sufficiency is of God; 6th, verse, Who also hath made us able ministers of the New Testament; not of the letter but of the Spirit: for the letter killeth, but the Spirit giveth life. 17th, verse, Where the Spirit of the Lord is, there is liherty. 18th, verse, But we all are changed into the same image, from glory to glory, even as by the Spirit of the Lord. 5: 5, He is God, who also hath given unto us the earnest of the Spirit, 11: 4, and Cantic, 8: 6, -2: 16. -6: 3. -7: 10.
 - Gal, 3: 2 to 6. Of the Spirit, See. 14th. verse, Spirit, &c.
- Gal. 4: 6, Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7th. verse, Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ, see Rom. 8: 15, 17.
- Gal. 5: 5, We through the Spirit wait for the hope of righteousness by faith. 16th. verse, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17th. verse, For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. 18th. verse, But if ye be led of the Spirit, ye are not under the law. 22nd. verse, The fruit of the Spirit is love, joy, peace, see the verse and 23d. 25th. verse, If we live in the Spirit, let us also walk in the Spirit. 6: 7, Whatsoever a man soweth, that shall he also reap. 6: 8, For he that soweth to his flesh, shall of the flesh, reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting 9th, verse, see.
- Eph. 1: 13. Ye were sealed with that Holy Spirit of promise, 14th verse, Which is the earnest of our inheritance, &c. 16th, and 17th verses, The Apostle prayed, That God might give the Ephe-

sians the Spirit of wisdom and revelation, in the knowledge of him. &c. 2: 18, Through Christ Jesus, believers, whether Jews or Gentiles, had access by one Spirit unto the Father. 21st. verse, He speaks of their growing unto an holy temple in the Lord. 22nd. verse, In whom ye also are builded together for an habitation of God through the Spirit, 3: 5. see. 16th. verse. The Apostle prays, that the Father would grant them according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17th. verse, That Christ might dwell in their 19th. verse, And that they might know the love hearts by faith. of Christ which passeth knowledge, and be tilled with all the fulness of God. 4: 3, Paul besought them, to keep the unity of the Spirit in the bond of peace. 4th, verse, There is one body, and one Spirit, &c. 5th, verse, One Lord. 6th, verse, One God and Father of all, who is in you all. 30th verse, Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. 5: 9. The fruit of the Spirit is in all goodness, and righteousness, 18th. verse, Be filled with the Spirit. 19th. verse, Speaking to yourselves in psalms, and hymns, and spiritual soags. singing, &c, see Col. 3: 16.

Eph. 6: 17, Take the sword of the Spirit, which is the word of God, 18th. verse, Praying always with all prayer and supplication in the Spirit, &c.

Phil. 1: 19, The Apostle, here, speaks of, the supply of the Spirit of Jesus Christ. 3: 3, We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus.

Col. 1: 8, The Colossians had, or enjoyed, love in the Spirit.

- 1 Thes. 4: 8, God had given unto them his Holy Spirit. 5: 19, Quench not the Spirit. See Cruden's Explanation of quenching it, at Spirit.
- 2 Thes. 2, 13, God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth, vide 14th verse, and 1 Pet. 1: 2
- 1 Tim. 3: 16, God was manifested in the flesh, justified in the spirit, &c. 4: 1, and 14 and 11 Tim. 1. 6, see. 14th, verse, That good thing, which was committed unto thee, keep by the Holy Ghost which dwelleth in us.
- Tit. 3: 5, God saved us by the washing of regeneration, and renewing of the Holy Ghost; 6th. verse, Which he shed on us abundantly through Jesus Christ our Saviour. See 7th. verse, and Mat. 19:28.

Heb. 9: 14. Christ through the eternal Spirit offered himself without spot to God, &c. 10: 29, Of doing despite to the spirit of grace, and 6: 6, &c,

- 1 Pet. 1: 2, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ; see 11 Thes. 2: 13.
- 1 Pet. 1: 11, Of the Spirit, Sec. 22nd. verse, Ye have purified your souls in obeying the truth through the Spirit, &c. 2: 3, The Spirit is meant. 3: 18, Christ was put to death in the flesh, but quickened by the Spirit, &c. 4: 14, If ye be reproached for the name of Christ, happy are ye; for the spirit of glory, and of God resteth upon you, &c.
- 1 John, 3: 23, 24, He that keepeth God's commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.
- I John, 4. 2, Hereby know ye the Spirit of God, see the passage to 5th verse, 6th. verse, We are of God. Hereby know we the Spirit of truth, and the Spirit of error. 12th, verse, If we love one another, God dwelleth in us, and his love is perfected in us. 13th verse, Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 15th and 16th. verses, see. 5: 6, It is the Spirit that beareth witness, because the Spirit is truth. See the 7th. and 8th. verses. I Cor. 7: 40. Paul's humility is very remarkable, about his having the Spirit of God.
 - Jude 19. These be sensual, having not the Spirit.
- Rev. 1: 10, John was in the Spirit on the Lord's day. 4: 2, see Of the spirit. 2: 7, 11, 17, 29. -2: 26, He that overcometh, &c. 28th. verse, I will give him the morning star. 3: 5, 12, 21. -21: 7, see. 22: 16, Jesus is the bright and morning star. 3: 6, Of the Spirit, 13th. and 22nd. verses. 11: 11.
- Rev. 3: 20, Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 12th. verse. 22: 1st. verse, &c. Sec. 14th. verse, Of the tree of life.
- Rev. 14: 13, I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them. 21: 6, I will give unto him that is athirst of the fountain of the water of life freely. Fountain and water, See.
- Rev. 22: 17, The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosever will, let him take the water of life freely.

Born and begotten of God, &c. Job 25: 4, &c. sec. John 1: 13, Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 3: 5, 6, 8, sec.

I Cor: 4: 15, In Christ Jesus I have begotten you through the gospel. Philem. 10, and Gal. 6: 15, see.

Jam. 1: 17, The Father of lights. 18th. verse, Of his own will begat he us with the word of truth.

- 1 Pet. 1: 3, God hath begoiten us again, &c. 23d. verse, Born again, not of corruptible seed, but of incorruptible, by the word of God, &c.
 - r Pet. 2: 2, As new-born babes, desire the sincere milk of the word, that ye may grow thereby; 3d. verse, If so be ye have tasted that the Lord is gracious, &c. Psal. 34: 8. Heb. 6: 4, and the note at John 8: 51, 52.
 - 11 Pet. 1: 4, Of being made partakers of the divine nature.
 - 1 John 2: 29, Every one that doeth righteousness is born of Christ the Son, or of the Father, see 24th. verse.
 - I John 3: 9, Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 10th. verse, In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God. 8th. verse, He that committeth sin is of the devil; &c. see 1st. verse to 8th.
 - 1 John 4: 7, Every one that loveth is born of God, and knoweth God. 12th. 15th. and 16th. verses. See.
 - 1 John 5: 1, Every one that loveth him that begat, loveth him also that is begotten of him Love, see. 4th. verse, Whatsoever is born of God overcometh the world. 18th. verse, Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not.

Light given to men, spiritually dead, or in darkness, &c. II Cor. 4: 6, God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7th. verse, We have this treasure in earthen vessels.

Eph. 5: 8, Ye were sometimes darkness, but now light in the Lord, &c.

Eph. 5: 14, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. 13th. verse, Of satan opposing light in men, see 11 Cor. 4: 3, 4.

Col. 1: 12, Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13th. verse, Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

I Thes. 5: 4, Ye, brethren, are not in darkness. 5th. verse, Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness, See 6th. verse, &c.

- 1 Pet. 2: 9, Ye are a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, see 10th verse.
- 1 Pet. 4: 6, For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
- 11 Pet. 1: 9, He that lacketh these things, (see 5th. to 9thverse,) is blind, and cannot see far off, and hath forgotten that he
 was purged from his old sins. 19th verse, We have also a more
 sure word of prophecy; whereunto ye do well that ye take heed,
 as unto a light that shineth in a dark place, until the day dawn,
 and the day star arise in your hearts; see Rev. 2: 28, -22: 16.
 1 John 2: 8, 9, &c. see, More scriptures under Light, &c. might
 have been instanced, but let the above suffice.

Of Grace. The word often means favour, &c. but grace in the heart, is in the following Scriptures, chiefly alluded to; though some relate to favour and mercy.

Psal. 45: 2, Grace is poured into thy lips; spoken of Christ, Luke 2: 40, The grace of God was upon him.

Psal. 84, 11, The Lord will give grace.

Prov. 3: 34, He giveth grace unto the lowly. See Jam. 4: 6. 3 Pet. 5: 5.

Zech. 12: 10, He saith. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications: Acts 4: 33. - 18: 27. - 20: 32. See of grace.

Rom. 1: 7, Grace to you and peace from God our Father, and the Lord Jesus Christ. See 5th. verse. 5: 17, 20, 21.-6: 14. -12: 3, 6.-15: 15. Of Grace

1 Cor. 1: 3, Grace be unto you and peace from, &c. See 16: 23. Of Grace, 10: 30: -15: 10. 11 Cor. 1: 2, 12.-4: 15. -9: 8. -12: 9.

Gal. 1: 3, 6, 15. - 2: 9. - 5: 4. Of Grace, 6: 18, The grace of our Lord Jesus Christ be with your Spirit.

Eph. 1: 2, Grace be to you and peace from, &c. 6: 24, Grace be with all them that love, &c. 3: 7. - 4: 7, 29. Of grace.

Phil. 1: 2, Grace be unto you, and peace, from &c. 7th. verse, Of grace. Col. 1: 2, Grace be unto you and peace from, &c. 6th verse, Of grace. 3: 16. - 4: 6, Of grace. 4: 18, Grace be with you. 1 Thes. 1: 1, Grace be unto you, and peace from &c. 5: 28. The grace of our Lord Jesus Christ be with you.

11 Thes. 1: 2, Grace be unto you, and peace from, &c. 3: 18, The grace of our Lord Jesus Christ be with you all Phitem. 25, See

¹¹ Cor. 13: 14, The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

¹ Tim. 1: 2, Grace, mercy, and peace from, &c. 1: 14, Of grace. 6: 21, Grace be with thee.

11 Tim. 1: 2, Grace, mercy, and peace from, &c. 4: 22, The Lord Jesus Christ be with thy Spirit. Grace be with you. 2: 1, Of grace.

Tit. 1:4, Grace, mercy, and peace from, &c., 3:15. Grace be with you all. Philem. 3, Grace to you, and peace from, &c.

Heb. 4: 16, Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. 12: 28, See, and 13: 9. 25th. verse, Grace be with you all.

r Pet. 1: 2, Grace unto you, and peace be multiplied, see 10th and 13th. verses, and 3: 7, -5: 10, 12. 14th verse, Peace be with you all that are in Christ Jesus.

2 Pet. 1: 2, Grace and peace be multiplied unto you through,&c-3: 18, grow in grace, and in the knowledge of, &c. Jude 2, Sec.

11 John 3. Grace be with you, mercy, and peace from, &c.

Rev. 1: 4, Grace be unto you, and peace from, &c.

Grace of God, of it, 1 Cor. 3: 10. - 15: 10. 11 Cor. 1: 12. - 8: 1. - 9: 14. Eph. 3: 2, 7, Col. 1: 6. 11 Thes. 1: 12. Tit. 2: 11, Heb. 12: 15. 1 Pet. 4: 10.

Grace. Rom. 16: 20. The grace of our Lord Jesus-Christ be with you, 24th. verse, see, 1 Cor. 16: 23. Gal. 6: 18. Phil. 4: 23. 1 Thes. 5: 28. 11 Thes. 3: 18. Philem. 25 Rev. 22: 21. These are, nearly, all alike: And all such concluding short prayers, are called, "doxologies."

Peace, Of it, Job 22: 21. Psal. 4: 8. – 37: 11, 37. – 72: 3, 7. – 85: 8, 10. – 119: 165. – 125: 5. – 122: 6, 7, 8. Prov. 3: 17. Isa. 26: 3. – 9: 6, 7. – 26: 12. – 27: 5. – 32: 17. – 38: 17. – 53: 5. – 54: 10, 13. – 57: 2.: 59: 8, compare with Rom. 3: 17. Isa. 66: 12. Jer. 3 6. Isa. 48: 22, see, and compare with 57: 21. Mal. 2: 6, 5. Zech. 9: 10. Mat. 10,13. Luke 1: 79. – 2: 14, 29. – 10: 5, 6. – 24: 36. John 14: 27. – 16: 33. – 20: 19, 21, 26. Acts 10: 36. Rom. 15: 13. – 2: 10. – 5: 1. – 8: 6. – 10: 15. – 15: 33. – 16: 20. 11 Cor. 13: 11. compare with Phil. 4: 9. Gal. 6: 16. Eph. 2: 14. 15, 17. – 6: 15, 23. – Phil. 4: 7, The peace of God passeth all understanding. Col. 3: 15, Of peace, and 1 Thes. 5: 23. 11 Thes. 3: 16. Heb. 11: 31. – 12: 11. – 13: 20. 1 Pet. 5: 14. 11 Pet. 3: 14. 111 John 14. Jude 2. Rev. 1: 4.

Loving God with all the heart, &c. is called the great commandment in the law; the first commandment, &c. See, Of loving God. Deut. 6: 3 to 10, -10: 12. -11: 1. -13: 22. -13: 3. -19: 9. -30: 6, 16. 20, Josh. 22: 5, -23; 11. Mat. 22: 36 to 41. Mark 12: 28 to 35. Luke 10: 25 to 29. According to some, "Holy love is the essence of virtue, and the sum of christian holiness." Words are inadequate to express divine love. and in the poetic phrase it may be said, "Our numbers fail." Exod. 20: 5, 6, God sheweth mercy unto them that love him and keep his commandments. See Deut. 5: 10, and 7: 9.

Judg. 5: 31, Let them that love the Lord, be as the sun when he goeth forth in his might.

11 Sam. 12: 24, TheLord loved Solomon. 25th, verse, His name Jedidiah, signifies beloved of the Lord.

1 Kings 3: 3, And Solomon loved the Lord.

Peal, 5: 11, Let them that love thy name be joyful in thee.

Psal, 18: 1, I will love thee, O Lord, 116: 1, I love the Lord, because he hath heard my voice. 31: 23, O love the Lord, all ye his saints; for the Lord preserveth the faithful,

Psal, 45: 7, Thou lovest righteousness, and hatest wickedness; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows. See fleb. 1: 9. The prophesy relates to Christ; An the is our superlative Exemplar, 1 Cor. 11. 1, 11 Thes. 1: 6, Hence we infer, God will (and doth) give to every faithful Christian, who loveth righteousness, and hateth wickedness, the oil of gladness also. To sincere penitents, that mourn for the sins which they have committed, Christ has promised, to give the oil of joy. Isa, 61: 3, And can we doubt that the oil of gladness, or spiritual joy, will be withheld from the souls of the renovated?

Psal, 91: 14, Because he hath set his love upon me, therefore will I deliver him. See the context; 'tis probably spoke of Christ, 97: 10, Ye that love the Lord, hate evil. 145: 20, The Lord preserveth all them that love him. 146: 8, The Lord loveth the righteous,

Prov. 3: 12, Whom the Lord loveth he correcteth, 11th, verse, see, and Heb. 12: 6, and context. Jam. 1: 12, Rev. 3: 19,

Prov. 4: 6, Love wisdom, and she shall keep thee. 8: 17, She leveth them that love her, 21st, see. 36th, verse, All they that hate her love death,

Prov. 15:9, The Lord leveth him that followeth after rightcous-

Cantic, 1: 2, The Church says to Christ, "Thy love is better than wine," see 4: 10, -8: 2.

Cantic. 1: 3, "The virgins love thee."

Cantic, 1: 4, "We will remember thy love more than wine; the upright love thee."

Cantic. 1: 9, Christ calls the Church, or his spouse, (4: 8. - 5: 1,) " My love," And at 15th, verse:

Cantic. 2: 2, 10, 13, -4: 1, 7. -5: 2, -6: 4. And "O love," 7: 6,

Cantic, 1: 13, She terms him, " My well-beloved."

Cantic. 1: 14, He terms her, "My beloved," 7: 9. And "O beloved," 5; 1,

Cantic, 1: 16, She calls him, "My beloved," 2: 3, 8, 9, 10, 16, 17. -4: 16, -5: 2, 4, 5, -6: 2, 3, -7: 10, 11, 13, -8: 14, At 5th, verse, Her beloved is mentioned,

Cantic, 2: 4, She saith, "He brought me to the banqueting-house, and his banner over me was love."

Eccle. 2: 5, She saith again, "I am sick of love." 5: 8.

Eccle. 2: 7, She terms him, "My love." 3: 5. - 8: 4.

Eccle. 3: 9, 10, Christ is probably, in this passage, compared to Solomon; as he is in the 72nd, Psalm. And it is said here, of his chariot, "The midst thereof was paved with love"

Eccle. 4: 10, Christ says, of his spouse or church, "How much better is thy love than wine!" see 1: 2, 4 - 7: 9.

Eccle. 8: 6, Love is strong as death; the coals thereof are coals of fire, a most vehement flame. See Rom. 8: 35, 38, 39.

Eccle. 8.7, Many waters cannot quench love, neither can the floods drown it: (Troubles of the world.) if a man would give all the substance of his house for love, it would utterly be contemned.

Isa 56: 6, 7, The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants; them will I make joyful in my house of prayer.

Jer. 2: 2, 3; See, Of the Lord remembering the love of Israel's espousals 12: 7, He terms them, "The dearly beloved of his soul." 31: 3, He had loved them with an everlasting love; and with loving-kindness drawn them; Ezek. 16: 8, Their espousals, &c. "was a time of love." Hos. 11: 1, When Israel was a child, God loved him, and called him out of Egypt, see 3: 1. Of his love to the children of Israel; and Mal 1: 1, 2 Hos. 11: 4, God drew Ephraim with cords of a man, with bands of love. Sometimes, in the above passages, only the ten tribes are meant.

Mat. 10: 37, He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than

me, is not worthy of me. 24: 12. Because iniquity shall abound, the love of many shall wax cold. Rev. 2: 4, 5. The church of Ephesus, had left her first love, but was commanded to repent.

Luke 7:42, When they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most? 47th verse, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, loveth little 11:42. Woe unto you Pharisees! for ye pass over the love of God.

John 3: 35. God loved Jesus Christ his Son; ever loveth him, &c. 5: 20 - 10: 17 - 17: 23, 24, 26. 15: 9.

John 5: 42. Jesus said to the Jews, "I know you that ye have not the love of God in you."

John 8: 42, If God were your Father, ye would love me

John 14: 15. He said to his disciples, "If ye love me, keep my commandments." 21st verse. He that hath my commandments, and keepeth them he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him. 23d verse, If a man love me, he will keep my words; and my Father will love him. 24th verse, He that loveth me not, keepeth not my sayings. 31st verse, Jesus loved the Father.

John 15: 9, As the Father hath loved me so have I loved you; continue ye in my love. 10th verse, If ye keep my command ments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Vide I John 5: 2, 3. -11 John 3: 6.

John 15: 13, See, Of Christ's love in laying down his life for men; Of his Father's love in sending him to die for us, &c. Gal. 2: 20, see, and Eph. 2: 4, 5. - 11 Thes. 2: 16. - 1 John, 4: 9, 10, 16, 19. Rev. 1: 5.

John 16: 27, The Father loved the disciples of Jesus, because they had loved him, and 17: 23.

John 17: 26, Jesus had declared unto them the Father's name, that the love wherewith the Father had loved him might be in them.

Rom. 5: 5, The love of God is shed abroad in our hearts by the Holy Ghost.

Rom. 8: 28, All things work together for good to them that love God. 35th. verse, Who shall separate us from the love of Christ? shall tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword? 37th. verse, Nay, in all these things we are more than conquerors through him that loved us. 38th, verse, For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor

things to come, 39th verse, Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is Christ Jesus our Lord. See Cantic. 8: 6, 7.

Rom. 15: 30, The Apostle mentions the love of the Spirit.

r Cor. 8: 3, If any man love God, the same is known of him.

11 Cor. 5: 14, The love of Christ constrained Paul and Timothy, (1: 1,) to preach the gospel, persuade men to embrace it, &c.

11Cor. 6: 6, By love unfeigned, (see 1st.verse) theywere workers together with Christ, beseeching men to receive the grace of God. &c. Eph. 6: 24, see, Of loving Jesus Christ in sincerity.

xi Cor. 13: 11, The God of love should be with them, if they were perfect. .14th verse, The love of God be with you all.

Gal. 5: 6, In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love 22nd verse. The fruit of the Spirit is love.

Eph. 1: 4, God had chosen them in Jesus Christ before the foundation of the world, that they should be holy and without blame before him in love.

Eph 3: 17, The people of God, or saints, are rooted and grounded in love. 19th. verse, And know the love of Christ, which passeth knowledge. See the passage, and 4: 15, 16.

Eph. 6: 23, The Apostle wishes the brethren, "Love with faith from God the Father, and the Lord Jesus Christ."

Phil. 1: 9. The Apostle prayeth that their love might abound yet more and more. 10th verse, that they might be sincere and without offence till the day of Christ; 11th, verse, see.

Phil 1: 17, Some preached Christ, in love and good-will. See the verses adjoining. 2: 1, There is "comfort of love." 2nd. verse, see.

Col. 1: 8, The Collossian brethren or saints, (2nd. verse,) "had love in the Spirit."

Col. 2: 2, The Apostle had great conflict, (See 1st. verse,) That their hearts might be comforted together in love, knit in love, unto all riches, full assurance, &c.

I Thes. 1: 2, Paul, and others, (1st. verse, see,) Gave thanks to God always for the Thessalonians in their prayers; 3d. verse, Remembering their labour of love, and patience of hope in Jesus Christ.

r Thes. 5: 8, Let us be sober putting on the breast-plate of faith and love.

- 11 Thes. 3: 5, The Lord direct your hearts into the love of God
- 1 Tim. 1: 14, Paul says, respecting himself, "The grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus."
- 1 Tim. 6: 11, He exhorts Timothy "to follow after love."
- 71 Tim. 1: 7, God hath not given us the spirit of fear, but of power, and of love. 13th. verse, Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.
- 11 Tim. 3: 1, This know, that in the last days, 2nd. verse, men shall be, 4th. verse, lovers of pleasures more than lovers of God.
- 11 Tim. 4: 8, There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at the day of dissolution: (see 6th. verse,) and not to me only, but unto all them also that love his appearing. See, 1 Cor. 2: 9, 10, and Jam. 1: 12,

Philem. 5, 7, 9, Philemon had love towards the Lord Jesus. And Paul, and Timothy had joy thereat. Paul makes request on the behalf of Onesimus, for love's sake.

Heb. 6: 10, God would not forget their labour of love shewed toward his name, &c.

Heb. 10: 24, Let us consider one another, to provoke unto love, &c. 25th. verse, see.

- Jam. 2: 5, God hath promised a kingdom to them that love him.
- I Pet. 1: 8. Though they had not seen Jesus Christ, they loved him; rejoiced, &c. See the context.
- 1 John, 2: 15. If any man love the world, the love of the Father is not in him.
- I John, 3: 17, The love of God dwelleth not in the covetous man, who hath this world's good, and shutteth up his bowels of compassion from his brother that has need. 4: 20, 21, If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also. 5: 1, 2, see.
- 1 John, 4: 7, Love is of God; 8th. verse, He that loveth not, knoweth not God, for God is love. 16th. verse, God is love: and he that dwelleth in love, dwelleth in God, and God in him. 11 John, 3: see.) Here it is evident, that the love spoken of, is God's Spirit: And he is a Spirit, John 4: 24. See Spirit of love, 11 Tim. 1: 7.

Of the love of God being perfected in us, see 13ohn 4: 12, 17, 18th. verse, There is no fear in love; but perfect love casteth out fear; because fear hath torment: he that feareth is not made perfect in love.

Jude 2, The Apostle's wish is, That love may be multiplied among the Saints, &c. And at 21st. verse, Exhorts. Keep yourselves in the love of God.

1 Cor. 16: 22. If any man love not the Lord Jesus Christ, let him be Anathema, maranatha. "Maranatha, Signifies, The Lord omes, or, The Lord is come—It was a form of threatening, cursing, or anathematizing among the Jews. 1 Cor. 16, 22. If any man love not the Lord Jesus Christ, let him be anathema Maranatha, that is, Let him be accursed in or at the coming of our Lord. Most commentators say, that the Maranatha is the greatest of all anathemas among the Jews, as if the apostle Paul had said, May he be devoted to the greatest of evils, and to the utmost severity of God's judgments; may the Lord come quickly to take vengeance on him. Others say, that the word may be understood in an absolute sense; Let him be anathema: The Lord is come, the Messiah has appeared, evil to him that receives him not; the Apostle particularly applying himself to the unbelieving Jews." See the note to John 9: 34. Cruden.

Of Joy. Neh. 8: 10, The joy of the Lord is your strength.

Job 20: 5, The joy of the hypocrite [is] but for a moment. Sec. 6th. verse, &c. And 33: 26.

Psal. 5: 11, 12, see, and 35: 27, 28. - 30: 5, The Lord's anger endureth but a moment: in his favour is life: weeping may endure for a night, but joy cometh in the morning. 32: 11, Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart. 35: 9, see.

Pal. 42: 4. I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

Pal. 43: 3, see. 4th. verse, Then will I go unto the altar of God, unto God my exceeding joy, &c: 51: 12, Restore unto me the joy of thy salvation, &c. 63: 5, My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips, &c.

Psal. 89: 15, Blessed is the people that know the [Gospel's] joyful sound: they shall walk, O Lord, in the light of thy countenance. 16th. verse, In thy name shall they rejoice all the day, &c.

Pal. 126: 5, They that sow in tears shall reap in joy. (th.verse, He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Psal. 132: 9, Let thy priests be clothed with righteousness; and let thy saints shout for joy. 16th. verse, I will clothe Zion's priests with righteousness; and her saints shall shout aloud for joy. See the passage.

Prov. 14: 10, The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

Eccle. 2: 26, God giveth to a man that is good in his sight, wisdom and knowledge and joy, &c. 5: 20, God answereth him in the joy of his heart. See 19th, verse, and 9: 7, 8.

Isa. 9: 3, see. 12: 3, With joy shall ye draw water out of the wells of salvation: See the Chap. 29: 19, The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. 18th. verse, see.

Isa. 35: 2, see. 10th. verse, see; and compare with 51: 11, Vide, 52: 9, and the context; and compare with 55: 12, and the context. 56: 6, The sons of the stranger. 7th. verse, Even them will I bring to my holy mountain, [Isa: 2: 2, and Mic. 4: 1, 2, see,] and make them joyful in my house of prayer, &c. Vide, 60: 15, 16.

Isa. 61: 3, Christ gives unto them that are penitent, the oil of joy for mourning, the garment of praise for the spirit of heaviness, &c. 7th verse, speaks of everlasting joy. 65: 14, Behold, my servants shall sing for joy of heart. 18th verse, see.

Jer. 15: 16, Thy words were sound, and I did eat them: and thy word was unto me the joy and rejoicing of mine heart. Hab. 3: 17, 18, see.

Mat. 13: 20, See, Of him that received the seed into stony places, or the word with joy; and 21st. verse. Luke 8: 13, speaks of the same.

Luke 6: 22, see. 23d. verse, Rejoice ye in that day, and leap for joy, &c. spoken of being reproached. 2: 1, Tidangs of great joy, &c. 10: 17, Of joy, and 19: 6, and 24: 41.

John 3: 29, Of joy. 15:11, These things have I spoken unto you that my joy might remain in you, and that your joy might be full. 16: 22, 24. - 17: 13. of the same.

Acts 13: 52, Of joy, and 20: 24.

Rom. 5: 11, We joy in God, &c. See, Of joy, 14: 17.-15: 13, 11 Cor. 7: 4. -8: 2. Gal. 5: 22, Phil. 2: 17, 18. Col. 1: 11. Heb. 10: 34. -12: 2-1 Fet. 1: 8, See, of joy unspeakable. I Pet. 4: 1\$, exceeding joy. I John, 1: 4, and II John, 12. Of joy being full, as at John 15: 11, &c.

Rejoice, rejoicing, &c. 1 Sam. 2: 1, My heart rejoiceth in the Lord, I rejoice in thy salvation. 1 Chron: 16: 10, Let the heart

of them rejoice that seek the Lord. And Pakh. 105: 3. 11 Chronate: 41, Let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. Job 8: 21. – 31: 25. of rejoicing.

Psal. 2: 11. - 5: 11. - 9: $14. \rightarrow 13$: 5. - 20: 5. - 21: 1, of rejoicing, but not all spiritual. 33: 1, Rejoice in the Lord, O ye righteous, 21st. and 22nd, verses, see.

Psal. 19: 8, The statutes of the Lord are right, rejoicing the heart. See the passage.

Psal. 45: 15, Of spiritual rejoicing. And 51: 8, and 89: 16, which see.

Psal. 97: 8, Of rejoicing. 12th. verse, Rejoice in the Lord, ye righteous, &c.

Psal. 107, 22, Of rejoicing. 118: 15, The voice of rejoicing and salvation is in the tabernacles of the righteous.

Psal. 119: 14, I have rejoiced in the way of thy testimonies as in all riches. 111th. verse, Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. 162nd. verse see.

Psal. 126: 5, 6, see. 149: 2, 5, see.

Prov. 8: 30, 81, Of Christ, under the title of wisdom, rejoicing, see.

Prov. 13: 9, The light of the righteous rejoiceth.

Prov. 29: 6, The righteous doth sing and rejoice. 31: 25, see.

Isa. 9: 3, see. 29: 19, The poor among men shall rejoice in the Holy One. 35: 1, The desert shall rejoice, and blossom as the rose. 2nd, verse, see. 41: 16, to 21, compare with 29: 19.

Isa, 61: 10, I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he bath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. See the Chap. 64: 5, Thou meetest him that rejoiceth, and worketh righteousness; those that remember thee in thy ways, 65: 13, to 25, of rejoicing, see. And 66: 10, to 15. Jer. 15: 16, is under joy.

Hab. 3, 17, Sec. 18th. verse, Yet I will rejoice in the Lord, I will joy in the God of my salvation,

Mat. 2 10. Of rejoicing, may see. Luke 1. 47, My Spirit hath rejoiced in God my Saviour. Luke 6, 23, Rejoice in that day, and leap for joy, &c. Spoken of reproach, &c. 10: 20, Rejoice hecause your names are written in heaven. 21st. verse, in that heave Jesus rejoiced in spirit, &c.

John 3: 29, Of rejoicing. 4: 36, Of rejoicing in heaven. 8: 56, Abraham rejoiced to see Christ's day; and he saw it, and was glad. 14: 28, If ye loved me, ye would rejoice &c. 16: 22, your heart shall rejoice, and your joy no man taketh from you.

Acts 2: 26, Compare with Psal. 16th. Acts 5: 41, Of rejoicing for suffering shame for Jesus' name. 7: 41, may see. 8: 39, the cunuch went on his way rejoicing. 15: 31, they rejoiced for the consolation,

Acts 16, 34, He rejoiced, believing in God with all his house.

Rom. 5: 2, By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. See 1st. verse. 12: 12, Rejoicing in hope, &c. 15th. verse, Rejoice with them that do rejoice, and weep with them that weep. 15: 9, see. 10th. verse, Rejoice, ye Gentiles, with his people.

1 Cor. 13: 6, Rejoiceth in the truth, &c. 15: 31, Of rejoicing in Christ Jesus.

11 Cor. 1: 12, 14, Of rejoicing, see. 6: 10, As sorrowful, yet alway rejoicing, &c.

Gal. 4: 27, Rejoice thou barren that bearest not, &c. Vide Isa. 54: 1. Psal. 113: 9.

Gal. 6: 4, Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5th. verse, see.

Phil. 1: 18, Whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. 26th. verse, Paul speaks of their rejoicing being more abundant in Jesus Christ. 2: 14, 15, see. 16th. verse. Holding forth the word of life; that I may rejoice in the day of Christ, &c. 17th. and 18th. verses, see. 3: 1, My brethren, rejoice in the Lord. 3d. verse, We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, &c.

Phil. 4: 4, Rejoice in the Lord alway: and again I say, Rejoice. 10th. verse, see.

Col. 1: 24, Of rejoicing.

1 Thes. 2: 19, What is our hope, or joy, or crown of rejoicing! are not even ye in the presence of our Lord Jesus Christ at his coming? 20th. verse, see. 5: 16, Rejoice evermore.

Heb. 3: 6, Of rejoicing, see.

Jam 1: 9, 10, May see. 2: 13, He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

1 Pet. 1: 7, see. 6th. verse, see. Jesus Christ in 7th. verse, is

mentioned. 8th. verse, Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9th. verse, see:

1 Pet. 4. 13, Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad with exceeding joy.

Comfort, &c. Job 6: 9, see. 10th: verse, Then should I yet have comfort, &c. 16: 2, see.

Psal 23: 4, Though I waik through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Psal. 69: 20, I looked for some to take pity, but there was none; and for comforters, but I found none. Spoken of Christ's sufferings; the passage see.

Psal. 71: 21, Thou shalt comfort me on every side. 77: 2, May see, and 86: 17.

Psal, 94: 19, In the multitude of my thoughts within me, thy comforts delight my soul. 119: 50. This is my comfort in my affliction: for thy word hath quickened me. 49th. 52nd. 76th. 81st. and 82nd, verses, see.

Cantic. 2: 5, Comfort me with apples: for I am sick of love.

Isa. 12: 1, Of comfort to Christ's church, &c. 40: 1, 2, -51: 3, 12, 19. -49: 13, &c. compare with 52: 9, &c. -57: 18. -61: 2, &c. -66: 13, and the adjoining verses. Jer. 31st: see Ezek. 14: 22, 23, may see. Hos. 2: 14, &c. see.

Mat. 5: 4, Blessed are they that mourn: for they shall be comforted.

John 14: 16, 17, 26. - 15: 26. - 16: 7, to 16, see. Of the Comforter, the Holy Spirit, or Spirit of truth 14: 18, 19, see, of comfort

Rom. 1: 12, Of Comfort. 15: 4, Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. See I Cor. 14: 3, 31, of Comfort.

11 Cor. 1: 3, Blessed be God, the God of all comfort; 4th. verse, Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 7: 6, 7, 13. - 13: 11. Eph. 6: 22, of Comfort.

Col. 2: 2 - 4: 8. Of Comfort. 1 Thes. 2: 11. - 3: 2, 7. - 4: 18. - 5: 11, 14, all speak of Comfort.

11 Thes. 2: 16, Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, 17th. verse, Comfort your hearts, &c.

Consolation, &c. Job 15: 11, Are the consolations of God

Isa. 66: 11, See, Of the consolations of Christ's church. Simeon waring for the consolation of Israel, see Luke 2: 25.

Lake 6: 24, Wee unto you that are rich! for ye have received your consolation.

Acts 15: 31, Of consolation: Rom. 15, 5, God is called the

on Cor. 1: 5. As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ 6th verse, see. 7th verse, As ye are partakers of the sufferings, so shall ye be also of the consolation. 7: 7, of Consolation.

Phil. 2: 1. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies. 2nd. verse, Fulfil ye my joy, &c. See Jer. 31: 20, 1sa 16: 11. -63: 15. Phil. 1: 8.

Heb. 6: 18, Of consolation, see. Rev. 2, 17. To him that overcometh will I give to eat of the hidden manna, &c. implies, probably, the consolations of Christ. Isa. 64: 4, and 1 Cor. 2: 9, 10, probably signify the same. 1 Pet. 2, 2, 3, Tasted that the Lord is gracious, compare with Psal. 34: 8, and Heb. 6: 4, which seem all to mean consolations.

Fellowship of the Spirit, &c.

Psal. 94: 20, Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

Acts 2: 42, They continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Vide 11 Cor. 8: 4, and Acts 4: 32, &c. Rom. 12: 10, 16. Heb. 10: 24, 25.

1 Cor. 1: 9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord 40: 20, I would not that ye should have fellowship with devils. See the passage.

11 Cor. 6: 14, What fellowship hath rightconsness with nn-rightcousness? and what communion hath fight with darkness? 15th. verse, And what concord hath Christ with Behal? &c. which see.

Gal. 2: 9, They gave to me the right hands of fellowship, &c. Phil. 1: 5, may see.

Eph. 3: 9, To make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, &c. 5: 11 And have no fellowship with the unfruitful works of darkness, &c. See the passage.

Phil. 2: 1, If any fellowship of the Spirit, &c. 3: 9, Through the faith of Christ. 10th. verse, That I may know him, and the power of his resurrection, and the fellowship of his sufferings, &c.

I John, 1: 3, That ye also may have fellowship with us; and truly our fellowship is with the Father, and with his SonJesus Christ, 6th. verse, If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7th. verse, But if we walk in the light, as he is in the light, we have fellowship one with another, &c. Of unity, &c. vide Psal. 86: 11. – 133: 1. Eph 4: 3, Speaks of the unity of the Spirit. And 13th. verse, Of the unity of the faith. Of concord, see 11 Cor. 6: 15, 16.

Communion, &c. 11Cor. 10: 16, The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

11 Cor. 6: 14, What communion hath light with darkness? &c. 13: 14, The communion of the Holy Ghost be with you all,

Of God, being in his people, and they in him; he being with them; and they knowing him. Or of Christ being with believers; in them, and they in him, &c.

Mat. 18: 20, Where two or three are gathered together in my name, there am I in the midst of them.

Mat, 28: 20, Lo, I am with you alway even unto the end of the world. 16th. verse, see. And Mark 16: 14, 20.

Luke 10: 22, No man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him.

John 7: 17, If any man will do his will, he shall know of the doctrine, whether it he of God, or whether I speak of myself.

Luke 8: 47, He that is of God beareth God's words, &c.

Luke 14: 16, I will pray the Father, and he shall give you as nother Comforter, that he may abide with you for ever. See 17th and 26th. verses. Comforter is mentioned in the 15th. and 17th. chapters.

John 14: 20, At that day ye shall know that I am in myFather, and ye in me, and I in you. 21st: verse, see. 23d. verse, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

John 15: 1, 2, 3, see. 4th. verse, Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so more can ye, except ye abide in me. 5th. verse, I am the vine,

ye the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6th. verse, see. 7th. verse, If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 9th: verse, continue ye in my love. 10th verse, If ye keep my commandments, ye shall abide in my love.

John 16: 33, See, Of having peace in Jesus.

Rom. 15: 33. See.

John 17: 3, see. Of knowing God, and Jesus Christ.

John 17: 6, to 20, see. 20th. verse, Neither pray I for these alone, but for them also which shall believe on me through their word: 21st. verse, That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. 22nd verse, And the glory which thou gavest me I have given them that they may be one, even as we are one. 23d. verse, I in them and thou in me, that they may be made perfect in one, &c. See the rest of the chapter. Compare these with the quotations from John's epistles.

Rom. 6: 3, 4, see, Of being baptized into Jesus Christ, &c.

Rom. 8: 1, There is no condemnation to them which are in Christ Jesus, &c. 10th. verse, If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. 11th. verse, But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Rom. 12: 5, We being many are one body in Christ, and every one members one of another. See 1 Cor. 6: 15.

Rom. 13, 14, Put ye on the Lord Jesus Christ, &c.

Rom. 16: 1, I commend unto you Phebe our sister. 2nd. verse, That ye receive her in the Lord, &c. 3d. verse, Greet my helpers in Christ Jesus; &c. 5th verse, see. 7th. verse, Salute, &c., who also were in Christ before me. 8th. verse, Greet my beloved in the Lord. 9th. verse, Salute our helper in Christ, &c. 11th. verse, Greet them which are in the Lord. 12th. Salute...who labour in the Lord, &c. 13th. verse, Salute...chosen in the Lord, &c.

Rom. 16: 22, I salute you in the Lord.

I Cor 1: 6, Even as the testimony of Christ was confirmed in you. 5th. verse, see. 30th. and 31st. verses. Of being in Christ Jesus, &c.

2: 16. We have the mind of Christ.

- 1 Cor. 3: 1, Babes in Christ, the Apostle calls them. 23d. verse, Ye are Christ's, and Christ is Goa's.
- 4: 10, Ye are wise in Christ. 15th verse, Though ve have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. 17th. verse, Timotheus, who is my beloved 800, and faithful in the Lord.
- 6: 15. Know ye not that your bodies are the members of Christ. &c. which see. 17th, verse, He that is joined unto the Lord is one spirit. 19th, verse, What know ye not that your body is the temple of the Ho'y Ghost in you, which we have of God, and ye are not at your own? 20th: verse, For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
- 7: 24, Of abiding with God, 35th. verse, Of being in the Lord.
- 8: 6. -9: 12 11: 11, Of being is the Lord, And 16: 19, 24, &c.
- 12: 12, 13, 27. Of believers, &c. being the body of Christ, and members, &c.
 - 14; 25, God is in his people.
- 15: 58, My beloved brethren, he ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.
- 11 Cor. 1: 21, Now he which stablisheth us with you in Christ, and hath anointed us, is God, &c. Vide 1 John, 2: 20, 27, 11 Cor. 2: 14, 17, Of triumphing in Christ; and speaking in Christ.
- 11Cor 4: 4, see, Of gospel's light, 6th verse, see, 10th verse, see, Of the life of Jesus being made manifest in our body, &c. 11th. verse, &c.
- 5: 17, If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new. 21st. verse, Of being in Christ. 10: 7, 17, Of the same.
- 11: 2, I have espoused you to one husband, that I may present a chaste virgin to Christ.
- 11: 3, Of being in him. 10th. verse, The truth of Christ was in the Apostle. 12: 2, He was in Christ, 9th, verse, see, 19th, verse, Of being in Christ,
- 13: 3, see, Of Christ speaking in Paul. 4th. verse, Of being in Christ. 5th. verse, Examine yourselves, whether ye be in the faith; prove your ownselves. Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates? [Reprobates

mean such, as upon trial, cannot stand the test. See Rom. 1: 28 - 8: 9. 11 Cor. 13: 6. &c. Jer, 6: 30 11 Tim. 3: 8. Tit. 1: 16, 11 Cor. 13: 11, Of God being with his people,

Gal. 1: 16, God revealed his Son in the apostle. 22nd. verse, Charches which were in Christ.

1 Cor. 1: 2, The church of God at Corinth, Paul writes to them that were saucufied in Christ Jesus, &c.

Eph. 1: 1, He wrote to the saints, which were at Ephesus, and to the faithful in Christ Jesus, &c. Cot. 1: 2, They, at Colosse were in Christ. 1 Thes. 1: 1, The church of the Phessalonians, were in God the Fatner, and in the Lord Jesus Christ, 11 Thes. 1: 1, The same is said.

Gal. 2: 20, I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the ffesh, I live by the faith of the Son of God, who loved me, and gave trimself for me. 27th, verse, As many of you as have been baptized into Christ, have put on Christ. 28th, verse, There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor temale: for ye are all one in Christ Jesus, &c.

Gal 4: 5, That we might receive the adoption of sons. See what precedes the part of the verse. 6th. verse, And because ye are sons, God hath sent forth the Spirit of his Som into your hearts, crying, Abba, Father. 7th. verse, Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ. 9th, verse, See, Of their knowing God, and being known of God. 19th, verse, My Little cinidren, of whom I travail in birth again until Christ be formed in you, &c. 5, 24, They that are Christ's have crucified the flesh with the affections and lusts.

Eph. 1: 3, see; Which probably implies, Christ being in the midst of them that assemble together on earth, in his name, &c. 2: 5, 6, ce. 10th verse, Of being created in Christ Jesus, see. 12th verse, See, Of having been without Christ, aliens and without God in the world. 13th verse, Of teing made high in Christ Jesus, see, And 15th verse, see, Of making in himself of awain one new man, &c. See also 21st. verse, Of Growing unto an holy temple in the Lord.

Fph. 3: 6, see. Of the church &c, called a body. 17th. verse, see, Of Christ dwelling in men's hear's by faith. 19th. verse, see, Of being filled with all the full ess of God. 20th. verse, Speuks of his power that worketh in us.

Eph. 4: 4, One body is spoken of, meening the church, &c., 6th verse, And one God and Father of all, who is in you all. 15th verse, see, Of growing up and Christ. 17th, verse, The Apostle testified in the Lord, &c. 20th, and 21st verses, Of

having learned Christ, heard him, and been taught by him, see, And John 6: 45,

Eph. 5: 5, see. 8th. verse, They were light in the Lord, &c. 30th. verse, see, Of being members of the Lord's body, &c.

Eph. 6: 1, Of being in the Lord, 10th. verse, Be strong in the Lord, and in the power of his might, &c., 21st. verse, Of being in the Lord.

Phil. 1: 14. Of being in the Lord. 20th. and 21st verses, see. 2: 29. - 4: 1, 2, 10. Of being in the Lord.

Col. 1: 27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, 28th, verse, see, 29th, verse, The apostle speaks of Christ's working, which worked in him mightily.

Col. 2: 6, As ye have therefore received Christ Jesus the Lord, so walk ye in him. 7th. verse, Rooted and built up in him, &c. 10th. verse, And ye are complete in him, &c. 20th verse, see. 3: 1, see. 11th. verse, Of his being in all believers, &c. See 18th. verse, Of the same. 4: 7, 17, Of being in the Lord, 1 Thes. 1: 10, see,

I Thes. 3: 8, We live, if ye stand fast in the Lord.

II Thes 3: 5, The Lord direct your hearts into the love of God, and into the patient waiting for Christ. 10th. verse, The Lord be with you all.

1 Tim. 2: 7, I speak the truth in Christ.

11 Tim. 4: 22, The Lord Jesus Christ be with thy Spirit, &c.

Philem. 16. Not now as a servant, but above a servant, a brother beloved, especially to me, but how much more unto thee, both in the flesh, and in the Lord? 20th. verse, Brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. 23d. and 24th. verses, Of being in the Lord.

Heb. 3: 14, We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, &c.

1 Pet, 2: 3, Tasted that the Lord is gracious. Seems to imply Christ being in them, giving them peace and consolation.

3: 4, The hidden man of the heart, &c. Implies somewhat like the former, 16th. verse, *Their* good conversation in Christ, is mentioned.

I John 2: 3, Hereby we do know that we know him, if we keep his commandments. 4th. verse see. 5th. verse, Whoso keepeth his word; in him verily is the love of God perfected. Hereby know we that we are in him. 6th. verse, He that saith he abideth in him, ought himself also so to walk even as he walk-

ed. 13th. and 14th. verses, See, Of knowing God. 15th. verse, If any man love the world, the love of the Father is not in him. 23d. verse, Whosoever denieth the Son, the same bath not the Father; [but] he that acknowledgeth the Son, hath the Father also. 24th. verse, see; And 27th. verse, Of continuing or abiding in the Son and in the Father. 28th. verse, Now, little children, abide in him; &c.

John 3: 6, Whosoever abideth in him, sinneth not: whosoever sinneth, bath not seen him, neither known him. 10th verse, see, and 14th, 15th, and 17th. 24th verse, He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us.

- 4: 3, see. 4th. verse, Ye are of God, little children, because greater is he that is in you, than he that is in the world. 6th, verse, see, 7th. and 8th. verses. 12th. verse. If we love one another, God dwelleth in us, and his love is perfected in us.
- 4: 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 15th. verse, Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 15th. verse, God is love: and he that dwelleth in love, dwelleth in God, and God in him,
- 5: 12, He that hath the Son hath life; and he that hath not the son of God hath not life. 19th, verse, We know that we are of God, and the whole world lieth in wickedness. 20th, verse, And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ.
- 11 John 2, see. 9th. verse, Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

111 John 3, see. 11th. verse, He that doeth good, is of God, &c. See the quotations from John's gospel.

Jude 1, To them that are sanctified, and preserved in Jesus Christ.

Rev. 1: 9. I John, in the kingdom of Jesus Christ, &c. 12: 10, see. 21: 3, And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 7th, verse, He that overcometh:...I will be his God, and he shall be my son. 22: 4, see:

Not being in the Lord or in Christ, &c. See I Cor. 5: 12, 13. Eph. 2: 12. - I Thes. 4: 12. - I Tim. 3: 7.

Of dying or sleeping in Christ, &c. And of the resurrection,

&c. First, Of dying. Vide, 11 Kings 20: 1. Isa, 38: 1. Job 7: 16, 21. – 14: 14. Psal. 49: 6, &c. – 90: 3, &c. More scriptures to this head might have been added. Second, The death of believers in Christ, &c, is called Sleep and sleeping in him, and dying in the Lord, &c, John 11: 11. Acts 7: 60. Rom. 14: 8, remark. I Cor. 11: 30, – 15: 6, 18. I Thes. 4: 13, 14. – 5: 10, remark. – 11 Pet, 3: 4. Rev. 14: 13.

Third, Of the resurrection, a few passages selected. Isa. 26: 19, see. Ezek 37: 1, &c. Dan 12: 2, Hos. 13: 14. Luke 20: 35, 36. John 5: 25, 28, 29. 11 Cor. 1: 9. Rev. 20: 4, to 15. Of Christ's resurrection, in particular, Vide Mat. 28: 2, &c. Acts 26: 23. Rom 6: 9. - 1 Cor. 15: 12, &c. Col. 1: 18. Rev. 1: 5, 18. - 2: 8. Christ, is called the first-fruits of the resurrection, I Cor. 15: 20, 23. (See of first-fruits, Rom. 8: 23. - 11: 16, compare with Jer. 2: 3. Rom. 16: 5, - I Cor. 16: 15. James 1: 18. Rev. 14: 4.) - I Cor. 15: 23, Every man in his own order [to be made alive, rise from the dead, &c, see 21st. and 22nd, verses I Christ the first-fruits; afterward they that are Christ's at his coming. And I Thes. 4: 14, 16, &c. Psal. 49: 14, see. See note at Luke 1: 68.

Under the different divisions made, from page 101, to this place, some passages of Scripture have twice, thrice, or oftener occurred: it was however, found necessary.

- 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- 7 Marvel not that I said unto thee, Ye must be born again.
- 8 The wind bloweth a where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
 - * Prov. 30: 4. Eccle. 1: 6. 11: 4. Cantic. 4: 16. 1 Cor. 2: 11.
- * "As the natural wind is not under the power of man, either to send it out, or to restrain it, it bloweth where it listeth, bloweth where it listeth for all us, though not where it listeth in regard of God. Prov. 30: 4. In like manner, the Holy Spirit is as wind in the freeness of its motion, and in the variableness of its motion also. It regenerates the soul, and some men are regenerated at one time, some at another, some in youth, others in old age, some gradually, &c. But though there be such variety in the me-

thod of the Spirit's working, yet is the work in all still the same. There is no variety in the work wrought. The effect produced by the Spirit in the work of regeneration is alike and the same in all: namely, likeness to God; a conformity in our natures to the holy nature of God: and a conformity in our lives to the will of God. The Holy Spirit, in a secret and hidden manner, quickens and influences our souls. The effects of its operations we sensibly discern: but how and after what manner it is done, we know no more than how the bones do grow in the womb of her that is with child, Eccle, 11: 5. Therefore it is called an hidden life, Col. 3: 3. It is totally hidden from carnal men." Burkitt. See Cruden, under Wind, and Bible dict. under Blow. Cruden, at Spirit says, "Wind first mentioned, is in Greek, Spirit." See Cruden, also at Wind: and Bible dict, Nicodemus is also mentioned again in the 9th verse, At 7: 50, and at 9: 31 9. Fleetwood's Life of Christ informs us, page 528, that, "Nicodemus received baptism from the disciples of our Lord; but it is uncertain whether before or after his passion. The Jews being informed of this, deposed him from his dignity of senator, excommunicated, and drove him from Jerusalem. It is said also, that they would have put him to death; but that in consideration of Gamaliel, who was his uncle, or cousin-german, they contented themselves with beating him almost to death, and plundering his goods. Gamaliel conveyed him to his country house, and provided him with what was necessary for his support; and when he died, Gamaliel buried him honourably near St. Stephen. His body was discovered in the year 415, together with those of St. Stephen and Gamaliel; and the Latin church pays honour to all three, on the third day of August." The Bible dict under Nicodemus, gives the same account of him, and further says, "A spurious gospel, called by some, The Acts of Pilate, is ascribed to Nicodemus; but it is plainly marked with forgery,"

9 Nicodemus answered and said unto him, Howb can these things be?

b John 6: 52, 60.

- 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
- 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.
 - 12 If I have told you earthly things, and ye

believe not, how shall ye believe if I tell you of heavenly things?

- 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*
 - Prov. 30: 4 John 6: 62. 16: 28. Eph 4: 9.
- * " None ever ascended up into heaven, to fetch down from thence the knowledge of divine mysteries, (see Rom. 10: 6, 7,) and to reveal the way of life and salvation to mankind by a Mediator, but only Christ bimself; who, though he took upon him the human nature, and was then man upon earth, yet was he at the same time in his divine nature actually is heaven as God. This text evidently proves two distinct natures in Christ; namely, a divine nature as he was God, and an human nature as man. The Son of God hath taken the human nature into so close and intimate an union with his Godhead, that what is proper to either nature is ascribed unto the person of our Saviour. The same person who was on earth, as the Son of man, was then in heaven as God, and yet but one person still." Burkitt. Cruden, at ascend, explains the text thus. " No man hath attained the perfect knowledge of heavenly things, so as to know the secret will and counsels of God," Bible Dict, says, of the latter part of the verse, " Christ ascending into heaven, while he continued in his debased estate, denotes his perfect knowledge of every heavenly thing; and of all the perfections, mysteries, and purposes of God."
- 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
 - Numb. 21: 8, 9, John 8: 28 12: 32, 34.
- † See Cruden at Serpent, and the Bible Dict. Cruden, at Moses, says, the name signifies, "Taken out of the water." Exod. 2: 10, see.
- 15. That whosoever believeth in him should not perish^c, but have eternal life.

c John 3:36.

16 For God so loved the world, that he gave his only begotten Son^{d+}, that whosoever believeth in him should not perish, but have everlasting life.

d Isa. 45: 22. Hab. 2: 4. John 3: 18, 36. - 4: 10, 47. - 8: 51. - 15: 13. Acts

16: 31. Rom. 1: 17. - 5: 8. Gal. 3: 11. Eph. 5: 2. Heb. 10: 38. 1 John, 4; 9. - 5: 4 to 14. John 6: 29, 40, 47.

† Cruden, at world, explains it, "Gave him to die in men's stead, and give satisfaction for them to God's justice,"

17 For God sent not his Son into the world to condemn the world²; but that the world through him might be saved.

· John 12: 47.

18 He that believeth on him^b is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

b John 5: 24. - 12: 47. - 20: 31. Acts 2: 21. - 4:12.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

° Chap. 1: 4. &c. 8: 12.

20 For every^d one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

4 Job. 24: 13, 17, Psal. 62: 9. Eph. 5: 13,

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.





AN HARMONY

OF THE

Four Gospels,

Sc.



JOHN 3: 22.

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them², and baptized.

a John 4: 2, &c.

23 And John also was baptizing in Enonb*, near to Salim†, because there was much water there; and they came, and were baptized.

• Gen. 33: 18. 1 Sam. 9: 4. John 11: 54.

* "Enon lay in the Upper Galilee, or Galilee of the Gentiles, Mat. 4: 15, and was a place where John baptized, because there were many springs, or rivulets of water there. It was between Salim and Jordan, about 8 miles south from Bethshan, and 53

north-east of Jerusalem." Bible dict. According to which, there were two Enons, one said to be near Jerusalem. But John baptizing at Enon must be better attested, to confute what some Expositors have advanced, about his having baptized at Enon, near Jerusalem, which, by contraction, is called Salem, Gen. 14: 18. Psal. 76: 2. Heb. 7: 1.

At Enon there were some pools of water, as is said by some, Now we find in Judah's lot, and in the mountains, an Anim; and in the valley an Enam, where there might be pools of water. Josh. 15: 34. 50. We also find a Shalem mentioned, which was a city of Shechem Gen. 33: 18. A Shalim, or a Shalisha, which are called lands, I Sam. 9: 4. We likewise find in the map of Palestine, a Salcah, southward of Cesarea Philippi; a Salim, on the west side of Jordan, which seems to be in Issachar's lot. And an Enon on the same side of Jordan, not far distant, and more southward, which seems to be placed in the lot of Manasseh's half-tribe. Now there may be mistakes made by those who laid down the map. or by transcribers respecting the places and names; yet we may depend on what the Evangelist has said, that John baptized at the first, beyond Jordan, and at the Enon first mentioned, John 10: 40, see. Of John baptizing, may open to Mat. 3: 4, 6. Mark 1: 4, 5. Luke 3: 2, &c. - 7: 29, John 4: 1, 2.

The map of Palestine being mentioned, it is necessary to explain that country. It is called Palestina, at Exod, 15: 14. Isa. 14: 29, 31, Josephus, vol. 6, page 53, speaks of Palestine, from which it appears he meant the Philistines. See Whiston's comment there. Their country is called Philistia, Psal. 60: 8, - 87: 4. The Bible Dict. at Philistia, says, "Philistia, or Palestine, is with some writers, a name of the whole of Canaan; but in Scripture, it means only a narrow strip of land along the sea-coast in the south west of Canaan, about 40 miles long, and, except at the south part, scarce ever above 15 miles broad. Its cities were Gerar, Gaza, Majuma, Askelon, Ekron, Ashdod, and Gath. The Philistines, and the Caphtorim, descended from Casluhim, the son of Mizraim, (Gen. 10th, Chap.) who peopled Egypt; and their country is perhaps called the isle or country of Caphtor, Jer. 47: 4. When they returned from Egypt, and settled in Canaan, we know not. It is certain their kingdom of Gerar was erected and governed by the Abimilechs, in the days of Abraham and Iscac, (Gen. 20th. chap. &c. and 26th. chap.) Their territory was divided to the Hebrews; but they neglecting to take possession of it, the Philistines were made a severe and lasting scourge to them." From Whiston's account above referred to, some of the Philistines dwelt in the south part of Syria.

† "Salim was in the lot of the half tribe of Manasseh, on the west side of Jordan." Bible dict.

24 For John was not yet a cast into prison.

• Mat. 4: 12. Mark 1: 14. Luke 3: 19, 20, -4: 14. John 4: 48.

25 Then there arose a question between some of John's disciples and the Jews about

purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thoub barest witness, behold, the same baptizeth, and all men come to him.

b John 5: 53.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

• Heb. 5: 4. Jam. 1: 17.

28 Ye yourselves bear me witness, that I said. I am not the Christ, but that I am sent before him.

d Chap. 1: 20, &c. Acts 13: 25.

· Mal. 3: 1. Mark 1: 2. Luke 1: 17.

groom^{f*}: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy, therefore is fulfilled.

⁹ Cantic. 5: 1. Mat. 9: 15. Mark 2: 19. Luke 5: 34.

"John acquaints his disciples, that Christ was the bridegroom of his church, to whom the christian church was to be solemnly espoused and married; and that he had honour enough in being one of the bridegroom's friends and servants; and accordingly, instead of envying, he rejoiced, at the success which the bridegroom had, and took great pleasure in it. Learn, J. That the relation betweet Christ and his church is a conjugal relation, a relation of marriage; yet set forth under the name of bride and bridegroom, rather than under the notion of a complete marriage, because it

is but begun here, and to be consummated in heaven. And also to shew that Christ's and his people's affections are as warm and fresh, as strong and vehement, towards each other, as the affections of espoused or newly married persons are to one another. See Isa. 62: 5. 11 Cor, 11: 2. It is honour sufficient to the ministers of Christ, that they, as friends of the bridegroom, are employed by him to further the marriage relation betwixt him and his spouse. Their office is to woo for Christ, invite all persons to accept of him. &c." Burkitt.

- 30 He must increase, but I must decrease.
- 31 He that cometh from above a is above all: he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all.

John 1: 15, 27. 1 Cor. 15: 47, &c.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

· John 8: 25, &c.

33 He that hath received his testimony hath set to his seal that God is true.

6 Gen. 8: 25. Psal. 51: 4. Rom. 3: 4. 1 John 5: 10, 11.

54 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

• Psal. 2: 2. - 45:7. Isa: 61: 1. John 1: 16.-7: 46.

35 The Father loveth the Son, and hath given all things into his hand.

4 Mat. 11: 27.

36 He that believeth on the Son^e, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.*

· John 5: 24. - 12: 48. 1 John 5: 10, 12. Rev. 21: 8.

^{*&}quot; No faith will be available to our salvation, but that which is the parent and principle of obedience. Learn, that final unbelief

renders a man infallibly an object of the eternal wrath of God. The unbeliever now lies under the sentence of God's wrath; hereafter he shall lie under the full and final execution of it. How sad is it to be here in a state of condemnation! but how intolerable will it be in hell, to continue eternally under the power of condemnation! To lie for ever in that mysterious fire of hell, whose strange property is always to torture, but never to kill; or always to kill, but never to consume: for, after millions of years are expired, still it is a wrath to come; and though the unbeliever has felt and endured never so much, yet still the wrath of God abideth on him. Every word carries dread and terror with it. The whole man, soul and body, must experience this eternal wrath." Burkitt. See Cruden, at unbelief, and Bible Dict.

JOHN 4: 1.

WHEN, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (a Though Jesus himself baptized not, but

his disciples,)

· John 3: 22, 26.

3 He left Judea, and departed again into ^bGalilee.

47th verse.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria * which is calle d° Sichar, near to the parcel of ground that Jacob gave to his son Joseph.

c r Chron 6: 67. Josh. 20. 7. - 21: 21. - 24: 32.

d Gen. 33: 18. - 35: 4. - 48: 22. - Josh. 24: 32. Acts 7: 16.

- * "Samaria and Sechem or Sichar, were both situate in the inheritance of the Ephraimites." [See Josh. 20: 7. 21: 21. 24: 32.] Samaria and Sechem, appear in the map of Palestine, to be in the lot of the half tribe of Manasseh; and Jacob's well in Ephraim's. Samaria and Samaritans, see Bible Dict, at Samaria, and 1 Kings 16: 23, 24.]
- 6 Now Jacob's well' was there. Jesus, therefore, being wearied with his journey, sat

thus on the well: and it was about the sixth hour.

e 12th verse.

- † This well is not mentioned in the book of Genesis particularly. It probably was one of the wells recorded, Gen. 21: 25, 30, -26: 15 to 23, and called Jacob's well after his father Isaac was dead. This well's original name (of Sichem, or Shechem's well,) was amazingly lost by historiographers in many of the following generations to Jacob's. It is called Besira, by Josephus, vol. 2, page 78. Sechu, 1 Sam. 19: 22. Well of Sirah, 11 Sam. 3: 26. Jacob's sons teaded his frock at Sechem, Gen. 37: 12. Flocks were watered at wells, Gen. 29: 2, 10. Exod. 2: 16, 17. See Sechem, in the Bible Dict. Josephus, vol. 5, page 365, Sichem had two names, viz. Neapolis, and Mahortha.
- 7 There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the

city to buy meat.)

- 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.)
- * 17 Kings 17: 6, 24 18: 9, &c. Ezra 4: 1, &c. Eccles. 50: 25, 26. 11 Mac. 6: 2. Luke 9: 52: 53. John 8: 43. Acts 10: 28.
- † "The ground of the schism and quarrel was this: In the sixth year of the reign of Hezekiah, king of Judah, Salmanassar, king of Assyria, sacked Samaria; transported the Israelites to Assyria, and planted an Assyrian Colony in Samaria: which Colony being almost destroyed by divine vengeance, &c. the king thought the cause was their not serving the God of Israel, and therefore sent a Jewish captive-priest to instruct the remaining Assyrians in the Jewish religion; notwithstanding they still retained the Gentile superstitions, till Manasses, the brother of Jaddi, the high priest, at Jerusalem, married the daughter of Sanballat, Neh. 13: 28, Ezra 10: 18. Manasses being reproved for marrying the daughter of an uncircumcised Gentile, and admonished to dismiss her, flies to Samaria; persuades his father-in-law to build a temple in Mount Gerizim; introduces the rites of daily sacrifice, and makes himself high-priest; protends to be the true successor of Aaron, and court

mences a schism in the time of Alexander the Great. Hence the question of religion grew so high, that wherever a Jew and Samaritan met, it occasioned great animosities, which often terminated in bloodshed or murder," Author's name effaced. See Bible Dict. 2 vol. page 411.

The Samaritans, in the time of Antiochus, of whom so much is said in the two books of the Maccabees, disowned their relation to the Jews, to whom, in prosperity, they pretended alliance. See

Ezra 4: 1, &c. Also Josephus, vol. 3, page 41, &c.

10 Jesus answered, and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water*.

* Fsalm 87:7. Prov: 10: 11 - 15: 14. - 14: 27. - 16: 22. - 25: 26. John 6: 35. See water and fountain, under John 3: 5, 6.

* Observe 1. The mercy which Christ had for, and was desirous to bestow upon this woman: it was the gift of God; that is, Limself, his Holy Spirit, in the sauctifying gifts and saving graces of it. All which are compared to water, in regard of their effects and operations, which are to purify the unclean, and to satisfy the thirsty. Observe, 2. The way and course which this woman, and every lost sinner ought to take, in order to the obtaining of this inestimable gift; and that is, by asking it. Thou wouldest have asked, &c. Learn hence, that Christ himself, his holy Spirit, with all the sanctifying graces of it, must be earnestly sought of God; and such as do unfeignedly seek them, shall certainly obtain them, Observe, 3. The true cause and reason assigned, why sinners ask not for, and seek not after Jesus Christ, and the graces of the Holy Spirit; and that is, ignorance of the worth, and want of them. If they knewest the gift of God, thou wouldest have esked, Learn bence, that it is ignorance of the worth of Christ, and insensibleness of the want of him, that makes persons so in-lifterent in their desires after him, and so remiss in their endeavours for the obtaining of him." Burkitt. At verse 6th. Burkitt observes," That Christ, at this time passing through Samaria, reaped the first-fruits of the Gentiles, called them to his fold, &c." (Bible Diet. saith, under fountain, There was a well, called the well of living waters. Cantic.4: 15, about a mile southward of Tyre.) See John 7: 38, 39, Cruden's interpretation of living water, is, "The Spirit of God and his grace, which will never fail, but endure to eternal life."-Bible Dictionary explains it thus: "The influences of Carrie's Spirit are called living water, as they constantly issue forth fresh virtue, to beget, preserve, restore, and perfect our spiritual life. Cantic. 4: 15. John 4: 10. Rev. 22: 17."

Part 6.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered, and said unto her, Whosever drinketh of this water shall thirst again;

14 But whosoever drinketh^a of the water that I shall give him shall never thirst; but the water that I shall give him^b shall be in him a well of water springing up into everlasting life.

e John 6; 35, 58, &c. b John 7: 38, See Zech. r4: 8, 9.

15 The woman saith unto him, Sir^c, give me this water, that I thirst not, neither come hither to draw.

• John 6: 34, 35;

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband*; in that saidst thou truly.

* According to the prophecy at Isa. 42: 19, 20, which may in some respect be applied to Christ, (though Cruden, under blind, says, "It means deceitful teachers who are blinded by their own interest, against any conviction:") when compared with Psalm 38: 13, 14, it will appear, that both to the Samaritan woman, above referred to, and the woman taken in adultery, John 8: 2 to 12, He was sparing of reproofs; would not break the bruist direct nor quench the smoking flax. Isa. 42: 3, Mat. 12: 20.

19 The woman saith unto him, Sir^a, I perceive that thou art a prophet.

ª Mat. 21: 11.

20 Our^b father's worshipped in this mountain*; and ye say, That in Jerusalem is the place where men ought to worship.

• Gen. 12: 6, &c - 33: 18. Deut. 27th. Josh. 8: 30, &c. Judges 9: 7, &c

^e Deut. 12: 5, 11. I Kings 8: 29. - 9: 3. II Chron. 7: 12, 16. Neh. 1: 9.

* It was Mount Gerizim, see Deut. 11: 29, 30. – 27: 2, to 14. Josh. 8: 30 to 34. At Chronology in Bible Dict. 'tis said, the temple was built on Mount Gerizim, by Sanballat, for Eleazar his son-in-law, 422 years before Christ's birth, Gerizim was very near

Shechem, Judg. 9: 6 to 21.

Many of the Expositors of the Scriptures say, that the temple on Mount Gerizim, was built by the permission of Alexander the Great: It must have been built by the permission of Artaxerxes Longimanus, king of Persia, or Darius Nothus: Some say, by permission of the latter. Alexander the Great did not begin his reign till 14 years after the temple was built, as appears by the chronology in the dictionary of the Bible. Compare the same with the Index in the large Bibles. [There is a great unachronism made in chronology here, about the time when this temple was built.]

"Ebal and Gerizim, are two hills near Shechem, with a valley of about 200 paces between them. Ebal is on the north, and has a top extremely bare and barren; Gerizim is on the south, and was extremely verdaut and fertile. On these mountains the Hebrews were ranked, six tribes on each, who echoed Amen to the blessings and curses pronounced by the priests, in the valley between the two. Deut 11:29, 30, -27:1 to 26. Josh 8: 30 to 35. On Gerizim, the Samanitans afterward built a temple, where they sometimes professed to worship the true God, and sometimes the Jupiter-Olympius of the Greeks," See 11 Mac. 6: 2. Bible Diet, under Ebal.

"John Hyrcanus, mentioned 11 Mac, 3d, who was, both highpriest and prince, destroyed the temple that had been built on Mount Gerizim, by Sanbailat; but the Sanaaritans continued to keep an altar there, and to offer sacrifices." Watts' Scripture History, page 215, &c.

According to the index of our large bibles, the temple on Mount

Gerizim was built 332 years before the birth of Christ.

The said Index says, "That Hircanus, 130 years before Christ, took Shechem, and demolished the temple on Mount Gerizim, 200 years after it had been built by Sanballat."

The chronology of facts, at the closing of the Dictionary of the Bible, tells us, "That Sanballat built a temple on Mount Gerizim, for his son-in-law, Eleazar, 422 years before Christ." And that "Hircanus conquered the Samaritans, and others, 132 years before Christ."

"Sanballat, the Horonite, and Tobiah, the Ammonite, originally a servant, but now a governor, were extremely vexed to hear of Nehemiah's arrival, to help and encourage the Jews, and to see the repairs of the wall of Jerusalem carried on with so much ardour. They first scoffed at the Jews and their work; but seeing it go on, they and their countrymen made several attempts to surprise and murder the Jews at it. To frustrate their intentions, Nehemiah placed a guard on the outside of the builders, and caused every builder to keep his sword by him, as he builded. They never put off their clothes, either day or night, except for washing; and the trumpeter went along with Nehemiah, ready to sound the alarm in case of danger. Neh. 2nd. 4th. 6th. and 13th. chapters, see.

The Jews had some of them married strange wives. Tobiah had fixed his residence at Jerusalem; and Manasseh, the grandson of Eliashib the high-priest, who had married the daughter of Sanballat, had procured him a lodging in the court of the temple. Nehemiah drove Tobiah from his lodging, and cast out his furniture, Neh. 13th. and banished Manasseh, the priest, from the city, Sanballat, his father-in-law, obtaining the consent, not of Alexander the Greatl, as Josephus says, Isome of the old histories not being well authenticated, on the verity of them we cannot rely.] but of Darius Nothus, built a temple for him on Mount Gerizim, where he, and perhaps his descendants officiated as priests to the Samaritans. After Nehemiah had governed the Jewish state about 36 years, he died. Probably he wrote his own history: for as he died about A. M. 3595, Jaddua, who officiated as high-priest when Alexander passed that way, A. M. 3670, might be a boy of 10 or 12 years of age, Neh. 12: 11. As from Ezra's commission to rectify the affairs of Judea, to the year in which Nehemiah is here supposed to die, is 49 years; this may correspond to the seven weeks of Daniel, in which the city and wall of Jerusalem was built in troublesome times, Dan. 9: 25. Bible Dict, under Nehemiah, page 221 and 223. See the same under Samaritans, and under Sanballat.

Of Sauballat obtaining grant from Alexander the Great, for his son-in-law Manasseh, who was brother to the high priest Jaddua, to build a temple on Mount Gerizim. See Josephus, 2 vol. page

374, to the end of the volume.

Of a temple being built in Egypt, like to that at Jerusalem, see vol. 3 pages 79, &c. which is mentioned elsewhere; and of a dispute and trial about the temple at Gerizim, which the Samaritans said, by Moses' command, &c. of the tribes, to worship at

&c. meant the temple of Gerizim, and not that at Jerusalem; the cause was pleaded before Ptolemy Philometer, both in behalf of the worshippers at Jerusalem's, and also of the worshippers at Gerizim's; the latter lost the cause, and their two pleaders were put to death. See Josephus, 3 vol pages 81 and 82.

Of the Samaritans denying that their temple on Mount Gerizim belonged to God, and petitioned a certain great king to have it named The temple of Jupiter Hellenius, &c. Vide Josephus

3 vol page 41, &c. and 11 Mac. 6: 2.

Of Gerizim's temple being deserted, &c. 200 years after it was built, vide same vol. page 113. See Whiston's note about the a-

bove-mentioned dispute, same vol. page 2.

Historians disagree among themselves, about the timewhen Gerizims' temple was built, whether by the permission of Alexander the Great, or some other mouarch, preceding, or after him. The period of the Grecian, Median, and Persian emperors is very much confused and uncertain in the ancient authors, even from the time that Daniel explained Nebuchadnezzar's dream, Dan. 4th, chap. When the seventy weeks, mentioned, Dan. 9: 24, began, is not clearly decided by historians and expositors. See Cruden under Week, and Bible Dict.

"As to prophane history, till almost the time where the scripture records end, we have little remains of it, but what are either broken or confused, or fabulous: for, from the creation to the flood, we have no credible account of things, but that of Moses; and from the flood to the reign of Cyrus, the remains of antiquity are so broken and confused, that we have very little prophane history of credit during this long and dark period." Proctor's dict.

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Mal, 1: 11. 1 Tim. 2: 8.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

b at Kings 17: 29.

o 11 Chron. 13: 1 to 13. Isa. 2: 3, Rom. 9: 4, 5.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father

⁴ Ps. J. 99. 2. - 36: 8, 9: - 96; 9. John 1, 17. - 14: 17 to 27. Phil. 5: 3: Rev. 21: 22,

in spirit and in truth: for the Father seeketh

such to worship him.

24 God is a Spirit^a; and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh*, which is called Christ: when he is come he will tell us all things.

b Dan. 9: 25, John 1: 41.

- *" Observe here, 1 What a general expectation there was in the minds of all persons (at the time of our Saviour's appearing) of one whom the Jews called the Messiah. This woman, though a Samaritan, yet knew that the Messiah should come, and that he was now expected. Observe, 2. What the work and office of the Messias was believed to be, namely, to reveal the whole mind and will of God to a lost world: When he is come he will tell us all things. Learn hence, That the Lord Jesus Christ, the promised and true Messiah, being called and appointed by the Father to be the great prophet of his church, hath fully revealed all things needful to be known for our salvation, John 15: 15." Burkitt.
- 26 Jesus saith unto her, I that speak unto thee am he.

c Luke 2: 26 John 9: 37.

- 27 And upon this came his disciples, and marvelled that he talked with the womant; yet no man said, What seekest thou? or Why talkest thou with her?
- + "It was unusual with the Jews to converse with women in public, and it might be an increased astonishment to the disciples to perceive the woman was a Samaritan, whom the Jews treated with a degree of abhorrence," Illust, of the English Harmony, page 47.
- 28 The woman then left her water-pot, and went her way into the city, and saith unto the men,
- 29 Come, see a man which told me all things that ever I did; is not this the Christ?

- 30 Then they went out of the city, and came unto him.
- 31 In the mean-while his disciples prayed him, saying, Master, eat.
- 32 But he said unto them, I have meat to eat that ye know not of.
- 33 Therefore said the disciples one to another, Hath any man brought him ought to eat?
- 34 Jesus saith unto them^a, My meat is to do the will of him that sent me, and to finish his work.

• John 6: 38.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; b for they are white already to harvest.

Mat. 12: 1. Mark 2: 23. Luke 6: 1. Luke 10: 2.

* "Our Saviour having in the former verses given a plain proof of his fervent desire to bring souls home to God, doth in these verses labour to stir up and kindle the like affections in his disciples; and this he doth by three effectual arguments. The first is drawn from the ripeness of the people, and their willingness to hear, and their readiness to be reaped and gathered by the gospel, (whereof there was a present instance in the Samaritans, who were now coming forth in multitudes to Christ) which opportunity was therefore to be improved; Lift up your eyes, and look on the fields for they are white already to harvest:

Learn hence, That as a people is sometimes ripe for the ministry of the word, as corn is ripe and ready for the reaper's hand, so it is the duty of Christ's ministers to lay hold upon such opportunities, with as much desire and delight, as the harvest-men do upon a

reaping season." Burkitt,

36 And he that reapeth receiveth wages; and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth, may rejoice together.

† "The second argument which Jesus uses to stir up his disciples' diligence in preaching the gospel, is drawn from the great reward they should receive for this their work. He that reweth receiveth wages. The harvest-man's wages is double to what other labourers receive. The ministers of God shall receive good wages at his hand, how ill soever they are requited by an unkind world.

And as a further encouragement, it follows: He that soweth, and he that reapeth, shall rejoice together: That is, the prophets who took so much pains in sowing the seed of the gospel, and particularly John the Baptist, and you my Apostles which succeed them, and reap the fruit of what they did sow, shall have the same reward in glory, and rejoice together. The third argument to quicken his disciples' diligence, is drawn from the easiness and facility of that labour which God required of them: Others have laboured, and ye are entered into their labours: That is, the prophets and John the Baptist have prepared the ground, and sown the seed, and made ready a people for the Lord, and now you enter into their labours, gathering the prepared people into the gospel church," &c. Eurkitt.

Some apply the passage found in Peter's first epistle, 3: 17 to 22, to the above verses in John's gospel, where it is said, Other men have laboured, &c. They bring in the 19th, verse, of Peter, where it is said, after mentioning the Spirit: By which also (Christ) went and preached unto the spirits in prison; and have endeavoured to show that the meaning is, that (hrist went by, and in, his prophets, and preached to sinners before he deluge, 11 sam. 23: 2. Heb, 1: 1. 1 Pet. 1: 10, 11, and also after the earth was peopled again; and continued so to do till his baptism in Jordan; at which time he was anointed by the Holy Ghost for a

priest and a prophet himself.

Of men being in darkness through the depravity of nature; in subjection to sin and satan, represented in scripture, as if they were in captivity, in prison, &c. See Isa. 42:7.-49:9. Zech. 9:11, 12. Luke 1:79. Psaim 85th. probably relates to the same, which see. Isa. 51:14, -52:2, &c. 11 Tim. 2:26. Eph. 2:2, 3. Isa. 53:12.

Cruden, at sow, defines the verse thus, "The prophets, and John the Baptist, who have sowed the seeds of instruction among the people formerly, and taught them the principles of saving truth, and you, my disciples, that succeed them, whose ministry I will use in bringing people to embrace me and my doctrine, thereby to perfect those truths which were formerly taught them concerning me, may rejoice together." Vide Bible Dict. at sow,

S7. And herein is that saying true, One soweth, and another reapeth,

38 I sent you to reap that whereon ye bestowed no labour^a: other men laboured, and ye are entered into their labours.

* John 3: 22, &c - 4: 1, 2.

- 39 And many of the Samaritans of that city believed on him, for the saying of the woman which testified, He told me all that ever I lid.
- 40 So, when the Samaritans were come unto him, they besought him that he would tarry with them: and he about there two days.
- 41 And many more believed because of his own word;
- 42 And said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed, the Christ, the Saviour of the world.

b 29th. verse:

c 25th verse.

43 Now, after two days he departed thence, and went into Galilee:

" Mat: 4: 12. Mark 1: 14. Luke 4: 24.

44 For Jesus himself testified that a prophet hath no honour in his own country.

^e Mat. 13:57. Mark 6: 4. Luke 4: 24.

45 Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast; for they also went unto the feast.

f John 2: 23.

46 So Jesus came again into Cana of Gali-

lee^g, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

8 John 1: 43. - 2: 1, &c. - 4: 54.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

3d. verse.

48 Then said Jesus unto him^b, Except ye see signs and wonders ye will not believe.

b r Cor. 1: 22.

49 The nobleman saith unto him, Sir, come down ere my child die.

[∞] Job 1: 21. - 8; 9. - 14: 1, 2, 10, 20. - 30; 23. Eccle. 3; 2) - 7: 1. - 8: 8.

- 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.
- 51 And, as he was now going down, his servants met him, and told him, saying, Thy son liveth!
- 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.
- 53 So the Father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

· John 1: 43. - 2: 11. - 4: 3.

MARK 1: 14.

Now after that 'John was put in prison,† Jesus came into Galilee, preaching the Gospel of the kingdom of God,

* Luke 3: 20, see note. * Mat. 4: 12. Luke 4: 14. John 4: 43.

† "He was put in prison for reproving Herod the tetrarch's sin of incest with his brother Philip's wife. After that, Jesus came into Galilee, &c. The land of Canaan was then divided into three principal provinces: On the south, Judea; on the north, Galilee; and in the midst, Samaria. Galilee was divided into the Upper and Lower Galilee. The higher or upper was called Galilee of the Gentiles, because it was the outmost part of the land, and so, next to the Gentiles. In this Upper Galilee, Capernaum was the metropolis; and Chorazin a lesser city." 15th. verse, the kingdom of God is at hand, &c. "That is, the time foretold by the prophets, when the Messiah's kingdom should begin, was now come." Burkitt. See Mat. 4: 15. the note. Also Bible Dict. under Judea.

An old dictionary informs us, that "Chorazaim or Chorasim, was a town of Galilee, one of the ten that compose the country of Decapolis. It lay on the other side of the sea of Tiberias, over against Capernaum. Decapolis, signifies, ten towns."

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

c Mat, 3: 2.

LUKE 4: 14.

And Jesus returned in the power of the Spirit⁺, into Galilee: and there went out a fame of him through all the region round about.

- † "The priesthood of Jesus began when he was haplized in Jordan, (see Bible Dict. vol. 2, page 617.) the Holy Spirit having descended upon him as he came out of the water anointing him for his office." (See 18th. verse, Isa. 61:1. Acts 10:37, 38 And Acts 1: 21, 22.) Various Authors.
- 15 And he taught in their synagogues, being glorified of all.
- 16 And he came to Nazareth, where he had been brought up²: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

^a Mat. 13: 54. Mark 6: 1.

- 17 And there was delivered unto him the book of the prophet Esaias: and when he had opened the book, he found the place where it was written,
- 18 The spirit of the Lord is upon me^b, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to^c the blind; to set at liberty them that are bruised.

b 11 S cm. 22: 51. Psalm 2: 2 - 18: 50 - 45: 7. - 89: 20. - 132; 10. Isa. 61. 1. Dan. 9: 24. Heb. 1: 9.

[•] Isa. 29: 18 - 42: 7 18 - 43: 8. - 56: 10. Mat 15: 14. - 23: 16. Luke 6: 39. John 9: 39. Ac. - 12: 4). Rom 2: 19. &c. - :1: 7, 25. if Cor. 3: 14 - 4: 4 Eph. 4: 18. if Peter 1: 9. i John 2: 11. Rev. 3: 17, 18.

[†] Southwell, at Psalm 146:8, "Openeth the eyes of the blind, (there mentioned;) means the intellectual faculties, illuminated with the knowledge of the truth." See Cruden's Concordance, under blind. And also Bible Diet.

¹⁹ To preach the acceptable yeard of the Lord.

⁴ Isa. 61: 1, 2, &c.

- 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.
- 21 And he began to say unto them, This day is this scripture fulfilled in your ears.
- 22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?
- 23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: Whatsoever we have heard done in Capernaum, do also here in thy country.

b Job 13: 4.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

* John 4: 44.

25 But I tell you of a truth, Many widows dwere in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

d 1 Kings 17: 9, &c.

- 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.
- 27 And many lepers were in Israel in the time of Eliseus the prophet^e; and none of them was cleansed saving Naaman the Syrian.

d 11, Kings 5: 1, 14, &c.

- 28 And all they in the synagogue, when they heard these things, were filled with wrath,
- 29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.
- 30 But he, passing through the midst of them went his way,*
- * "Here we find Jesus reduced to the necessity of working a miracle, to preserve himself from the people's fury; concealing himself, &c." Southwell.
- 31 And came down to Capernaum², a city of Galilee, and taught them on the sabbath-days.
 - Mat. 4: 13. Mark 1: 21, 22. See John 2: 12.
- 32 And they were astonished at his doctrine: bfor his word was with power.

Mat. 7: 28. Mark 1: 22.

MATTHEW 4: 12.

Now when Jesus had heard that John was cast into prison, he departed into Gahilee;

b Luke 4: 14. John 3: 24.

13 And leaving Nazareth, he came and dwelt in Capernaum*, which is upon the seacoast, in the borders of Zabulon and Nephthalim:

Mark 1: 21. Luke 4: 31. John 2: 12,

* "The people of the country that lies over against the lake Genesareth, call it Capharnaum; the length of it extends itself along the banks of this lake Genesareth, for 30 furlongs, and in breadth 20." Josephus.

Bible Dict. says, "It stood on the western shore of the sea of Tiberias, in the border of Zebulun and Naphtali. It received its name from a clear fountain hard by." Cruden says, "Capernaum signifies, The town of pleasure, The handsome city, &c."

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon^a, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles*;

^a Isa. 9: 1, 2. Josh. 19; 10 to 40.

*" Northward of Gad was seated the half tribe of Manasseh, whose territory was called Upper Gahlee, or Galilee of the Gentiles. It contained the countries of Bashan, Golan, Hauran, Machonitis, Geshur, and Argob. The principal towns were Shalisha, Bosra, Maachah, Gershon, Astaroth-karnam, Hadrach-keder, Gamala, Edrei, Gilead, Pella, Abel-beth-maacha, Jabesh-gilead Chorazin, Julias, Bethsaida, Girgasha, Gadara, Hippo, Ephron, [which towns lay all on the east side of Jordan, and belonged to the Gadites, Manassites, Reubenites, and the half-tribe of Manasseh. On the west side of Jordan, nine tribes and an half had their inheritance.]" Bible Dict, at Galilee. See the names of their towns put down in the same account. See note at Mat. 8, 28.

There is a Chorazin in the map of Palestine, on the west side of Jordan, a little northward of the sea of Galilee; but no Chorazin in the map, on the east side. Either the map must be wrong, or the Bible Dict. one would imagine. However, we find, a Chorashan on the south of Judah's lot, 1 Sam. 27: 10. – 30: 30. 31. The Bible Dict. calls it the same, page 349, vol. 1. See Josh 15: 1, 2, &c. See Num. 34: 3.

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death^b light is sprung up.

** II Sam. 22: 29. Job 24: 13, 16, F4al. 18: 28 - 36: 9. - 43: 3. - 97: 11. 118: 27. - 119: 105, 180. Prov. 4: 18, 19. - 6: 28: - 29. 15. Isa, 5: 20. + 8: 20. - 9: 2. - 42: 6 - 49: 6. - 60: 1, 3, 19. Mat: 5: 14, 15. - 6: 22. Luke 2: 32. - 8: 16. - 11. 33, &c. - 12: 35; - 16: 8. John 1: 4, &c. - 3: 19, &c. - 8: 12. - 9: 5. - 11: 10. - 12: 35, 46: Acts 15: 47 - 26: 23: Rom. 15: 12. II Cor. 4: 4, &c. Eph 5: 8, 18, 14. Phil. 2: 15. I Thes 5: 5. Jam. 4: 17, I Peter 2: 9, II Peter 1: 19, I John 1, 5, &c. - 2: 8, 10.

17 From that time Jesus began to preach*,

and to say, Repent^a: for the kingdom of heaven is at hand.

* Mat, 3: 2.

- * "It appears from these words, that our Lord begun his public ministry as soon as he returned from the wilderness, after he was tempted by the devil." Southwell. See the note at Luke 4: 14.
- "The first year of the seventieth, and last week of Daniel, began at the first year of Christ's public ministry," Bible Index. See John 1: 38 to 51. 2: 1, &c. 3: 1, &c. all of which speak of his ministry, at or near the beginning of it.

More of Daniel's weeks, taken from an old dictionary. "The weeks mentioned, at Dan. 9: 24, called seventy weeks, are reconciled from the 20th, or 21st. year of Artaxerxes Longimanus, they make up 490 Hebrew years; and Jesus was baptized in the 70th, week." Of the weeks, mentioned, 25th 26th, and 27th, verses read. The Dictionary further saith, "Christ was crucified the third year following the first mentioned 70th, week, which literally verified the prophecy, That in the middle of the last week (27th, verse,) the obtation and the sacrifice should cease: that is to say, by the obtation of him whom they typified. Christ was three years and an half in his ministry, which makes the middle of the last week exactly." Some mention was made of weeks at the beginning of the quotation, which we neglected putting down; had we put them down, the account would have been more explicit. See Cruden under week.

18 And Jesus, walking by the sea of Galilee, saw two brethren^b, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

b Mark 1:16. Luke 5: 1. John 1:40, &c.

- 19 And he saith unto them, Follow me, and I will make you fishers of men.
- 20 And they straightway left their nets, and followed him.
- 21 And, going on from thence, he saw other two brethren, James the son of Zeledee,

and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

b Mark 1: 19.

22 And they immediately left the ship and their father, and followed him.

MARK 1: 16.

Now, as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers.)

- 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.
- 18 And straightway they forsook their nets, and followed him.
- 19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.
- 20 And straight way he called them; and they left their father Zebedee in the ship with the hired servants, and went after him.

LUKE 5: 1.

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret*,

^{*} Josephus calls it Genesareth. See the description which he has given of it, and of the fountain of Jordan, vol. 5, page 305th. and 306th. The country lay on the west of the sea of Tiberias, according to the bible Dict. Cruden says, "Gennesaret means the garden of the Prince, or Governor, &c.

It is called the Sea of Tiberias, John 21: 1. It is sometimes called the Sea of Galilee; the S a of Chinneroth, or Cinneroth as at Josh, 12: 3. I Kings 15: 20.

- 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.
- 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.
- 4. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.
- 5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net.
- 6 And when they had this done, they inclosed a great multitude of fishes^a: and their net brake.

* John 21: 6:

- 7 And, they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.
- 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord!
- 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And, when they had brought their ships to land, they forsook all, and followed him.

MARK 1: 21.

And they went into Capernaum*; and straightway on the sabbath-day he entered into the synagogue and taught.

• Mat. 4: 13. Luke 4: 31. John 2: 12.

* "There was at least one synagogue in every city." Southwell, Cruden's Concordance, at synagogue, saith, "In Jerusalem there were almost five hundred synagogues."

Synagogue, see in Bible Dict. and in Cruden's Concordance.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.

Mat. 7: 20. Luke 4: 32.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

c Luke 4: 33.

- 24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.
- 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

- 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.
- 27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.
- 28 And immediately his fame spread abroad throughout all the region round about Galilee.

LUKE 4: 33.

And in the synagogue there was a man which had a spirit of an unclean devil; and cried out with a loud voice,

• Mark 1: 23:

- 34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.
- 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.
- 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.
- S7 And the fame of him went out into every place of the country round about.

- 38 And he arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever; and they besought him for her.
- 39 And he stood over her, and rebuked the fever, and it left her: and immediately she arrose and ministered unto them.

MARK 1: 29.

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a

fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

MATTHEW 8: 14.

And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

- 15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.
- 16 When the even was come they brought unto him many that were possessed with devils; and he cast out the spirits with his word and healed all that were sick;
- 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself.

took^a our infirmities, and bare our sick-nesses.

* Psalm 147: 3, Isaiah 53: 4.

MARK 1: 32.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at

the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

* Luke 4: 41.

LUKE 4: 40.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them.

41 And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he rebuking them, suffered thembot to speak: for they knew that he was Christ.

^b Mat. 8: 16. Mark 1: 34.

- 42 And when it was day he departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.
- 43 And he said unto them, I must preach the Kingdom of God to other cities also; for therefore am I sent.

44 And he preached in the synagogues of Galilee.

MARK 1: 35.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

- 36 And Simon, and they that were with him followed after him.
- 37 And, when they had found him, they said unto him, all men seek for thee.
- 38 And he saith unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.
- 39 And he preached in their synagogues throughout all Galilee, and cast out devils.

MATTHEW 4: 23.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom*, and healing all manner of sickness, and all manner of disease, among the people.

* "Kingdom, here means the kingdom of God's grace, 6: 10 33. The kingdom of his glory, is signified. Luke 22: 16. I Cor 6: 9. The kingdom of Christ, is meant, Mat. 16: 28. Col. 1: 13 Kingdom of heaven, signifying, I The state of the church under the gospel, or the kingdom of the Messiah, wherein great spiritual blessings and privileges were to be bestowed, Mat. 3: 2. 2nd. The visible church, which is heavenly, and prepares for the kingdom of glory, Mat. 5: 19, 20. – 13: 47. 3d. The state of the church or gospel in the world, or of grace in the soul, which should increase, notwithstanding its small appearance at first, Mat. 13: 31. Or for grace in the heart, Luke 17: 21. 4th. The place of eternal happiness and glory, Mat. 5: 10.' Cruden, See kingdom in the Dictionary of the Bible.

See 12th. and 17th. verses, of his preaching repentance.

Mark 1: 39. And he preached in their synagogues throughout all Galilee, and cast out devils. See 14th, and 15th verses of his telling men to repent. Luke 4: 44. And he preached in the synagogues of Galilee. The history, here, is left with the short, both by the synagogues and sermons being recorded, only, in general terms. This must have been the time when Jesus wrought the mighty works at Chorazin, mentioned at Mat. 11: 20, 21, and Luke 10: 13.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and thosewhich were lunatic, and those that had the palsy; and he healed them.

* Psalm 91: 13.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

Mark 5: 20. - 7: 31.

MATTHEW 5: 1.

And seeing the multitudes, he went up into a mountain; and, when he was set, his disciples came unto him *:

* "We are told by Mr. Maundrell, That the mount of beatitudes stands a considerable way north of Mount Tabor, and consequently it could not be in the neighbourhood of Capernaum. The discourse of Luke's similar to this, chap. 6th. which he saith was delivered in a plain, is thought by the generality of commentators to be the same, and that our Lord went up to the mount to pray, and then came down to deliver his discourse." Southwell.

- 2 And he opened his mouth, and taught them, saying,
- 3 Blessed are the poor in spirit† c: for theirs is the kingdom of heaven.
- * Psalm 9: 18. 68: 10. 132: 15. Eccle. 7: 8. Isa: 29: 19. -41: 17. &c. 66: 2. Zeph. 3: 12. Mat. 11: 5. Luke 6: 20. 14: 21. 1 Cor. 3: 21. &c. Jam. 2: 5.
- † Cruden, at poor, says, "It signifies, such as are sensible of their lost and undone condition by sin, and discern their poverty and inability in spiritual things, and fly to the free grace of God, and the righteousness of Christ for pardon and acceptance, Mat. 5: 3. Luke 6: 20."
- "Poor in spirit, who, though possessed of an interest in the new covenant, and all its fulness, are sensible of their own sinfulness and emptiness, and humbly supplicate every gracious supply from our all-liberal redeemer."
- "Poor in spiritual estate, when, however full they may be of self conceit, and abounding in outward wealth and honour, they are destitute of Jesus' righteousness and grace, have no saving interest in the favour of God, but are contemned of him, and are exposed to everlasting misery and want, Rev. 3: 17." Bible Dict. Cruden's annotation, is, "Such as are void of true saving grace, or spiritually poor."

4 Blessed are they that mourn³: for they shall be comforted.

- **Luke 6: 21, weep. See Exod. 3: 7. Deut. 32: 39: 11 Sam. 22: 6, 7. and Psalm 18: 5, 6. 11 Chron. 6: 29, 30, -34: 27. Job 3: 24, -6: 2, -9: 27, 28, -16: 6, 15, 16 21: 17, -30: 31. -34: 28. Psal. 5: 11, -6: 7, -30: 5, 11, remark. 31: 9, 10, -32: 10, 11. -34: 18. -38: 6, 18 40: 16. -32: 5, -51 16, 17, -64: 10. -68: 3, -70: 4, -86: 5, 7, 15, -88: 9, -97: 10, &c. -102: 9, 10, 17. -103: 8, -105: 3, -107: 18, 19. -109: 22. -112: 6. -116: 3, 4, 5, -118: 15. -126: 5, 6, remark. -130: 1 to 8. -138: 6 145: 8, 18, 19. -147: 3, 11. Prov. 15: 13. -18: 14. Eccle. 3: 4, -7, 2, 3, 4. Isa. 14: 3. -26: 16. -35: 10. -38: 3. -51: 11. -55: 6, 7. -57: 15 to 20. -60: 20. -61: 1, 2, 3, and Luke 4: .8. Isa. 65: 14, 19. -66: 2. Jer. 6: 26. 9: 1 -10: 19, -31: 9, 12, 13, 25. Lam. 1: 16, 20. -3: 31 to 34. Ezek. 7: 16. 18. Amos 5: 16. -8: 10. Zeph. 3: 18. Rom. 12: 15. 11 Coc. 7: 10. Rev. 7: 17. -21: 4. Of Chastening, &c. see Job 5: 17, 18. -24: 31, 52. -33: 19. Psalm 6: 1 38. 1, -118: 18. -94: 12. Prov. 3: 11, 12. 1 Cor. 11: 36. Rev. 3: 19. Heb. 12: 5 to 14. -9th verse compare with Deut. 8: 5. -21. 18. Prov. 19: 18. -13: 24.
- 5 Blessed are the meek^b: for they shall inherit the earth.

- b Psalm 22: 26 25: 9 to 13. 37: 9 to 35, &c. 45: 4. 131: 1, 2, -147 6. 149: 4 remark. Prov. 11: 31. lea. 11: 4, 6. 29: 19. Zeph. 2: 3: -1 Pet-3: 4.
- 6 Blessed are they which do hunger; and thirst after righteousness; for they shall be filled.

c Psalm 42. 1. - 63: 1. - 107: 9 - 143: 6 Prov. 10: 25. Isa. 41: 17, 18. - 49: 10. - 35: 6, 7 - 55: 1, - 65: 13. - Luke 1. 53. - 6; 21. John 4: 14, - 6: 35. - 7; 37, 38. Rev. 21: 6. - 22: 17.

† "The metaphor of hunger is here used to point out the longing desires that believers have to enjoy the divine favour, and

render themselves acceptable to God." Southwell.

Luke seems to be out of order of time, where he has mentioned these, and several other expressions of our Saviour, which are in his sermon made on the Mount, as Matthew hath related; [See Luke 6: 12 to 49, inclusive,] but it is to be remembered, that our Lord's discourse on the Mount, of which the 6th. chapter of Luke, from the 11th verse to the end is a part, was in or near Gallilee, as appears evident in the latter part of Matthew's 4th, chapter; whilst Luke's account, in several other parts of his gospel, where he mentions some passages, which we find in the sermon uttered on the Mount, was in Judea, and several other parts of the countries occupied by the Jews. This may suffice for Luke's seeming to be, not in due order of time, in several of the details which he has given us: More will be advanced about it.

- 7 Blessed are the merciful : for they shall obtain mercy.
- Psalm 18: 25. 37: 21, 25, 26. Prov. 11: 17. -14: 21, 31. 21: 21. Hos. 12: 6, Mic, 6: 8. Luke 6: 36. Jam. 2: 13.
- 8 Blessed are the pure* in heart^b: for they shall see God.
- Psal. 15: 1, &c. 18: 26. 24: 4, &c. 73: 1. 119: 1 to 6 Prov. 21: 8. Isa. 33: 15 to 18. 1 Cor, 13: 10, 12. 11 Tim, 2: 21. Tit. 1: 15. 1 John, 3: 2. Rev. 22: 4.
- * Cruden, at pure, describes it thus, "One who is single-hearted and sincere, free from any reigning sin." See Bible Dict. at clean.

Cruden, under see, explains, "They shall understand the mysteries of salvation, perceive the loving kindness of God towards them in this life, and shall at length perfectly enjoy him in hea-

ven: have the perfect and immediate fruition of his glorious presence there. See Job 19: 26, 27."

- 9 Blessed are the peace-makers: for they shall be called the children of God.
- Psal. 34: 14. Prov. 12: 20. Rom. 12: 18. Heb. 12: 14, 1 Pet. 3: 11.
- 10 Blessed are they which are persecuted for righteousness' sake^d: for theirs is the kingdom of heaven.
- Psal 14: 5. Isa. 51: 7, 12. -66: 5. Luke 6: 22. Rom. 8: 17, 35. II Cor. 1: 5, 7. -4: 8, 17. I Cor. 4: 11, 12. Gal: 4: 29. Phil, I: 28, 29. II Thes. 1: 4 to 12. II Tim. 2: 12, -3: 12. Heb. 10: 34. I Pet. 2: 20, 23. -3: 14, &c. -4: 12, 19, -5: 10.
- 11 Blessed are ye when men shall revile you, and persecute you^b, and shall say all manner of evil against you falsely, for my sake.
- Gen. 21: 9, &c. Luke 6: 22, Acts 28: 22. Rom. 8: 17, 18. 11 Cor. 1: 5, 7. Gal. 4: 29, &c. 11 Tim. 2: 11, 13. Heb. 11: 25, 26. Jam. 5: 10, 11, 1 Pet. 4: 12 to 19. 2 Pet. 2: 2.
- 12 Rejoice and be exceeding glad; for great is your reward* in heaven: for so persecuted they the prophets which were before you.

· Psalm 118: 15. Isa. 64: 5. Luke 6: 23.

- * Cruden, at reward, says, "It signifies, that free and unmerited recompence which shall be given to the godly by the goodness, bounty, and mercy of God, after all their labours in his service. This is a reward wholly of grace, in respect of us, or our deserving, but of justice on account of the purchase of it by the sacred treasure of Christ's blood, and the unchangeable tenour of the gospel, wherein God promises heaven to all obedient and true believers." Mat. 6:6. The Bible Dictionary gives a similar exposition.
- 13 Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is henceforth good for nothing but to

bed cast out, and to be trodden under-foot of men.

⁴ Mark 9: 50, Luke 14: 34. Col. 4: 6: Jam. 3: 6 to 18:

† "Like marle, or other saltish substances, that fatten and fructify the earth, they tend to render nations and persons fruitful in works of righteousness; and they are a means of preserving them from sinful rottenness and corruption; but how useless and base, if they act not in character?" BibleDict. Cruden see, under Salt,

14 Ye are the light of the world. A city that is set on an hill* cannot be hid.

e Phil. 2: 15.

*" This city is thought to have been Bethulia, as it stood by the mount of beatitudes, and that our Saviour thus speaking, pointed to it," Southwell. Of Bethulia, see Judg. 4: 6. - 6: 14. - 8: 3. - 10: 6. 11: 19. See Judg. 9: 48, of a mount, called Zalmon, near Shechem. Bethulia, was near Dothan, Judith 7: 3, 6, 18. - 4: 6. See Gen. 37: 17.

Eusebius, page 163, speaks of a village, called Bethelia, which was near Gaza. It is mentioned again at page 413, but it does not seem to have been the Bethulia before spoken of, and referred

to.

15 Neither do men light a candle, and put it under a bushel-ja, but on a candlestick; and it giveth light unto all that are in the house.

" Mark 4: 21. Luke 8: 16, - 11: 33, &c,

† The word in the original signifieth a measure containing about a pint less than a peck. Bible margin.

"Bushel, a corn measure. The Roman bushel, or modus, containing 552 solid inches, which is near 8 cubical inches more than an English peck." Bible Dict,

Jesus made use of the same comparison to his audience, when he was going up to Jerusalem, to the tabernacles' feast. Luke

11; 33.

Cruden comments on the 16th verse, "Let your light so shine, &c. Let your gifts and graces be so apparent to others in your doctrine and lives, that they may be brought to own and believe in the true God, and look on you as his true and faithful servants."

1 ...

16 Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.

John 15; 8. Phil. 1: 10, 11. Tit. 2; 7, 10. I Pet. 2; 11, 12.

- 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil.
 - Psalm 119: 126, Isa. 42: 11. Zeph. 3: 4.
- 18 For, verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- ° Psalm 102; 26. Isa. 51; 6. Mat. 24; 35. Mark 13: 31. Luke 21; 33. Heb. 1:10, &c. d Luke 16: 17.
- 19 Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least^e in the kingdom of heaven*: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
- Psalm 119: 96, 144, 152, 160, Luke 7: 28. Rom. 2: 14,
 15,. Jam. 2: 10, &c.
 - f Psalm 119: 4. Gal, 3: 9, &c.
- * "Such a professor of christianity as allows himself in the least voluntary transgression, either of omission or commission, and encourages others by his example to do the like, is certainly, in the way of damnation." Burkitt.
- "Shall be of little or no value and esteem in the church of God, and, without true repentance, shall never come into the kingdom of glory." Cruden, under least. Bible Dict. says, "The breakers of the Lord's commandments, are meant by the least."
 - 20 For I say unto you, That except your

righteousness shall exceed the righteousness of the Scribes and Phariseest, ye shall in no case enter into the kingdom of heaven.

† Cruden, under scribe has annotated as follows: "Scribe, This word was taken, 1. For a clerk, writer, or secretary. 2. A scribe is put for a commissary or muster-master of an army, who makes the review of the troops, keeps the list or the roll, and calls them over, 11 Kings 25: 19. — 11 Chron. 26: 11. 3. Scribe is put for an able and skilful man, a doctor of the law, a man of learning, that understands affairs." Of Scribes, see 1 Chron. 27: 32. Jer. 36: 26. Ezra 7: 6. 1 Chron. 24: 6, Scribe here was a Levite. 34: 13, they were Levites, &c. Of a Scribe, compare Isa. 33: 18, with 1 Cor. 1: 20.

"The Scribes of the people oft mentioned in the gospel were public writers, and professed doctors of the law, which they read and explained to the people. The Scribes and doctors of the law in scripture phrase, mean the same thing: And be that, Mat. 22: 35, is called a doctor of the law, or a lawyer; in Mark 12: 28, is named a Scribe, or one of the Scribes. They seem to have had the sole expounding of the Scriptures, as appears at Mat. 17: 10.

and Mark 12: 35.

Though they were employed to be judges, interpreters, and preachers of the law to the people, we find that they came, in length of time, greatly to abuse their trust; by delivering traditions instead of scripture, and thereby setting aside even the law itself. Vide Mat, 15; 1 to 10. [Ezek. 22: 26. Zeph. 3: 4. Mal. 2:

7, &c.}

Their departure from the true faith in doctrine, was accompanied, as is generally the case, with a deprayity of morals in their lives; for all their outward zeal and profession, they had little or no true religion at the bottom. See Mat. 5; 20. - 23: 2, &c. And because they, the least of all men, could bear a reformation, we find them taking all occasions to oppose the preaching and spreading of the gospel: They murmur at our Lord, whenever they see him do an act of charity or public good. They upbraid him for eating with publicaus and sinners. They charge him with holding a correspondence with Beelzebub. They watch hun; seek to lay hands on him: vehemently accuse him before the Roman governor; and at last suborn false witnesses to procure him to be crucified." See the note at Mat. 22: 35, and at Mat. 23: 8.

21 Ye have heard that it was said by them of old time^a, Thou shalt not kill; and, whosoever shall kill, shall be in danger of the judgement;

e Exod. 20: 13, Deut 5: 17:

† "The different degrees of danger of the judgment, council, or hell fire denote different degrees of punishment, prepared by the Almighty for sinners, according to the greater or lesser heinousness of their crimes; and there is an allusion to the Jewish courts, the lesser of which judged lesser crimes, inflicted lesser punishments, &c." Bible dict. See Raca and Elder in Cruden, also Illustration of the English Harmony, page 82.

"In danger of the judgment, means the lesser court judicatory, of the Jews, consisting of three and twenty judges: whose power did originally extend to criminal causes, before they were subject to the Romans."

"In danger of the council means, The great court, Sanhedrim, or highest court, consisting of seventy and one judges." Ellwood.

Raca. "An empty despicable fop that is ashamed of nothing base, whoring, robbery, murder, &c. a scoundrel, A light and vain person, Judg. 9: 4. 11 Sam. 6: 20. 11 Chron. 13: 7. Prvo. 12: 11." Bible Dict. Cruden has said, under Raca, more than the Dictionary part of which, follows, and the reader we refer to the rest. "Raca or Racha, is a Syriac word, which signifies, beggarly, foolish, thou fool, &c. it is a term of the utmost contempt."

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; out whosoever shall say, Thou fool, shall be in danger of hell-fire.

* Eccle. 7; 9. Cantic, 1: 6. Eph. 4: 26.

‡ See the Note on the 21st verse.

- 23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
- 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
 - 25 Agree with thine adversary quickly*b,

whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

b Luke 12: 58

- * "Adversary, one who instly or unjustly sets himself in opposition to another: so Peninnah is called the adversary of Hannah, I Sam. 1: 6. The adversary to be agreed with in the way is not only human opposers, to whom we ought quickly to be reconciled, but chiefly God, with whom we ought to make peace, by receiving his Son, while we are in the way to eternity, lest by death and judgment he suddenly cast us into hell-fire. Satan is emphatically called The Adversary. With the most obstinate and implacable malice he sets himself to defame and dishonour God; to reproach accuse, and harrass the saints, and to ruin the souls and bodies of men, I Pet. 5: 8." Bible Dict.
- 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

· Luke 12: 59.

- 27 Ye have heard that it was said by them bof old time, Thou shalt not commit adultery:
- Gen. 39: 7, &e• Exod: 20: 14, Lev. 20: 10. Deut. 5: 18. Prov. 2
 16 to 20. 6: 24 to 30 5: 3 to 23 7: 4 to 27 9; 13 to 18, Rom 13 9.
- 28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.
 - Gen.-26: 7 to 12 34: 1 to 8. Job 31: 1 to 13.
- 29 And if thy right eye offend thee^d, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

⁴ Mat. 18: 8, 9. Mark 9: 43, 47.

- 50 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for the that one of thy members should perish, and not that thy whole body should be cast into hell.
- 31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
- * Mal. 2: 14, &c. Deut. 24: 1. Mat. 19; 9. Mark 10: 2 to 13. Luke 16: 18. 1 Cor. 7: 10, 11.
- 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication^b, causeth her to commit adultery: and whosoever shall marry her that is divorced committeh adultery.
 - ^b Mat. 5: 31, references see. And Rom. 7: 2, 3. r Cor. 7: 39.
- 33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths*:
- Gen. 24: 1 to 10: Exod. 20: 7. Lev. 5: 4, &c. 19: 12. Numb. 30th Deut. 5: 11. 23: 21, &c. 29: 12, &c. Josh. 2: 12, 17. 9: 15, 20 Judg. 21: 1, 5. I Sam. 14: 24, &c. I Kings 2: 42. &c. 8 31, 32 Eccle. 9. 2. Ezek. 16: 59. 17: 13, &c. Dan. 9: 11. Zech. 8: 17. Mat. 23: 16, &c.
- * See Josephus, vol. 5, pages 162 and 163, of an oath and oaths, and the note there, We read, Gen. 24: 1 to 10, of Abraham requiring an oath from his servant, when he sent him to take a wife unto his son Isaac, &c; and in the act of swearing, or making the oath, the servant put his hand under the thigh of his master; which appears that in reverence to God, by whose name he sware, he kneeled down before Abraham, who might at the time be either standing or sitting. See page 34, where kneeling is alluded to, when Jacob received his father Isaac's blessing.
- 54 But I say unto you[†], Swear not at all^d: neither by heaven; for it is God's^e throne:

d Jam. 5: 12, Heb. 6: 16,

- * 11 Sam. 21: 1 to 10. 1 Kings 8: 27. Isa. 66: 1; 2. Ezèk. 21: 23, 25; Mat. 23: 22. Acts 7: 49. Heb: 6: 16.
- ? "It is prophane swearing that our Saviour prohibits in this place, and not such evidence as is necessary to put an end to a controversy among men." Southwell. See Heb. 6: 16. See Swear, Cruden's Concordance, and oath, and note at Mat. 26: 63. See Bible Dict. at oath.
- Mat. 5: 34. At the next verse, let it be observed, that Jerusalem being called the city of the Great King, seems to refer, chiefly, to the 87th. Psalm; in which it is said, Glorious things are spoken of thee, O city of God. Selah. See the whole of the Psalm. And 46: 4. -122nd. -125: 1, 2, -128: 5. -147th. Isa. 26: 1.-33: 20. -66: 8, 12,
- 35 Nor by the earth; for it is his footstool^a: neither by Jerusalem; for it is the city of the great King.

* Psalm 48: 2.

- 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black§.
- § Proctor's Dict. tells us, "That Hair is found on all parts of the human body, except the soles of the feet, and palms of the hand. Hairs are observed by the microscope to be hollow, and furnished with a multitude of vessels: and however they appear smooth to the naked eye, the microscope shews them knotted like some sorts of grass, and to send out branches from their joints. Each hair has a little bulbous or oval root in the skin, which is sometimes plucked away with it. The hair is commonly reputed an excrement, and whatever the nature of its nourishment be, it seems to be more simple than the other humours of the body. For long after death, when all the other parts and humours are corrupted, the hair will vegetate.

The size of hair depends on the magnitude of the pores they issue from: If those be small, these are fine; if the pores are straight; the hairs are so too; if those be oblique or sinuous, the hair is curled. Their length depends on the quantity of the proper humour to feed them; and their colour on the quality of that humour: whence at different periods of life the colour usually differs."

37 But let your communication be, Yea,

yea*; Nay, nay*: for whatsoever is more than these cometh of evil.

* James 5: 12.

- * "Among the proverbs of the Arabs; this was a celebrated one: Never swear; but let thy word be Yes or No." Clarkson, on the society of the people called Brethren, 3 vol. page 17.
- 38 Ye have heard that it hath been said, An eye for an eyeb and a tooth for a tooth:

* Exod. 21: 24. Lev. 24 . 20. Deut. 19: 21.

"This seems to readers, as it God had given men leave to be revenged of them that injured them; and to return evil for evil, &c. whereas it is spoken of the magistrate's duty in punishing wrong doers." Thus far Leigh, (472.)

Cruden says, under Tooth, "It was ordered by the law of retaliation, Exod. 21: 24, [which see]. This law is, by most interpreters, reckoned only minatory; yet so as that it was literally to be inflicted, except the injuring party would give such satisfaction as the injured person accepted, or the judges determined."

- 39 But I say unto you, That ye resist not evil§: but whosoever shall smite thee on thy right cheek, turn to him the other also.
- ^e ¹ Kings 22: 24. Job 16: 9, 11.–31: 29, 30. Psalm 3 7. Prov. 20: 22 24: 29 Lam. 3: 30. Luke 6: 29. Rom. 12: 17, &c. ¹ Thes. 5: 15, Heb. 12: 14. ¹ Pet. 3: 9.
- § Ye resist it not. by doing the like evil to a man which he doeth to you. Jesus bids the injured rather to bear it than resist and return the same kind of evil, Rom. 12: 17. I Thes. 5. 15. Several expositors explain it, as above.
- 40 If any man will sue thee at the law, and take away thy coat^d, let him have thy cloke also.

d Luke 6; 29, 1 Cor. 6; 1 to 9.

- 41 And whosoever shall compel thee to go a milet, go with him twain.
- † Josephus, vol. 1, page 71 has put 7000 feet for the Jewish mile. Bible Dict. under foot, says, "Among the ancients, as well as moderns, a foot was a measure of about 12 inches; but the Hebrews had no such measure; their Zereth, (or large spain, being but the half of a cubit, or almost 11 inches, 10 and a half."] Bible Dict. at Mile, says, "The ancient Hebrews had no much

furlongs, or feet, in their reckonings of measure. but measured by reeds and cubits, &c." The small span of the Jews was 7 inches. The English mile, from the above measures, will not, on trial, perhaps tally with the Jewish.

42 Give to him that asketh thee*a; and from him that would borrow of thee, turn not thou away.

• Deut. 15: 8. Psalm 57: 21, 26-41: 1, 2, 3. - 119: 96. Prov. 1: 25. - 3: 27, 28 - 19: 17. - 22: 7. Eccle. 11: 14. - Eccles. 12: 1 to 8. Mat. 25: 35. Luke 6: 30 to 39: Rom. 12: 13. Gal. 6: 10. 1 Thes. 3: 12. 11 Pet, 1: 7, 11.

* There is another kind of charity, 1 Cor 8: 1. - 12: 31. - 13: 1 to 13. - 14: 1. See Harvey on the above charity, his vol. of Meditations.

A collection of Scriptures on Oppression, giving, lending, injustice, and beneficence to the poor, the sick, naked, fatherless, widows, &c., of which the reader may make remarks, as he reads them over and take out of them such passages as seem deserving of his observation.

Exod 16: 18, 11 Cor. 8: 15. Exod. 22: 22. &c. - 23: 11. Lev. 25: 35, &c.

Deut. 10: 18, -14: 29. - 15: 7 to 12. - 16. 11, 14. - 24: 10, 17, 19, &c, -23: 19. - 15: 7, &c. - 26: 12, &c. - 27: 19. I Sam. 12: 3, 4. II Sam. 22: 26, &c: Job 3: 18. - 20: 18, 19 - 22: 5. to 11. -24th chap. -27: 13, &c. - 29: 12 to 18. - 30: 25. - 31: 16 to 40. - 34: 28. - 35: 9. - 42: 7, compare with 22: 5 to 11, and with 31: 16 to 40.

Psal, 9 18. -10: 14, 17, 18. -12: 5. -17: 9. -18: 25. -35: 13, &c -37: 21, 26. -41: 1, &c. -62. 10. -68: 5. -72: 1 to 15. -73: 8. -82: 3, 4. -94: 6, &c. -109: 9 to 17. 112: 5, 9. -119: 122, 134. -146: 9.

Prov. 3: 27, &c. see 3d, verse. - 6: 30, remark this. - 11: 25, compare with Eccle. 11: 1, &c. Prov. 11: 17. - 12: 10. - 14: 21, 31. - 15: 25. - 19: 17. - 22: 7, 9, 16, &c. - -21: 13, 21. - 22: 16, 22. - 23: 10. - 28: 16, 27, - 29: 7. - 30: 14, - 31: 6, to 21.

Eccle. 4: 1, &c. - 5: 8, 13, 17. - 11: 1, 2:

Isa. 1: 17, 23. - 3: 14, 15. - 5: 7. - 9: 17. - 10: 1, 2. - 30: 12, &c. - 32: 6, &c. - 33: 15, 16. - 47: 8, 9 - 53: 7. - 54: 4. - 57: 1, 2. - 58: 6 to 12.

Jer. 5. 28, &c. - 6: 6. - 7: 6, 7. - 15: 8. - 18: 21. - 21: 12. - 22: 3, 16, &c. - 49: 11. Lam, 5: 3,

Ezek. 16: 49. - 18: 7, 12, 16, &c. - 22: 7, 29. &c. - 33: 15.-46: 18.

Dan, 4: 27. Hos. 12: 7. - 14: 3. Amos 3: 9, 10.

Amos 4: 1.-5: 11, 12. -8: 4, &c. Mic. 2: 2. -6: 8.

Zeph. 3: 1. Zech. 7: 9, &c. Mal. 3: 5. Tob. 4th. chap. - 12: 8, &c.

Mat. 10: 42, -19: 21. -23: 14, 23. -25: 35, &c. Mark 10: 21. -12: 41, &c.

Luke 6: 34 to 37. - 10: 36, 37. - 14: 13, &c. - 18: 22. - 19: 8. - 21: 1 to 5.

Acts 2 45. - 4: 32, &c.

Rom. 8: 35. - 12: 8, &c.-16: 2. - 1 Cor. 16: 1, &c.-11 Cor. 8: 1, &c. - 9: 6, &c. 13th verse remark it. Gal. 6: 2 to 11. Eph. 4: 28. Phil. 2: 4, &c. - 4: 14, &c.

Col 3: 12. I Thes. 4: 9, 10. I Tim. 5: 4 to 17. ≥ 6: 17, &c.

Jam. 1: 27, remark, -2: 2, 6, 13, &c. -3: 17. -1 Peter 4: 8, &c. 1 John 3: 17. See 1 Cor. 13: 3, and remark it. "Teach me to feel another's woe." Pope's Prayer.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour^b, and hate thine enemy:

Lev. 19: 17.
 1 Sam. 24: 4, 19.
 Job 31: 29, 30, &c.
 Psalm 10: 14.
 Prov. 24: 17, 18.
 Mat. 22: 39.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

° 1 Sam. 24: 19, Psalm 7: 3 to 6. - 35: 12, 13, 14. Prov. 17: 13.- 19: 11. - 20: 22. - 24: 29. - 25: 21, 22. Luke 6: 27, 33, 35.- 23: 34. Acts 7: 60. Rom. 12: 14, 20, 21. 1Thes. 5: 15.

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain; on the just, and on the unjust.

^d Judg. 5: 31, 11 Sam. 23: 3, 4. Job 8: 13, 16. &c. Psal, 113: 3, -147: 8, Eccle, 1: 5.

- † See Cruden at rain; which shews, when the early and the latter rain fell in Judea, or Canaan, and which is so often mentioned in the Bible. See rain also in the Bible Dict.
- 46 For if ye love them which love you^b, what reward have ye? do not even the publicans the same?

Luke 6: 32.

- 47 And if ye salute your brethren only*, what do ye more than others? do not even the publicans so?
- * "The Jews, it should seem, would not address their usual form of salutation, Peace be with you, to either heathens or publicans." Illust of the English Harmony, page 85.
- 48 Be ye therefore perfect; even as your Father which is in heaven is perfect.
- † "To be perfect, as God is perfect, is impossible, as to equality, but not as to imitation. The word rendered here perfect by Matthew, is by Luke (at 6: 36) rendered merciful: implying that charity is the perfection of christian graces: He that is made perfect in love, is perfect in all divine graces in God's account." Burkitt.

The rendering at Luke 6: 36, seems to be the true rendering: for God making the sun to rise on the evil as well as on the good; and sending rain on the unjust, as well as on the just, Mat. 5: 45, shews his impartiality, in bestowing common benefits, &c., on the children of men; and teacheth us to be impartial, in general, in our relieving of the poor: but to them who are of the bousehold of faith, we are recommended to look to the first, Gal. 6: 10. There is a passage or two in the gospels, which also seem to imply as much, Mat. 12: 50. Mark 3: 35, and Mat. 25, 40. Cruden under perfect, says, "It means imitate God in loving and doing good to others." See Col. 1: 28.

MATTHEW 6: 1.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.

- 2 Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward*.
- * Luke 11: 41. 12: 33, Acts 9: 36. 10: 2, 4, 31. Rom. 12: 8. Phil. 4: 18.
- * Cruden, at Reward, says, "Human applause is signified here." The Bible Dict. explains Reward, here thus, "The praise and high esteem of men, is the reward of hypocritical appearances of religion."
- 3 But when thou doest alms, let not thy left hand know what thy right hand doeth:
- 4 That thine alms may be in secret: and thy Father^b, which seeth in secret, himself shall reward thee openly.
- ▶ 11 Chron. 16: 9. Job 26: 6. 28: 24. 31: 4. 34: 21, 22. Psalm 94: 9. Prov. 15: 3. 20: 12. Mat. 6: 18.
- 5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward.

+ See the Note at the 2nd verse.

6 But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door,

pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions*, as the heathen do^a; for they think they shall be heard for their much speaking.

* 1 Kings 18: 25, &c. Eccle 5: 2. Eccles. 7: 14.

- * "The worshippers of Baal, called on the name of Baal, from morning even until noon, saying, Baal hear us. (1 Kings, 18: 26,) Thus also the devotees of Diana, all with one voice about the space of two hours, cried out, Great is Diana of the Ephesians, Acts 19: 34. In imitation of such examples, the Rabbins had laid down those maxims: Every one that multiplies prayer shall be heard. The prayer which is long, shall not return empty. Those repetitions Christ condemned, &c." Illust. of the English Harmony, page \$7.
- 8 Be not ye, therefore, like unto them: for your Father knoweth what things ye have need of before ye ask him.
- 9 After this manner, therefore, pray yet: Our Father, which art in heaven; Hallowed be thy name.

b Luke 11: 2.

† "The learned observe, "That this prayer is taken out of the Jewish liturgies, in which it is entirely found, excepting those words, as we forgive them that trespass against us." Burkitt. For hallowed be thy name, in 9th verse. See Cruden at sanctify.

This prayer at Mat. 6: 9, is distinct from that of Luke 11: 2. It is part of Christ's sermon on the Mount, but for that in Luke he was requested by his disciples to teach them how to pray, or by one of them. Some say, this prayer in Matthew was in the second year after Christ's baptism, that in Luke in the third. To prove it, see note at Mat. 26: 2.

This prayer, it appears by the 11th. verse, was taught by our Lord, either in the morning, or on the fore part of the day. That beginning at Luke 11: 1, 2, was an instruction to his disciples how they should pray; and it was at the time when he was going up

to Jerusalem, to the feast of tabernacles. It also appears, that it was taught them in the latter part of the day, or otherwise at night. This is evident from the different manner in which the two prayers are expressed. In the first of them, the people were to ask for that day's bread. In the latter, God had given bread to his disciples that day, and they were to ask for bread the following days, &c. From these observations we may gather, that prayer may be varied according to circumstances; and that men are not to be tied down to one particular form.

At the 13th verse, for thine is the Kingdom, &c. This ascription of praise, the Spirit of Christ dictated to David, I Chron. 29: 11.

10 Thy^a kingdom come. Thy will be done in earth^b, as it is in heaven.

Psalm 145: 13. Dan. 2: 44, 34.

* Isa, 2; 2, 3. Ezek : 17: 22, &c. Dan 2: 34, 44. Mic. 4: 1, &c. - 7: 13 to 28. Mal. 1: 12. Luke 11: 2 - 22: 42. Acts 21: 14.

- 11 Give us this day our daily bread;
 - * Psalm 68: 19. Prov. 30: 8, Isa. 33: 16, Luke 11: 3.
- 12 And forgive us our debts, as we forgive our debtors;
- 13 And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen;

d 1 Cor. 10: 12, 13. Jam. 1: 12 to 16.

e 1 Chron. 29: 11. 1 Tim. 1: 17. Rev. 5: 13.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.

Mat, 18: 15, 21, 35. Mark 11: 25, 26, Luke 6: 35, 37, -17: 3, 4. Eph. 4: 32. Col. 3: 13. 1 Peter 3: 8, 9, 1 John 3: 14, &c.-4: 20.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

8 James 2: 13,

- † "This duty, Jesus has often inculcated in the gospels, assuring us, that forgiving others is the indispensible condition upon which we are to expect forgiveness from God." Burkitt.
- 16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward.
- 17 But thou, when thou fastest, anoint thine head*, and wash thy face;
- * The Jews anointed and washed themselves every day, except in time of mourning, some say.
- "The Jews in their fasts began the observance of them in the evening, after sun-set, and remained without eating till the same hour of the next day, or till the rising of the stars. On the great day of expiation, when more strictly obliged to fast, they continue so for 28 hours. Men are obliged to fast from the age of full thirteen, and women from the age of full eleven years. Children from the age of seven years, fast in proportion to their strength. The Pharisees fast more frequently, and with greater rigour and exactness than the generality of the Jews," English Harmony. See Cruden, at Fast. And Ramadan, Proctor's Dict.
- 18 That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which be seeth in secret, shall reward thee openly.
 - ^a Mat. 6: 4. Heb. 4: 13.
- 19 Lay not up for yourselves treasures upon earth†, where moth^b and rust doth corrupt, and where thieves break through and steal:
 - Psal 39: 4 to the end. 49: 6, to 20.-52: 7. -73: 3 to 22.
- † This verse, the 20th, and 21st, we find our Saviour again making use of to his hearers, as he went up to Jerusalem to the feast of tabernacles, Luke 12: 33, 34.

Cruden, at treasure, comments thus, "Lay out your wealth upon the poor members of Christ, for he that hath pity upon the poor

lendeth unto the Lord, and he will pay him again, Prov. 19:17. Or, let heavenly and spiritual things, such as the light of God's countenance, the graces of his Spirit, and those things which accompany salvation, be of greater account with you than all worldly things; make them the treasure on which ye set your hearts."

- 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
- * Mat. 19: 21. Luke 12: 21, 33. 16: 9. Acts 2: 45. 4: 34. I Tim. 6: 17, 19.
- 21 For where your treasure is, there will your heart be also.
- 22 The light of the body is the eye*2: If, therefore, thine eye be single, thy whole body shall be full of light
 - * Luke 11: 34, 36.
- * Jesus inculcated the same doctrine to his hearers, when he went to the feast of tabernacles, Luke 11: 34 to 37.
- 23 But if thine eye be evil^b, thy whole body shall be full of darkness. If therefore, the light that is in thee be darkness, how great is that darkness!
- b Job 5: 14. 37: 19. Psalm 10: 4, 5. 74: 20. 82: 5. Prov. 4: 19. 12: 10. Eccle. 2: 12, &c. 5: 17. Isa. 5: 20. 50: 10, 11. 60: 2; Luke 11: 34, &c. John 1: 5. 3: 19 8: 12. 11: 10: Rom. 1: 21. 11 Cor. 6: 14. Eph. 4: 18. 5: 8, 11. 6: 12. 1 John 2: 9, 11.
- 24 No man can serve two masters^c: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammen.
 - c Luke 16: 13. John 8: 34. Rom. 6: 16, Jam. 4: 4. 1 John 2: 15, &c
- 25 Therefore, I say unto you, Take no thought for your life^d§, what ye shall eat, or what ye shall drink; nor yet for your body,

what ye shall put on. Is not the life more than meat, and the body than raiment?

d Psalm 37: 5. - 55: 22. Luke 12: 22. Phil. 4: 6. 1 Pet, 5: 7.

- ‡ From the said verse to the end of the chapter, Jesus again inculcated to his auditors, in his journey to Jerusalem, when he went up to the feast of tabernacles, Luke 12; 22 to 32. Harvey says, Take no thought, is wrong translated.
- 26 Behold the fowls of the air*; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

- Inke 12: 24

- * "God feeds the ravens when they cry. [See Luke 12: 24, where he has put ravens instead of fowls of the air.] Naturalists observe of the raven, That she exposes her young ones as soon as they are hatched, and leaves them meatless and fatherless to shift and struggle with hunger: and whether by the dew from heaven, or flies, or worms, God feedeth them, when they open their beaks and cry, they are provided for." Burkitt.
- 27 Which of you by taking thought, can add one cubit unto his stature?

b Luke 12: 25.

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; 'they toil not, neither do they spin;

c Luke 12: 27.

29 And yet I say unto you, That even Solomon †, in all his glory^d, was not arrayed like one of these.

d Luke 12:27.

† Solomon is called Jedidiah, "The beloved of the Lord," IT Sam. 12: 25. Bible Dict. 352, I vol. Also, according to Cruden, "Solomon signifies peaceable, perfect, or one who recompenses." It is thought that the three Books of his, are an evidence of his repentance.

30 Wherefore, if God so clothe the grass of the field*, which to day is and to-morrow is cast into the oven, shall he not much more clothe you O ye of little faith?

• Luke 12: 28. b Heb, 10: 38. - 11: 1 to 40. - 12: 1, 3.

• "The consumption of fuel in Arabia and Judea, is for their ovens, which they heat with grass that withers speedily in so hot a climate. Myrtie, rosemary, and other plants are made use of in Barbary for the same purpose. See Luke 12: 28:" Illustration of the English Harmony, page 89. Proctor's and Castieau's Dict. at Agrostography, shews that there are several hundred species of grass.

Little faith. See Cruden, under Faith. Proctor and Castieau's Dict. says, "Faith, Fides, in antiquity, was deified by the Romans and had a temple in the Capitol. Public faith is represented on medals, sometimes with a basket of fruit in one hand, and some ears of corn in the other, and sometimes holding a turtle dove. But the most usual symbol is with her two hands joined together. Faith, in divinity and philosophy, is, the firm belief of certain truths upon the testimony of the person who reveals them. grounds of a rational Faith, are, 1, That the things revealed be not contrary to, though they may be above natural reason, 2. That the revealer be well acquainted with the things he reveals. That he be above all suspicion of deceiving us, Where these criterions are found, no reasonable person will deny his assent: thus. we may as well doubt of our existence, as of the truth of a revelation coming from God, who can neither be deceived himself, nor deceive others by proposing things to be believed, that are contradictory to the faculties he has given us. Whatever propositions. therefore, are beyond reason, but not contrary to it, are, when revealed, the proper matter of faith,"

Of Charity, Proctor's Dictionary, says, "Charity, among divines, is one of the three grand theological virtues, consisting in the love of God, and of our neighbour. Charity, among moralists, is used for the effect of a moral virtue; and consists in supplying the necessities of others, whether with money, counsel, &c." See another kind of Charity, Rom. 14: 15. 1 Cor. 8: 1. – 13: 1 to 13.

S1 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

S2 (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness²; and all these things

shall be added unto you.

- r Kings 3: 5, 9. &c. 11 Chron. 1: 10, &c. Psal. 37: 25. 34: 8, 9 10. Prov, 12: 28. Jer, 33: 16. Luke 12: 31. See note, Luke 1: 53.
- 34 Take therefore, no thought for the morrow: for the morrow shall take thought for the things of itself.

 Sufficient unto the day is the evil thereof.

MATTHEW 7: 1.

Judge not^b, that ye be not judged.

- ^b Psal. 15: 3. Rom. 1: 30. 2: 1, &c. 14: 13. r Cor 4: 3, 5. r Cor 12: 20. Jam. 4: 11, 12. Rev. 20: 12. Luke 6: 37.
- 2 For with what judgement ye judge^c, ye shall be judged^d; and with what measure ye mete, it shall be measured to you again.

Rom. 2: 1, 2. &c. 14: 13. Mark 4: 24. Luke 6: 58.

3 And why beholdest thou the mote that is in thy orother's eye^c, but considerest not the beam that is in thine own eye?

e Luke 6: 41.

- 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?
- 5 Thouf hypocrite! first cast out the beam out of thine own eye; and then shalt thou see

clearly to cast out the mote out of thy brother's eye

f Job 8. 13, 14. - 13: 16. - 20: 5. - 27: 3, &c.

- 6 Give not that which is holy unto the dogs; neither cast ye your pearls before swine, * lest they trample them under their feet, and turn again and rend you.
- Psal. 22: 16. Mat: 15: 26. Mark 7: 27. Phil, 3: 2. Rev. 22: 15.
- * "Swine, feed on carrion, husks, and such like vile provision: nay, some of them will eat their own young. They look towards and dig in the earth, wallow in mires; and by excessive wallowing, dancing, or carrying off straw to their stye, they presage bad weather.
- "The Jewish law stated them to be unclean animals; and the Jews so abhorred them, that they would not name them. They are emblems of sinners delighting in their wickedness, sleeping in their sin, contemning Christ, the pearl of great price, returning to their old sins, persecuting the saints, and living to no spiritual use in the world, Lev. 11: 7, 8. 11 Peter 2: 9 to 22.
- "To mark his contempt of the Jews religion, Adrian, the Roman emperor, set up a swine's picture in the gate of the city, which he built on Mount Calvary, about 60 years after the destruction of Jerusalem." See 11 Mac. 6: 18, &c. Thus far Bible Dict. under Swine. Cruden, under the same, at Mat. 7: 6, says, "Our Saviour forbids his disciples to cast their pearls before swine, lest they trample them under their feet, and turn again and rent you. He would have the disciples to use discretion in dispensing holy things, especially by way of admonition or reproof. Preach not the gospel to those that persecute you for your message, neither apply the promises to the profane." See Pearl, in Cruden's Concordance.
- "To cast pearls before swine, is to preach the gospel to perse cutors; to apply the promises and privileges (proper to saints) to men really wicked; to dispense sacraments to persons notoriously profane; or to administer reproofs to obslinate scoffers." Bible Dict, under Pearl.
- "Christ forbids his apostles to cast their pearls before Swine. That is to say, Expose not the sacred truths and mysteries of the gospel to the rallery of profane libertines and hardened atheists; preach not the gospel to those that persecute you for your message, and apply not the promises to the profane." Cruden, under Pearl.

- 7 Ask^a, and it shall be given you*; seek, and ye shall find; knock, and it shall be opened unto you:
- Isa. 65: 24. Mat. 18: 19. 21: 22. Mark 11: 24, Luke 11: 9, &c. John 14: 13. 15: 7, 11, 16. 16: 24. Jam. 1: 5, &c. 1 John 3: 22. 5: 14, &c.
- * From this verse to the 14th. verse, Jesus repeated nearly the same words to his auditors, as he was going up to Jerusalem, to the feast of tabernacles. Luke 11: 9 to 14.
- 8 For every one that asketh^b, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

b Luke 11: 10.

9 Or what man is there of you, whom, if his son ask bread, will he give him a stone?

c Luke 11: 11.

- 10 Or if he ask a fish, will he give him a serpent?
- 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
- e Psalm 10: 4, to 8. 12: 1, &c· 14: 1, &c. 36: 1, &c. 53: 1, &c. 58: 2, &c. 62: 9. Rom. 3: 10, &c.

^e Luke 11: 13. Jam. 4: 17.

12 Therefore all things whatsoever ye would that men should do to you^f, do ye even so to †them: for this is the law and the prophets.

Tob. 4: 15. Mat. 22; 40. Luke 6: 31.

+ Luke, at 6: 13, has it nearly the same. Now it appears, that the world had some knowledge of this being a rule, which men ought to observe in their intercourse with, or proceedings one towards another, long before our Saviour came upon the earth; for *Grotius* informs us, page 124, that "This was commanded by the Emperor Alexander."

13 Enter ye in at the straight gate*a: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

a Luke 13: 24.

- * Cruden, under Gate, says, "The strait gate, signifies regeneration and conversion, and true holiness in heart and life, which prepares the soul for heaven." Bible Dict. at Gate, explains it as follows: "Christ, and the work of regeneration, and faith, by union to him, are a strait gate, at which, we must strive to enter in: by this alone, we enter into a new-covenant state of grace and glory; nor ean we enter it with one reigning lust. Mat. 7: 13, Luke 13: 23, 24. Isa. 54: 12."
- 14 Because strait is the gate, and narrow is the way, which leadeth unto life^b, and few there be that find it.
 - b II Esd. 8: 1, &c. Mat. 20: 16. 22: 14. Luke 13: 23, 24.
- 15 Beware of false prophets, which come to you in sheep's clothing^c, but inwardly they are ravening wolves.

c Acts 20: 29.

- 16 Ye shall know them by their fruits. Do men gather grapes of thorns†d, or figs of thistles?
 - d Mark 4: 20. Luke 6: 44 Jam. 3: 11: 12.
- † Cruden, under Thorn, says, "The wicked are compared to thorns, not only because of their barrenness, and unprofitableness in any thing that is good; but also because of their pernicious, hurtful disposition towards the church, and people of God. Mat. 7: 16. &c. Josh. 23: 13. Ezek. 28: 24."
- 17 Even so every good tree bringeth forth good fruit^e; but a corrupt tree bringeth forth evil fruit.

d Mat, 12: 33. Luke 6: 43.

- 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit
- 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

· Mat, 3: 10.

20 Wherefore by their fruits ye shall know them.

^b Mat, 7; 16.

- 21 Not every one* that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- Psal. 4: 3. 9: 17. 11: 6. 15: 1 to 5. 24: 3 to 7. 73: 27, 92: 7, &c. 112: 6. 140: 13. Prov. 1: 24 to 33. Luke 6: 46, 49.
- * This verse, the 22nd. and 23d, we find Jesus repeating again or alluding to the same, in his cautions given to his auditors, as he went up to Jerusalem, to the feast of tabernacles, Luke 13: 24 to 28.
- 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name doned many wonderful works?

d Mat. 25: 10. Luke 13: 25, 26.

- † Cruden, at Virtue, says, "Wonderful Works." " In the original it is many virtues."
- 23 And then will I profess unto them, I never knew you^e; depart from me, ye that work iniquity‡.

[°] Psalm 4: 3. - 5: 4, 5. - 6: 8. - 34: 15, 16.- 119: 115- 119, 155. Prov 10: 23. - 21. 1) Mat 13: 40. - 25: 41, Luke 13: 27, Pet. 3: 12.

- † A bare name and profession of christianity, without the practice of it, is a very insufficient ground to build our hopes of heaven upon. A profession of faith and purposes of obedience, without actual compliance to the commands of God, will avail no person to salvation." Burkitt.
- 24 Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

 *Luke 6: 48.
- 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock*.
 - b Psalm 18: 2, 31. Cantic. 8: 6, 7. 1 Cor. 10: 4.
- " Jesus is the rock on which his church and people are built; he is the source of all-purifying and refreshful influence to them, Isa. 32: 2." See Mat. 16; 18. Bible Dict. Cruden see, under Rock.

The former part of the verse, the winds blew. Cruden, at Wind, says, "All sorts of temptations, are meant by winds, &c." Bible Dict, at Wind, explains thus, "Temptations of any kind are called wind; they tend to toss men from one principle and practice to another, and put them to the trial whether they be rooted and grounded in Christ and his truth, or not."

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man^c, which built his house upon the sand:

c Luke 6: 49.

- 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
 - 28 And it came to pass, when Jesus had

ended these sayings, the people were astonished at his doctrine:

² Mat. 22: 23. Mark 1. 22. Luke 4: 32.

29 For he taught them as one having authority, and not as the Scribes.

LUKE 6: 17.

And he came down with them, and stood in the plain*; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

- * There being great multitudes of people to whom Jesus preached on the mountain, Mat. 5: 1, there might be so many that all of them could not get near enough to hear the sermon: and, 'tis probable, that on Jesus' coming down from it, he held forth again, and rehearsed some of the heads of his former discourse: for it is evident that Luke's account of it begins and ends as Matthew's does. Or our Lord might preach the whole sermon over again, of which, Luke at the time he mentions the discourse, only recollected a small part. Probably all the Evangelists wrote their respective gospels, chiefly from recollection. We find several of the passages recorded in Matthew's sermon, detailed by Luke in several places of his gospel: for a single instance, compare Mat. 6: 25 to 34, with Luke 12: 22 to 32.
- 18 And they that were vexed with unclean spirits: and they were healed.
- 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.
- 20 And he lifted up his eyes on his disciples, and said to Blessed be ye poor befor your's is the kingdom of God.

The sermon on the Mount, beginning at Mat. 5: 1, is much sbridged by Luke; a reason is given for it elsewhere. Some sup-

pose, that only an epitome was intended.

The mountain on which Jesus delivered his copious sermon, as recorded in the 5th. 6th. and 7th. chapters of Matthew, is not made out by commentators. Mount Tabor, which stood in Galilee, is several times mentioned in the scriptures, but none other mountain of that country, is clearly shewn in scripture. However Josephus, informs us of another, and says, vol. 5, page 224, "there is a mountain which lies in the very middle of Galilee, and is situated over against Sepphoris; it is called Asamon." Sepphoris was the largest and strongest city of Galilee, vol. 5, page 251. Now Mount Asamon could not be Mount Tabor, as Josephus has given a description of Tabor elsewhere. It is called Tabor, Josh. 19: 22. A Chisloth-Tabor is mentioned at verse 12th. And an Aznoth-Tabor, verse 34th.

More is said of Tabor in some of the notes. Mount Asamon seems to be meant at Josh. 15: 4, 29. – 19; 3, 22 At Jud. 9: 48, a Mount Zalmon, is mentioned, but it was not Asamon..... Asamon might be a name of the mountain which extends itself from Jericho to Scythopolis, in Galilee, (see the note at Luke 18; 35,) and it is very probable that it was the very mountain on which Jesus preached the sermon, which begins at Mat 5th. And Tabor seems to have lain to the southward of it, or south-west-

ward.

To conclude, it appears, at Mark 1: 35, that the place where Jesus went to pray, before he delivered the sermon, was a solitary place: and Luke, at 4: 42, calls it a desert place, both which accounts agree with the ridge of the mountain described by Josephus, which reached from Jericho to Scythopolis before-mentioned. We may suppose, that the said ridge was, (and still is) very uneven; and that some parts of it rose higher than others.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

" Mat. 5: 4 to 6.

22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of man's sake.

Mat. 5: 10, 11.

23 Rejoice ye in that day, and leap for joy : for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

. Psalm 5: 11. Mat. 5: 12..

24 But wee unto you that are rich! for ye have received your consolation.

^b Psalm 62: 10. Ezek. 7: 19. Amos 6: 1, 3, &c. Luke 12: 21.- 18: 23. Jam, 5: 1, &c. Rev. 3: 17, 18.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

*Isa. 65: 13. 14.

26 Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

d Mat. 5: 10 to 13.

27 But I say unto you which hear, Love your enemiese; do good to them which hate you;

e Mat. 5: 44.

28 Bless them that curse you; and pray for them^f which despitefully use you.

f Mat. 5: 44.

29 And unto him that smiteth thee on the one cheek^g, offer also the other; and him that taketh away thy clokeh, forbid not to take thy coat also.

8 Mat. 5: 39. h Mat. 5: 40. 1 Cor. 6: 7.

30 Give to every man that asketh of thee'; and of him that taketh away thy goods, ask them not again.

Mat 5: 42.

31 And as ye would that men should do to you^a, do ye also to them likewise.

• Tob. 4: 15. Mat. 7: 12.

32 For if ye love them which love you^b, what thank have ye? for sinners also love those that love them.

b Mat 5: 46.

33 And if ye do good to them which do good to you^c, what thank have ye? for sinners also do even the same.

Mat: 5: 44.

34 And if ye lend to them of whom ye hope to receive^d, what thank have ye? for sinners also lend to sinners, to receive as much again.

⁴ Mat. 5: 42.

35 But love ye^c your enemies; and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil.

* Psalm 37: 21, 26. - 112. 4.5, 9. Mat. 5: 44.

36 Be ye, therefore merciful, as your Father also is merciful.

f Mat 5: 7.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

8 Isa. 45: 23. Mat. 7: 1. - 12: 36. Rom. 14: 10, 11, 12.

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running ver, shall men give into

Dd2

your bosom: for with the same measure that ye mete withal, it shall be measured to you again.

• Mat. 7: 2. Acts 20: 35:

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

b Mat. 15: 14,- 23: 16, &c. John 9: 39, &c.

40 The disciple is not above his master: but every one that is perfect shall be as his master.

^c Mat. 10: 24.

41 And why beholdest thou the mote* that is in thy brother's eyed, but perceivest not the beam that is in thine own eye?

d Mat. 7: 3.

- "By the mote in our brother's eye, is meant, some small, or little sins, discerned or suspected. By the beam in our own eye, some greater sin undiscerned: Now, says our Lord, there is no greater sign of hypocrisy than to be curious in spying out the smaller faults of others, and at the same time indulge greater in ourselves. There is no such way to teach us charity in judging of others, as to exercise severity in judging ourselves, &c." Burkitt.
 "Mote, a small particle of matter, or any thing proverbially little" Cruden.
- 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.
- 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

[·] Paul. 1: 3. - 104: 16. Mat. 7: 17, 18. - 12: 33. Jam. 3: 11, 12.

44 For every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble bush gather they grapes.

· Mat. 7: 16:

- 45 A good man, out of the good treasure of his heart*, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth beyoaketh.
 - ^b Mat. 12: 34. 15: 19.
 - "Our Saviour in the two foregoing verses, and elsewhere, compares persons to trees, the heart of man is as the root, the actions as the fruit; as the root ia the principle from which the fruit springs, so the heart of man is the principle from which all human actions flow: an holy heart will be accompanied with an holy life; where there is a vital principle of grace within, there will be the actings of grace without; a good conscience will be accompanied with a good conversation."
 - "Observe further, a double treasure discovered in the heart of man. 1. An evil treasure of sin and corruption, from whence flow evil things. 2. A good treasure of grace discovered in a sanctified and renewed man; which is the source and spring from whence all gracious actions do proceed and flow: namely, a sanctified and renewed heart or nature. When once the will of man is made conformable to the will of God, it doth will and desire, choose and embrace, take pleasure and delight in, what God approves, commands, and loves, and it will lay an injunction upon all the members of the body to act conformably thereunto." Burkitt.
 - 46 And why call ye me Lord, Lord, 'and do not the things which I say?

· Mat. 7: 21.

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is dike:

d Mat. 7: 24, &c. Jam. 1 23, 24.

48 He is like a man which built an house,

and digged deep, and laid the foundation on a rock; and when the flood a rose*, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

- * "Though the returns of the rain in winter are not very frequent, yet, when it does rain, the water pours down with great volence for three or four days and nights together, enough to drown the whole country. Such violent rain, in so hilly a country as Judea, must occasion inundations very dangerous to buildings within their reach, by washing the soil from under them, and occasioning their fall." Illust. of the English Harmony, page 94.
- 49 But he that heareth and doeth not, is like a man that, without a foundation, built an house upon the earth, against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

° Mat. 7: 26.

MATTHEW 8: 1.

When he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper^b, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

^b Lev. 13th. 14th. 22nd. Numb. 5: 2, &c.- 12; 10 to 16. II Kings 7: 3, &c. - 15: 5. II Chron. 26: 19.

- 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.
- 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses com-

mandeda, for a testimony unto them.

Lev, 13th. - 14: 4. Mark 1. 44. Luke 5: 14.- 17: 14.

LUKE 5: 12.

And it came to pass, when he was in a certain city, behold, a man full of leprosy; who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt thou canst make me clean.

- 13 And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.
- 14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them.
- 15 But so much the more went there a faine acroad of him: and great multitudes came together to hear, and to be healed of their infirmities.
- 16 And he withdrew himself into the wilderness, and prayed.

MARK 1: 40.

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou caust make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him*, and saith unto him, I will; be thou clean.

By the ceremonial-law, the leper was forbidden to be touched, (Lev. 5: 3. -7: 21. -13: 46. -22: 5.) therefore Christ's touching this leper shewed him to be above the law; and that he was Lord of it, and might dispense with it. Leprosy among the Jews was an incurable distemper, called, The Finger of God, a disease of his sending, and of his removing. Our Saviour, therefore, as a proof of his being the true Messiah, tells John's disciples, Mat. 11: 5, that the lepers were cleansed, and the dead raised by him; which two being joined together, do imply that the cleansing of lepers is as much an act of divine power as the raising of the dead. And accordingly, 11Kings 5: 7, it is said, Am I a God, that this man sends to me to cure a man of his leprosy?" Burkitt, See Leper, in Bible Dict.

Southwell, at Job 2: 7, 8, saith, "It is evident, from the potsherd Job took to scrape himself withal, that the disease was a kind of a leprosy: the scabs, when dry, were scraped off, but the disease being inveterate, they were succeeded by new ones that grew up in the place of the former scabs. The leprosy, in the east, is sometimes epidemical."

- 42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
- 43 And he straitly charged him, and forthwith sent him away;
- 44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.
- 45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.

MATTHEW 8: 5.

And when Jesus was entered into Caper-

naum, there came unto him a Centurion*, beseeching him,

* "See Luke's detail on the same. Matthew's centurion comes in person, and Luke's centurion sends the elders of the Jews. Though related with some difference, it may not relate to the cure of two persons, but the miracle may be one and the same; being related in general by Matthew, and with greater accuracy by Luke."

Illust, of the English Harmony, page 95.

- 6 And saying, Lord, my servant lieth at home, sick of the palsy, grievously tormented.
- 7 And Jesus saith unto him. I will come and heal him.
- 8 The Centurion answered, and said. Lord. I am not worthy that thou shouldest come under my roof: but speak the word only. and my servant shall be healed.
- o For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
- 10 When Jesus heard it he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no. not in Israel.
- 11 And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

· Luke 13: 28, 29:

12 But the children of the kingdom shall be cast out intob outer darkness; there shall be weepinge and gnashing of teeth.

- Mat. 13: 42, 50. 22: 13. 24: 51. 25: 30. Luke 13: 28:
- † "This was the first occasion that Jesus took to speak of the calling of the Gentiles, and the rejection of the Jews. The unbelieving Jews, he calls, The children of the kingdom, because born within the pale of the visible church. They presumed that the kingdom of heaven was entailed upon them, because they were Abraham's seed, and gloried in their external privileges; but such privileges not improved, would cause God to inflict the heaviest of temporal judgements upon them, and sufferings eternal on their souls." Burkitt.
- 13 And Jesus said unto the Centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

EUKE 7: 1.

Now, when he had ended all his sayings in the audience of the people, he entered into Capernaum:

- 2 And a certain Centurion's servant, who was dear unto him, was sick and ready to-die.
- 3 And, when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
- 4 And, when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:
- 5 For he loveth our nation, and he hath built us a synagogue.
- 6 Then Jesus went with them. And, when he was now not far from the house, the Cen-

turion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof:

- 7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.
- 8 For I also am a man set under authority, having under me soldiers; and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
- 9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.
- 10 And they that were sent, returning to the house, found the servant whole that had been sick.
- 11 And it came to pass the day after, that he went into a city called Nain*; and many of his disciples went with him, and much people.

a Josh. 15: 32.

- * At Josh. 21: 16. Ain, belonging to the tribe of Judah, is mentioned, but might not be Nain.
- 12 Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.
- † "The burying places among the Jews were in the fields adjoining to the cities." Southwell.

Burkitt saith, of Jesus restoring the widow's son to life, "The Lord of life arrests the sergeant death, and rescues the prisoner out of his hand." He has made many fine observations on the subject, in his comment of it: and it is evident, that the celebrated Harvey, hath in his meditations, quoted several of his expressions, in treating on the same subject.

There is a Nain in the map of Palestine, on the west side of Jordan, which seems to be in Zebuluu's inheritance. An Anim we find, Josh. 15: 50.

Nain or Naim, the Bible Dictionary saith, "it is generally said, that this place was near Endor, and about 2 miles south of labor; but Maundrell seems to think it was situated near the foot of Mount Hermon." The Aim or Anim, mentioned before, lay towards the coast of Edom, in Judah's lot. southward, Josh. 15: 21 and Mount Hermon not far off. See Bible Dict.

"It was a Jewish custom, that all who met a corpse carried to the grave, attended it, and joined in the lamentation, 14th verse, And touched the Bier. The people of the east bury their dead without coffins; but they carry them to the grave on a bier, which is shaped like one." [Nain lay in the lower parts of the country of Judea, Josephus, vol 5, page 372.] Illust. of the English Harmony, page 97.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier*; and they that bare him stood still. And he said, Young man*, I say unto thee, Arise.

. John 11: 43.

"Bier, a kind of instrument on which they carried dead bodies to their interment. It was generally used only for the poorer sort; and the rich were carried on a kind of bed, sometimes very splendid, 11 Sam. 3: 31." Bible Dict. "Nain lay in the lot of Issachar." Bible Dict. under Canaan.

King Herod the Great, "was carried to his tomb on a Bier all of gold, embroidered with precions stones, and on a purple bed; his corpse was covered with purple; a diadem was put upon his head, and a crown of gold above it, and a sceptre in his right hand. "Five hundred of his domestic servants and freedmen followed with sweet spices in their hands, &c." Josephus, vol. 5, page 140. Coffins to bury the dead in, were sometimes made use of among the Jews, as appears, vol. 3, page 233, and vol. 6, page 71.

- 15 And he that was dead sat up, and began to speak. And he delivered him to his mother.
- 16 And there came a fear on all: and they glorified God, saying^a, That a great prophet is risen up among us; And that God hath visited his people.

* Mat. 21: 11.

- 17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.
- 18 And the disciples of John shewed him of all these things.
- 19 And John, calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come? or look we for another?
- 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?
- 21 And in the same hour he cured many of their infirmities and plagues, and of evil spirits: and unto many that were blind he gave sight.
- 22 Then Jesus, answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blings see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

Psalm 146: 8. Isa. 35: 5, &c. - 61: 1. Mat. 11: 5:

23 And blessed is he whosoever shall not be offended in me*.

• Isa 8: 14. Mat. 11: 6. John 16: 1.

- * "The general import of the words, Shall not be offended in me, doth shew, That there are many to whom Christ is a rock of offence; Isa, 8: 14. The Jews were offended at the meanness of his extraction, at the poverty of his parents, at the lowness of his breeding, at his suffering condition: from their traditions, they expected the Messias should be a temporal prince, whereas the prophets declared, he should be a man of sorrows, and acquainted with griefs; be despised and putto death, &c." Burkitt.
- 24 And, when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? A reed shaken with the wind?
- 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts.
 - 26 But what went ye out for to see? A prophet? Yea, I say unto you, And much more than a prophet.
 - 27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Luke 1: 76.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God° is greater than he†.

* Mat. 5: 19.

†Cruden, at Mat. 5: 19, says, "Least means. Of little or no value and esteem in the church of God, who, without true repentance, shall never come into the kingdom of glory."

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism* of John.

. Mat. 3: 6.

* "Baptism signifies. 1. The outward ordinance or sacrament, wherein the washing with water represents the cleansing of the soul from sin by the blood of Christ, I Peter 3: 21. 2. Inward spiritual washing, whereby the gifts and graces of the Spirit, signified by the outward sign, are really and actually bestowed, Mat. 3: 11. 3. The sufferings of Christ, whereby he was consecrated and prepared for his entrance upon his kingly office, Mat. 20: 22. Luke 12: 50. 4. So much of the gospel as John the Baptist taught his disciples when he baptized them, Acts 18: 25." See Baptism, in Bible Dict.

Paul speaks of being baptized for the dead, I Cor. 15: 19. It is said, by a certain Author, "The Apostle means by being baptized for the dead; being baptized over the tombs of martyrs, in commemoration of their sufferings, and as a pledge of our imitation: Some have thought from what the Apostle said as above; That those who die before baptism, must be baptized after their death."

30 But the Pharisees and Lawyers† rejected the counsel of God against themselves^b, being not baptized of him.

b Mat. 21: 31, 32.

† "The Pharisees and Lawyers in rejecting John's baptism and ministry, are said to reject the counsel of God against themselves; that is, the gracious design of God in calling them to repentance thereby. By which refusal they declared, that they approved not of God's council as just and righteous in calling them to repentance, who were such zealots for the law, and so unblamcable in their conversation, that it became a proverb among them, That if but two persons went to heaven, one of them must be a Pharisee. They therefore judged it an incongruous thing to call such righteous persons to repentance, as they took themselves to be, and to threaten them with ruin, who were so dear to God; but the Publicans and common people thought otherwise of themselves, &c." Burkitt.

MATTHEW 11: 2.

Now, when John had heard in the prison the works of Christ, he sent two of his disciples,

- 3 And said unto him, Art thou he that should come, or do we look for another*?
- "It was not for John's own information that he sent his disciples to Jesus, but for their satisfaction, to convince them, that he was the true Messiah which had been promised. John was assured of it himself by a sign from heaven at Christ's baptism, chap. 3: 17, and John 1: 32: 33. But John's disciples out of great zeal to him, envied Christ, and were unwilling to believe any person greater than their master. The miracles which Christ wrought before their eyes, mentioned Mat. 11: 4, 5, would, no doubt, fully confirm them in the belief of his being, in reality, the Messiah."

 Burkitt.
- "Though John was greater than all the prophets that went before him, seeing more of Christ than all of them, yet he saw less than those that came after him, preached after him, &c."— Burkitt,
- 4 Jesus answered, and said unto them, Go, and shew John again those things, which ye do hear and see:
- 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them:

· Luke 7: 22.

6 And blessed is he, whosoever^b shall not be offended in me.

b Luke 7: 23. John 16: 1.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed

shaken with the wind?*

"The question signifies, not a man of unstable and unsettled judgement, but one fixed and stedfast in his conduct, &c."—Burkitt.

Cruden explicates it thus: "He was not one of an unsettled mind; but constant and fixed in the truth; his testimony of me was always the same." The Bible Dict. adds, "He was not unsettled in his doctrine or practice, but constant and steady in following a course of strict holiness, amid storms of trouble."

- 8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses.
- 9 But what went ye out for to see? a prophet? Yea, I say unto you, and more than a prophet.
- † "Because he pointed out the Messiah, and his kingdom, more clearly and fully than any before him did, &c." Burkitt.
- 10 For this is he of whom it is written, *Behold, I send my messenger before thy face, which shall prepare thy way before thee.

. Luke 1: 76.

11 Verily I say unto you, Among them that are born of Women there hath not risen a greater than John the Baptist: notwithstanding, he that is least‡ in the kingdom of heaven is greater than he.

† "John Baptist, which Jesus observed, that none of the prophets were greater than he. Yet, he that was least in the kingdom of heaven was greater than he. They, because he was no minister under the new dispensation, and Jesus did not begin his ministry, [among the Galileans, as he had done in Judea] till John had been put in prison," Clarkson, 2 vol. page 346.

12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.

b Gen. 22: 24, &c. Hos. 12: 2 to 5. Luke 16: 16.

§ "All that do intend and resolve for heaven, must offer violence in the taking of it; none but the violent are victorious. Though careless endeavours will prove abortive, vigorous prosecution shall not miscarry."

There is also another exposition of those words, The violent take the king dom of heaven by force; "that is, the publicans and sinners, and poorer sorts of people, who were looked upon by the Scribes and Pharisees, as persons who had no right to the blessings of the Messiab; these, as violent invaders, and bold intruders, embrace the gospel, and do as it were take it by force from the learned Rabbies, who challenged the chiefest place in this kingdom: and accordingly our Saviour tells them, Mat. 21: 31, The publicans and harlots go into the kingdom of God before you: for ye believe not John coming to you in the way of righteousness, but the publicans and harlots believed him, when at the same time, the Pharisees and lawyers rejected, &c. being not baptized of him."

Burkitt,

13 For all the prophets and the law prophesied until John*.

· Luke 16: 16. Acts 1: 21:- 13: 24.

- "They foretold the Messiah, but not so determinately and clearly as John did. And accordingly he was that Elias which Isaiah and Malachi predicted should be the harbinger and forerunner of Christ. But why hath John Baptist the name of Elias? Possibly because they were alike zealous in the work of God; they were alike successful in that work, and alike persecuted for their work; the one by Jezebel, and the other by Herodias." Burkitt. See I Kings 16: 31.–18: 4, 13, &c. 19: 1, 2, &c. Mat. 14: 3, &c. Mark 6: 17. &c.
- "Luke 16: 16, may explain this passage. The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it. By this expression our Lord makes the beginning of a new age or dispensation, which is usually denominated, The kingdom of heaven, or the kingdom of the Messiah, &c," [He entered on his kingdom, when the Baptist had proclaimed his coming to the Jews, and baptized him.] Illustration of the English Harmony, page 100.
- 14 And if ye will receive it, this is Eliasb which was for to come.

^b Mal. 3: 1. - 4: 5. Mat. 11: 10. - 17: 10. Mark 1: 2 - 9: 11. Luke 1: 16, 17. John 1: 6, &c.

- 15 He that hath ears to hear, let him hear
- 16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,
- 17 And saving, We have piped unto you, and ye have not danced^a: We have mourned unto you, and ye have not lamented.

• Luke 7: 32.

18 For John came neither eating nor drinking*, and they say, He hath a devilb;

b Luke 7; 33.

- "That is, not so freely and plentifully as other men, being a very austere and mortified man, both in his diet and in his habit. The design of which was, that the austerity of his life, and severity of his doctrine might awaken the Pharisees to repentance: but instead of this, they censure him, saying, He hath a devil, because he delighted in solitude, and avoided converse with men; according to the ancient proverb, That every solitary person is either an angel or a devil, either a wild beast or a God." Burkitt.
- 19 The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners; but Wisdom is justified of her children.
- + Some take the meaning to be this, "I who am the Wisdom of God, am justified by you, who truly believe on me: you know I am no glutton, no wine bibber, no friend of publicans and sinners."

Others thus. "Religion in all the branches and duties thereof injoined by the Almighty, or the various methods that God uses to reclaim sinners, is owned and acknowledged to be full of wisdom, holiness, and equity, and also vindicated from the cavils and unjust imputations of all ungodly persons, by those who have de-

voted themselves to the study and practice of religion." Thus far Cruden, under Wisdom. Erown's Bible Dict. has the explanation thus, Wisdom is justified of her children. Desus was no wine-bibber, or gluttonous person, but one perfectly righteous, and the true Messiah, is truly believed, professed, and evidenced by the practice of his true followers: and the gospel, and true godlines tounded thereon, are sufficiently acknowledged to be full of wisdom, holiness, and equity: and by such as devote themselves to the study and practice of holiness, are vindicated against all the cavils of the ungodly." See the note at Luke 7: 35.

LUKE 7: 31.

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

- 32 They are like unto children sitting in the market-place*, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.
- " Our Saviour, in these words, describes the perverse humour of the Pharisees, whom nothing could allure to the embracing of the gospel, neither John's ministry, nor Christ's. By way of allegory he compares them to sullen chiluren, whom nothing could please, neither mirth nor mourning; if their fellows piped before them, they would not dance; if they sang mournful songs to them, they would not lament: that is, the Pharisees were of such a censorious and capricious humour, that God himself could not please them; although he used a variety of means and methods in order to that end." Burkitt. See note at John 11: 19.
- "It was the custom of chindren among the Jews, in their sports to imitate what they saw done by others on great occasions; and particularly the custom in festivities, wherein the musician playing a tune upon his instrument, the company canced to his pipe. So also in funerals, wherein the women by singing the mournful song, the rest followed lamenting and beating their breasts. These things the children acted and personated in the streets in play, and the rest not following their leader, gave occasion to this speech; We have piped unto you, and ye have not danced; we have mourned unto you and ye have not lamented." [See Josephus, vol. 5, page 297.] Illustration of the English Larmony, page 100 or 110.

33 For John the Baptist came neither eating bread, nor arinking wine; and ye say^a, He hath a devil.

• Mat. 11: 18.

- 34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine bibber, a friend of publicans and sinners!
- 35 But Wisdom is justified of all her children*.
- * "Such as are wisdom's children, wise and good men, will justify religion, that is, approve it in their judgments, honour it in their discourses, and adorn it in their lives." Burkitt. See Mat 11: 19, the note.

MATTHEW 11: 20.

Then began he to upbraid the cities wherein most of his mighty works were done because they repented not:

* Luke 10: 13, &c,

- † Luke has the same passage about the woes denounced on Chorazin, &c. in the journey which Jesus took to Jerusalem, when he went to the feast of tabernacles: and probably this belongs to the same journey; but Jesus, for aught we know, might make use of the same denunciations, against the same cities at another time: which is the reason, why we have not put this passage of Matthew's to the feast of tabernacles. Luke 10: 13, &c.
- 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida‡! for if the mighty works which were done in you had oeen done in Tyre and Sidon°, they would have repented long ago in sackcloth and ashes.

. Luke 10: 13.

Jesus repeats the passage about the feast of tabernacles, Luke 10: 13. "Bethsaida, a city of Galilee, but whether it lay at the north west, north-east or rather south-east of the sea of Tiberias, is

not agreed. Its name imports, that it was a place of fishing, or bunting. [Cruden says, it signifies the house of fruits, or of tood, or of hunters, or of snares.] And on which side soever of the Jordan it lay, it was commodious for both: the adjacent country abounded with deer, and the sea with fish. It is said, Philip the tetrarch, (Luke 3: 1,) formed it into a magnificent city, called Julias, after the name of Augustus, the Emperor's daughter. Others will have Julias to be the same with Golan in Bashan. Here (at Bethsaida) many of Christ's miracles were performed and contemned; vengeance overtook the despisers; the place being one of the first and most terribly distressed by the Romans." [Bethsaida and Chorazin lay in the Galilee of the Gentiles, or Upper Galilee. So did Julias, which was in the country of Golan.] Bible Dict. vol. 1, page 163 and 224:

Bethsaida, appears by the map, to have lain near the sea of Galilee, and in the Galilee of the Gentiles. See Mat. 4: 15. There seems to have been two Bethsaida's, one on each side Jordan, Mark 6th. and 8th chapters, see,

Philip, the tetrarch, mentioned at Luke 3: 1, "advanced the village Bethsaida, situate at the lake of Gennesareth, unto the dignity of a city, both by the number of inhabitants it contained, and its other grandeur, and called it by the name of Julias, the same name with Cæsar's daughter." Josephus, vol. 4, page 72. [Of Tyre and Sidon. see Phenicia, in the Bible Dict.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgement than for you.

· Luke 10: 14.

23 And thou, Capernaum, which art exalted unto heaven^b, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

b Luke 10. 15.

24 But, I say unto you, That it shall be more tolerable for the land of Sodom' in the day of judgement than for thee.

c Luke 10: 12.

- 25 At that time Jesus answered, and said, I thank thee, O Father^d, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.
- Gen. 14: 19. 22. Deut. 10: 14. Psalm 10: 16, 22: 28, 33: 11. 47: 2, 83: 18, Psalter 118: 16. 145: 13 146: 10. Lam. 3: 37. Luke 10: 21. Acts 17: 24.
- 26 Even so, Father; for so it seemed good in thy sight.
- Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.
- Psalm 8: 4, &c. Mat. 28: 18. Luke 10: 22. John 3: 35. 5: 22, &c. 13: 3. 16: 15. 17: 2. r Cor. 15: 25, Eph. 1: 21. Phil. 2: 10. Heb 1: 2. 2: 8.

LUKE 10: 21.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father^b, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Mat. 11: 25.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

· Mat. 11: 27.

23 And he turned him unto his disciples,

and said privately, Blessed are the eyes which see the things that ye see:

• Mat, 13: 16.

24 For I tell you^b, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Mat. 13: 17.

MATTHEW 11: 28.

Come unto me all ye that labour and are heavy laden*c, and I will give you rest.

- Exod. 34: 6,7 Psalm 32: 1,2.-34: 18.-51: 17.-73. 28.-86: 5, 15. -103: 8,9 11.-119; 161:-126: 5, 6.-130: 7.-147: 3, 11. Isa. 57: 15. 16.-66: 2,
- "To be sensible of, and mourn under the burden of sin, its guilt, &c. Isa. 1; 4, signifies, to be burdened not with the sense of, but with the guilt and bondage of sin." Cruden, under Lade.

29th. verse, Rest. Cruden's Comment, at Rest, "It signifies that peace with God and their own consciences, which believers enjoy in this world, having the love of God shed abroad in their bearts by the Holy Ghost, witnessing their reconciliation, justification, renovation, and adoption, so as they rejoice in hope of the glory of God, Mat. 11: 29. For we which have believed do enter into rest, Heb. 4: 3." Vide Rom. 8; 16, and Psal, 116: 7. See Rest in Bible Dict.

29 Take my yoke upon yout, and learn of me; for I am meek and lowly in heart^d: and ye shall find rest unto your souls:

4 Isa. 11: 10. Jer. 6: 16. Heb. 3: 11: 18, 19.- 4: 1 to 12.

† Cruden, at Yoke, illustrates, "The service of God to flesh and blood is a yoke, because it grates upon the sensitive appetites, and restrains our natural motions and inclinations; yet it is easy, in comparison of the service of sin, the covenant of works, and the ceremonial law; it is easy to them that love God, and are regence-

rated, because the law is written in their hearts, Psalm 37: 31. They are endued with faith, Mark 9: 23. And they 4 e strengthened by Christ, Phil. 4: 13." See Jer. 31: 33. Heb. 8: 10. The Bible Dict. has the explication, thus. "The law of God is a yoke, which galls the carnal man, as it binds him to his duty; but as received in Christ, it is an easy yoke, receiving excitement and strength from Jesus; men with pleasure and comfort obey it: and it is much easier than the service of sin, the slavery of the broken covenant, or the bondage of the ceremonial law, which is called a yoke, or yoke of bondage, as the service required by it was carnal and burdensome, Mat. 11: 29, 30. Gal. 5: 1."

30 For my yoke is easy², and my burden is light.

[A passover must be near at hand, whereof nothing seems to be specified by any of the Evangelists.]

LUKE 7: 36.

And one of the Pharisees desired him that he would eat with him: and he went into the Pharisee's house and sat down to meat.

37 And behold, a woman in the city which was a sinner^b, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment;

^b Mat. 26: 6, 7, Mark 14: 3,- 16: 9. Luke 8: 2.- 10: 38, &c. John 11: 2.- 12: 3.

38 And stood at his feet behind him, weeping*, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

*" Observe the great change wrought in this woman. Her eyes which had formerly been lamps of fire by lust, are now an holy fountain of penitential tears; her hair which she had used as a net to catch her ford and foolish lovers, doth now become a towel for her Saviour's feet. Verily, such a heart as has once felt the

sting and smart of sin, will make plentiful expressions of the

greatness of its sorrow." Burkitt.

"This woman was Mary Magdalene, [See 8: 2.] She had been married to a noble personage, a native of the town and castle of Magdal, Mat. 15: 39, from whence she took her name of Magdalene, though she herself was born at Bethany. She was a widow, and being prompted by her wealth, liberty, and youth, to an intemperate life, and too free entertainments, had become very scandalous. [At 39th. verse, she is said to be a sinner.] Though the Jewish religion did permit harlots of their own nation to live and enjoy the privileges of their nation, except that their oblations were refused; yet the Pharisees, who pretended to a greater degree of sanctity than others, would not admit them to civil usages, or the benefits of ordinary society, and this Pharisee thought religion its self and the honour of a prophet were concerned in the interests of the same superciliousness: And therefore he made this objection within himself, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him; for she is a sinner." Author's name effaced, page 79.

"Mary Magdalene, seems to have been an inhabitant of Magdala; and it is hinted by some, that she was a plaiter of hair to the harlots, and vain women of her city. Soon after, she is mentioned as one of Christ's ministering attendants, Luke 8: 2, 3." [A woman in the city, she is said to be, must mean of Jerusalem.] Bible Dict. There was a pool in Jerusalem, called Amygdalon, Josephus, vol. 6, page 65. And as she is said to have been a woman in the city, Luke 7: 37, she probably might have dwelt near the said pool. Cruden says, "Magdalene signifies, tower, other-

wise grand, elevated, magnificent."

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him; for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have some-what to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors; the one owed five hundred pence*, and the other fifty.

• "Now from this parable we gather these lessons of instruction; 1. That great is the debt which all mankind have contracted, and lie under to the justice of God; 'tis here expressed by five kundred pence. Our debt is infinite, and had not mira ulous mercy interposed, divine justice could never have been satisfied but by undergoing an infinite punishment. 2. That yet all sinners stand not alike indebted to the justice of God; some owe more, and others less; all are guilty, but not all alike: some owe five hundred talents, others fifty pence. 3. That be men's debts greater or less, their sins more or fewer, 'tis utterly impossible for any person of himself to clear his debt, and make satisfaction; but they that owe least stand in need of mercy and forgiveness; he forgave them both, 42nd verse." Burkitt.

- 42 And when they had nothing to pay, he frankly torgave them both. Tell me, therefore, which of them will love him most?
- 43 Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.
- 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet* with tears, and wiped them with the hairs of her head.
- * Bringing water for the washing of their guests feet was the custom of their country, to shew their hospitality, courtesy, &c. See Gen. 18: 4. John 13: 10. 1 Tim. 5: 10.
- 45 Thou gavest me no kisst; but this woman, since the time I came in, hath not ceased to kiss my feet

a Psalm 2: 12.

- † Some say, "A kiss was wont to be given as a pledge of the guest's welcome," 46th, verse. Mine head with oil thou didst not anoint. "As was the use of those times to do, at banquets, to cheer up the spirits of their guests," Vide Mat. 6: 17.
- 46 Mine head with oil^{†a} thou didst not anoint: but this woman hath anointed my feet with ointment.

^e Exod. 28: 41. - 29: 7. -30: 22 to 34. - 40: 13, &c. Psalm 23: 5.-133 2. John 11: 2 - 12: 3.

t "It was a custom among the Jews, used at their feasts, or banquets, to their guests, and which seems to be alluded to, Psal. 23:

5." Southwell or Burkitt.

Bible Dict. at Head says, "The anointing of the head, imports joy and prosperity, Eccle 9: 8. Psal, 23: 5. – 92: 10." Cruden under Anoint, says, the last mentioned means the "consolations of the spirit." Under Head, at Eccle. 9: 8, he saith, "In prosperity the Jews anointed their heads with sweet oils." Under Cil. that "The gifts and graces of the holy spirit, is set forth by oi &c."

"Unction, in matters of religion, is used for the character confer-

red on sacred things, by anointing them with oil.

The Romish church has advanced extreme unction to the dignity of a sacrament. It is administered to none but such as are afflicted with some mortal disease, or are in a decrepi t age. It is refused to impenitent persons, as also to criminals sentenced to die because they are not in a state of death by disease or any other infirmity. The parts to be ancinted are the eves, the ears, the mostrils, the month the hands, the feet, and the reins: but men only are anointed in the part last mentioned. The laity are are noticed in the palms of the hands; but priests on the back of it, because the palms of their hands have been already consecrated by ordination.

When a dying person is to receive the sacrament of extreme unction, the priest preparesseven balls of cotton to wipe the parts anointed; some crumbs of bread to rub his fingers with, water to wash them, a napkin to wipe them, and a taper to light him during the ceremony. In entering the sick person's apartment, he bids peace to the house, and, having set down the vessel of holy of on the table, he gives the dving person the cross to kiss. Then he sprinkles hun with holy water, and exhorts him to repentance and confession of his sins. Before the ceremony of anointing is performed, all the persons present fall down upon their knees, and repeat the penitential psalms and litanies. Then the unction is performed in this manner: the priest dips the thumb of his right hand, and sometimes a little spatula, into the vessel, and anoints therewith the above mentioned parts in the form of a cross. The clerk lights him with a consecrated taper, and holds a bason or dish in which the pieces of cotion are laid. The priest begins with anointing the sick man's eyes, saying, "May God, by his holy anointing pardon you the sins you have committed by the eyes." In like manner he proceeds to the other parts, changing the form of words according to the part he an oints. The anointing being ended, the priest repeats some prayers, and, when he goes away, leaves a crucifix with the sick person, that the sight of the dying Saviour may administer some consolation to him." Proctor's Dict.

- 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.
- 48 And he said unto her, Thy sins are forgiven.
- 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?
- 50 And he said to the woman, Thy faith hath saved thee; go in peace.

MARK 2: 1.

And again he entered into Capernaum after some days; and it was noised that he was in the house.

Mat. 9: 1.

- 2 And straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the door: and he preached the word unto them.
- 3 And they come unto him, bringing one sick of the palsy, which was borne of four.
- 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was*: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.
- * "Modern travellers tell us, that the houses in the east have a square court, open above, and the passage to it is through a small porch in the front. When the company is large, only persons of distinction are admitted into the rooms, and the others sit in an open square, which in the heat of summer, is covered with an am-

brella of canvas, &c. On the roof are battlements, where persons can stand, and the stairs being on the outside, the friends of the diseased persons went up, and removed the covering, which is here called the roof of the house." Southwell, Luke 5: 19, see.

- "The houses throughout the east are low, having generally a ground floor only, or one upper story, and flat rooted, the roof being covered with a strong coat of plaister of terras. built round a paved court, into which the entrance from the sreet is through a gateway or passage. Some are furnished with benches, and sufficiently large to be used in receiving visits, or transacting business. The stairs which lead to the roof are never placed on the outside of the house in the street, but usually in the gateway or passage-room to the court, sometimes at the entrance without the court. This court is called in Arabic, the middle of the house, and answers to the midst, Luke 5: 19 John 20: 19. It is customary to fix cords from the parapet walls, Deut, 22: 8, of the flat roofs across this court, and upon them to expand a veil or covering, as a shelter from the heat. In this area probably our Saviour taught. The paralytic was brought upon the reos by make ing a way through the crowd to the stans in the gateway, or by the terraces of the adjoining houses. They rolled back the veil. and let the sick man down over the parapet wall of the roof to the area or court before Jesus." Illust. of the English Harmony. pages 63 and 154.
- 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee*.
- * "This expression offended the Scribes and Pharisees, thinking it to be blasphemy, and that none but God could forgive sins; wherefore Christ to verify his absolution in proportion to their understandings; (for the Jews believed that all afflictions were punishments for sin, and that removing the punishment was forgiving the sin,) to prove that his sins were forgiven him, removed that which they supposed to be the effect of his sin, and by curing the palsy prevented their farther murmur about the pardon." Author's name effaced, page 55.
- 6 But there were certain of the Scribes sitting there, and reasoning in their hearts,
- 7 Why doth this man thus speak blasphemies? who can forgive sins but God only?
 - 8 And immediately, when Jesus perceived

in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

- 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk?
- 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)
- 11 I say unto thee, Arise, and take up thy bed*, and go thy way into thine house.
- * "Palsy being a resolution or weakness of the nerves, enfecbles the joints, and confines the person to his bed or couch. As a demonstration of Christ's divine power, he was pleased to single out the palsy and leprosy, [or elephantiasis] incurable diseases, to work a cure upon such as were afflicted with them," Burkitt. Palsy, see Bible Dict. Also Cruden.
- 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

LUKE 5: 17.

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present to heal them.

18 And behold, men brought in a bed a

man which was taken with the palsy: and they sought means to bring him in, and to lay him before him.

- 19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling, with his couch, into the midst before Jesus.
- 20 And, when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
- 21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?
- 22 But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts?
- 23 Whether is it easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?
- 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.
- 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.
- 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

MATTHEW 9: 2.

And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

- 3 And behold, certain of the Scribes said within themselves, This man blasphemeth.
- 4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

· Job 42: 2,

- 5 For whether is easier? to say, Thy sins be forgiven thee; or to say, Arise, and walk?
- 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed*, and go unto thine house.
- * "Their beds consisted of a mattress laid on the floor, and over this a sheet; in winter, a carpet, &c." Illust. of the English Harmony, page 64.
 - 7 And he arose, and departed to his house.
- 8 But when the multitude saw it, they marvelled, and glorified God^b, which had given such power unto men.

b Psalm 50. 23,

MARK 2: 13.

And he went forth again by the sea-side;

and all the multitude resorted unto him, and he taught them.

- 14 And as he passed by, he saw Levi, the son of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.
- 15 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.
- 16 And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?
- 17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician*, but they that are sick: I came not to call the righteous, but sinners to repentance.
- * " They censure him for conversing with sinners. Jesus justifies himself, telling them, that he conversed with somers as their physician, not as their companion. With whom, (he as much as says,) should a physician converse but with sick patients? Now I come into the world to do the office of a kind physician unto men: surely then I am to take all opportunities of speaking with them, that I may help and heal them, for they that are sick need the physicion; but as for you Scribes and Pharisees, who are well, and whole in your opinion and conceit, I have no hopes of doing good upon you, for such as think themselves whole desire no physician's help. From this manner of Christ's speaking about a physician, these truths are suggested to us. 1, That sin is the soul's malady, its spiritual disease and sickness. 2. That Christ is the physician appointed by the Father for the cure of this disease. 3. That there are multitudes of sinners spiritually sick, who vet think themselves sound and whole. 4 That such, and only such, as find themselves spiritually sick, are the subjects capable of Christ's healing. They that are whole need not the physician, but

they that are sick. I came not to call the (opinionatively) righteous, but the (sensible) sinner to repentance." Burkitt. Vide Mat. 9:12. Luke 5:31.

Cruden, at Sick, says, "Sick, is here taken for such as are seesible of the burden of their sins, and earnestly desire to be denvered from them by Christ the great Physician," Cantic, 2: 5, see. Cruden defines it as follows: "You that are members of the church, whether ministers or others, afford me what help you can for the supporting, strengthung, and comforting my soul, by applying the promises of the gospel, and such other means as may conduce to my relief; for I am greatly troubled, and in a languishing state for want of that full enjoyment and sense of Christ's love which I so earnestly desire." See 5: 8.

LUKE 5: 27.

And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

- 28 And he left all, rose up, and followed him.
- 29 And Levi made him a great feast in his own house; and there was a great company of publicans, and of others, that sat down with them.
- 30 But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?
- 31 And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick
- 32 I came not to call the righteous*, but sinners to repentance.
- * "By the righteous, seems to be meant those pious persons among the Jews, who conformed to the divine law, and wanted for the redemption of Israel by the Messiah." Southwell.

MATTHEW 9: 9.

And as Jesus passed forth from thence, he saw a man named Matthew,* sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him.

*" In all the provinces conquered by the Romans, there were two general officers, the one called Prætor, and the other Quastor. The Prætor had the direction of the government, whether mintary or civil: the Quastor was the receiver-general of the taxes, having other persons to act under him.' Southwell. See Bible Dict. and i ruden, both at publican.

Proctor's Dict. says, Pretor or Prætor, a magistrate among the ancient Romans, not unlike our Lord Chief Justices, or Lord Chancellor, or both in ore, as being vested with the power of distributing justice among the citizens. The emperor's guards, were called Pretorian guards: so denominated from their being stationed at a place in the palace called Pretorium. Prætorium, denoted the hall or court wherein the Prætor lived, and wherein he administered justice."

- 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sirners came and sat down with him, and his disciples.
- 11 And when the Pharisecs saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?
- 12 But when Jesus heard that, he said unto them, They that he whole need not a physiciant, but they that are sick.
- + Cruden, at Physician, says. "It here means Jesus Christ, the great physician of value, the only sovereign physician of the soul, who, by his blood and pint cures all our spiritual sicknesses.".... Bible Dict, elucidates it this, "Jesus Christ is called a physician: by the application of his word, his blood, and his Spira, he re-

moves the guilt, the filih, the ignorance, hardness, and other spirritual plagues of men's souls."

- 13 But go ye and learn what that meaneth, I will have mercy^a, and not sacrifice; for I am not come to call the righteous, but sinners^b to repentance.
- * 1 Sam 15: 22. Psalm 40: 6, &c. -51: 16, 17, Eccle. 5: 1. Hos. 6: 6. Mic. 6: 8. Eccles. 17: 22, &c, 35: 1. &c. 40: 17. Mat. 12: 7. 23: 23, Mark 12: 33. Heb. 10: 5, &c.
- ^b Psalm 51: 1 to 18. Prov. 21: 3. Ezek. 20: 43. 36: 31. Acts 3: 26. z Tim. 1: 15.

LUKE 5: 33.

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

- 34 And he said unto them, Can ye make the children of the bride-chamber fast while the bride-groom is with them?
- 35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

MARK 2: 18.

And the disciples of John and of the Pharisees used to fast: and they come, and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast while the bride-groom is with them? as long as they have

the bride-groom with them they cannot fast.

20 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

MATTHEW 9: 14.

Then came to him the disciples of John, saying, Why do we and the Pharisees tast oft, but thy disciples tast not?

- 15 And Jesus said unto them, Can the children of the bride-chamber mourn* as long as the bride-groom is with them? but the days will come when the bride-groom shall be taken from them, and then shall they fast
- * "Great mirth and cheerfulness accompanied the celebration of nuptials among the Jews. The children of the bride-chamber were the friends and acquaintances of the parties, and assisted in these rejoicings." Illust. of the English Harmony, page 143.
- 16 No man putteth a piece of new clothing unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.
- † "The new cloth, that cannot rightly join with an old garment, may signify Jesus' righteousness, which we cannot attempt to mix with our own, in the matter of justification, without making our case werse: or the difficult exercises of religion, which weak christans cannot perform." Bible Dict.
- 17 Neither do men put new wine into old bottles^{†a}; else the bottles break, and thewine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved

^a Josh. 9: 4. 13. Job 32: 19. Jer. 19: 1, 10, 11.

† "Anciently, bottles were a kind of leathern bags generally made of goat's skin, with the hairy side inmost, and firmly sewed or pitched together: the longer they were worn they grew the worse, especially if hung near a fire, Gen. 21: 14, Josh. 9: 4, 13. Christ's disciples and weak saints are like old bottles, that can endure no pressure, and strong saints are like new ones, they can endure distress, and perform difficult work: or the Scribes and Pharisees are the old bottles, into which Jesus did not pour the new wine of his grace; saints renewed in the spirit of their mind, are the new ones, filled with Christ's Spirit and grace, Mat. 9: 17. David was like a bottle in the smoke, when he was wasted with grief and trouble, and rendered almost useless, Psalm 119: 83. The inhabitants of Jerusalem were like bottles, when God poured into them the wine of his wrath, and burst and runned them. Jer. 13: 12." Bible Dict.

In Cruden's Concordance, under wine, he explains the passage, as follows. "Our Lord tells the disciples of John the Baptist, [in answering their question about fasting,] that men do not put new wine into old bothes: else the bottles break, and the wine runneth out, and the bottles perish. Our Saviour hereby tells us, that it was not fit for him to impose upon his disciples, (who were as yet but weak in grace and spiritual scrength,) the severe exercise of frequent and extraordinary fasting, lest they should be discouraged the eby, and so fall off; or lest it should produce hatred and contempt, instead of obedience: But adds he, they put new wine into new bottles, and both are preserved: My disciples must be filted by degrees, and strengthened for such exercises, and then they will perform them readily and acceptably." Some say, that such bot les as are before described are now used in Spain, and called Borrachas.

MARK 2: 21.

No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

LUKE 5: 36.

And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bot-

tles; and both are preserved.

39 No man also, having drunk old wine, straightway desireth new; for he saith, The old is better.

[The passover was now over. See John 4: 35. and page 223.]

LUKE 6: 1.

And it came to pass, on the second sabbath after the first, that he went through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

Lev. 23, 15. Num. 28: 16. &c 26th verse, &c. Deut. 16: 9.

Deut. 23; 24, 25.

* A multiplicity of our Saviour's wonderful performances, in working of miracles, manifesting his divine power, preaching, &c: occured within the last four months. Look back to John 4: 35, in this Harmony; and take a view of them to this place.

Cruden, under Sabbath, says, "The opinion most generally followed, is of those who think that to have been the first subbath, which followed the second day of unleavened bread. (Lev. 23: 15,

&c, Deut. 16: 9, &c.) The Jews thus reckoned their sabbaths from the passover to pentecost; the first was called Secundo primum, or second after the first; that is, the first after the second day of unleavened bread: The second was called Secundo-secundam, or the second day of the sabbath after the second day of unleavened bread: The third was called Secundo -tertium, or the third day of the sabbath after the second day of unleavened bread: And so of all the rest, as far as Secundo-septimum, that is, The seventh day of the sabbath after the second day of unleavened bread. This seventh sabbath immediately preceded pentecost, which was celebrated the fiftieth day after the second day of unleavened bread." Cruden has mentioned other opinions about the second sabbath after the first, which see. Ellwood has given some account of it, in his pacred Hist. pages 68, 69. Vide Exod. 12: 14 to 21. Lev. 23: 5 to 15. See Cruden, under Feast; and Abib, in the proper Names. Also, under First Fruits, and Pentecost, and Month.

- 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days*?
- * "The Pharisees deemed the rubbing the ears of the corn a profanation of the sabbath, because they were not allowed by their law to prepare victuals on the sabbath day, Exod. 35: 3." [A passover being just past, is the passover which Sir Isaac Newton, in his Principia, did not discern, and said one was wanting,] Illustration of the English Harmony, page 72.
- 3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;
- 4 How he went into the house of God, and did take and eat^a the shew-bread, and gave also to them that were with him, which is not lawful to eat^b but for the priests alone?

^a 1 Sam. 21: 6. ^b Exod. 29: 32, 33. Lev 8: 31, - 24: 5, 9.

5 And he said unto them, That the Son of man is Lord also of the sabbath.

MARK 2: 23.

And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

- 24 And the Pharisees said unto him, Behold, Why do they on the sabbath-day that which is not lawful?
- 25 And he said unto them, Have ye never read what David did when he had need, and was an hungred, he, and they that were with him;
- 26 How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them that were with him?
- 27 And he said unto them, The sabbath was made for man, and not man for the sabbath:
- 28 Therefore the Son of man is Lord also of the Sabbath.

MATTHEW 12: 1.

At that time Jesus went on the sabbath-day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that

which is not lawful to do upon the sabbath-day.

- 3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;
- 4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?
 - 5 Or, Have ye not read in the law*, how that on the sabbath-days, the priests in the temple profane the sabbath, and are blameless?
 - * Num. 28: 9, &c. John 7: 22.
- * "With respect to the priests profaning the sabbath, it alludes to their offering two lambs on that day more than any other, and although enjoined in the law, yet it was considered by some men no better than a profanation. Men will pervert the sense of scripture, &c." Southwell.
- "The priests on that day lighted the fire, slew the sacrifices, &c. whereby they would have profaned the sabbath had not those things been enjoined by the Lord. Accordingly the Jews were wont to say, that, There is no sabbath in the temple, vide Num. 28: 9, &c." Illust. of the English Harmony, page 73.
- 6 But I say unto you, That in this place is one greater than the temple.
- 7 But if ye had known what this meaneth, I will have mercy^b, and not sacrifice †, ye would not have condemned the guiltless:

Mat. 9: 13.

† "The law of mercy is much more excellent than the law of ceremonies: and where both cannot be observed, the less must give place to the greater. God never intended that the ceremonies of his service in the first table, should hinder works of mercy prescribed in the second table. All his commands are for man's good. Where both cannot be obeyed, he will have the moral duty performed, and the ceremonial service omitted." [The cardinal vir-

tues are said to be four, viz. justice. prudence, temperance, and fortitude; upon which, all the rest depend.] Burkitt,

- 8 For the Son of man is Lord even of the sabbath-day*.
- * "As if he had said, "I who am Lord of the sabbath, declare to you," that I have a power to dispense with the observation of it, at dit is my will that the sabbath, which was appointed for man, should yield to man's safety and welfare." "Christ, being the Son of God, as well as the Son of man, had power over the sabbath, both to abrogate and change it at his pleasure." Burkitt.
- 9 And, when he was departed thence, he went into their synagogue:

LUKE 6: 6.

And it came to pass also on another sabbath, that he entered into the synagogue, and taught: and there was a man whose right hand was withered.

- 7 And the Scribes and Pharisees watched him, whether he would heal on the sabbathday; that they might find an accusation against him.
- 8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.
- 9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it?
- 10 And, looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

MARK 3: 1.

And he entered again into the synagogue and there was a man there which had a withered hand.

And they watched him, Whether he would heal him on the sabbath-day: that they might accuse him.

- 3 And he saith unto the man which had the withered hand, Stand forth.
- 4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.
- 5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.
- 6 And the Pharisees went forth*, and straightway took counsel with the Herodians against him, how they might destroy him.
- * "The Pharisees were against paying tribute to Cæsar, looking upon themselves as a free people, and accounting the Roman Emperor an usurper. The Herodians were for it. Herod being made by the Emperor, king of the Jews, was zealous for having the Jews pay tribute to Cæsar; and such of the Jews as sided with him, particularly his courtiers and favourites, were stiled Herodians: but both Pharisees and Herodians take counsel against Je-

sus' Burkitt. See Bible Dict. of the Herodiaus, under sect. and Cruden under sect, a long account of the Herodiaus.

"Several commentators very mistakenly say the Herodians were a sect of people who said that Herod was the Messias, because by a decree of the Roman senate, when the sceptre departed from Judah, he was declared king. But it is very improbable that thirty years after Herod's death there should be any of the belief that Herod was the Messias. The Herodians, therefore, here mentioned, were followers of Herod, in opposition to those that acknowledged and adhered to the Cæsarean or Roman authority, which the Pharisees looked upon generally as an usurpation. And yet the Herodians were not a distinct sect from the Pharisees and Sadducees, as appears by comparing, Mat. 16: 1, 6, with Mark 8: 15." Author's name effaced, page 67.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea*, and from beyond Jordan; and they about Tyre and Sidon a great multitude, when they had heard what great things he did, came unto him.

² Isa 34: 5,6. Ezek, 35: 15. -36: 5.

* Cruden savs, " Idumea signifies, Red, earthy." Idumeans were Fdomites. "When the Chaldeans besieged Jerusalem, the Edomites joined them, and excited them utterly to destroy the city, or raze it, and the temple. These on the north parts seized on the south parts of the lot of Simeon and Judah. About 3840. Judas Maccabeus terribly harrased them, put about forty thousand of them to the sword, and sacked Hebron, which they had made their capital. About A. M. 3874, John Hircanus entirely conquered them, and obliged them to incorporate with the Jewish nation." More of this had been cited, but for brevity's sake. Bible dict. vol. 1. pages 462 and 463. When the Edomites had seized on the south part of Canaan, Darius Hystaspes ordered the Edomites to deliver up to the Jews that part of the country which they had seized, I Esd. 4: 50. We find Idumea spoken of, Isa. 34. 5, 6. Ezek. 35: 15. - 36: 5. The former was long before they, which before are called Edonnites, seized on the south part of Canaan. The account given in the Bible dict is wrong, for Josephus informs us, vol. 1, page 58, That the Greeks gave the

name Idumea to the country of Edom; it being, as they thought a more agreeable pronunciation. In page 59, Josephus says, 'The Amalakites dwelt in part of Idumea; it contained Gebalitis, at d was a large country." 'I John Hyrcanus, mentioned in the 2nd. book of Maccabees, constrained the Idumeans or Edomites, who dwelt in the south part of Judea, to embrace the Jewish religion, or to leave the country: they became proselytes to Judaism." So far we cite Watts' Scripture history, page 214, &c, See Josephus on the same subject, vol. 3, page 113. See also page 138, and Whiston's comment. The Idumeans had seized on part of Judah's and Simeon's inheritance, when they were carried captives to Babylon, Hebron, in the Bible Dict, see. And Josephus, vol. 5, page 374, &c. 233 also, 376, &c. See more of Hyrcanus, made high-priest, vol. 5, pages 40. 56. The former was both high-priest and prince, 11 Mac. 3, 11.

Esau, was called Edom, Gen. 25: 30. – 36: 1. He despised and sold his birth right; which probably is the reason of it being said in Scripture, "Jacob have I loved, but Esau have I hated," See Mal. 1: 2, 3. Rom. 9: 13. Gen. 25: 29, 34. Heb, 12: 16. 17. "Esau was entitled, as the first born, that the Messiah, according to the flesh, should spring from his loins, &c." Southwell.

Esau's posterity were oft treating Jacob's despitefully. It is said, I Esd. 4: 45, that when the king of Babylon came against Jerusalem, it were the Edomites that burnt the temple. In the books of some of the prophets (see Ezek. 35: 2, to the end, for an instance,) we find them threatened with very heavy judgements from God. Southwell saith, at the 14th verse of the chap, just specified. "When the Maccahees held the government, they compelled the Edomites or Iduneaus to be circumcised and to embrace the other rites of the Jewish laws." God mixes mercies with his judgments in general; and those which he inflicted upon the said people, were not so heavy and great, as the prophets demunciations, in many places, seem to imply. Of the Iduneaus being sent for, to come to Jerusalem, about the time it was beseiged by Titus, see Joséphus, vol. 5, page 337, 353, 372, &c.

Idumea, or Edom, continued. See Gen. 25: 20, &c. 26: 34, 35. 27th chap. &c. The Idumeans or Edomites were great enemies to the Jews, &c, vide Psalm 83: 6. - 137: 7. Isa. 11: 14. - 34: 5, &c. 63: 1 to 7. Jer. 9: 26. - 25: 21, - 27: 2, 3. - 49: 1 to 6th verse, remark. 49: 7 to 23. Lam. 4: 21, 22. Ezek, 23: 8 to 15. - 39: 29. - 35th, chap. 36: 1, 2, &c. Joel 3: 19. Amos 1: 6, 9, 11, 12. - 9: 11, 12. Obad. 1 to the end. Mal. 1: 1 to 5. I End, 4: 45, see, of the Edomites burning the temple at Jerazalem. See Isa, 63: 18. - 64: 10, 11.

MATTHEW 12: 10.

And behold, there was a man which had his hand withered; and they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

Mat. 18: 12. Luke 15: 4.

- 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.
- 13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole like as the other.
- 14 Then the Pharisees went out, and held a council against him, how they might destroy him.
- 15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- 16 And charged them that they should not make him known:
- 17 That it might be fulfilled which was spoken by Esaias, the prophet, saying,
- 18 Behold my servant, whom I have chosen; my beloved^b, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgement to the Gentiles.

. Isa 42: 1. Mat. 3: 16, 17, - 17: 3, rr Pet. 1: 17, 18.

- 19 He shall not strive, nor cry: neither shall any man hear his voice in the streets.
- 20 A bruised reed shall he not break*a, and smoking flax shall he not quench, till he send forth judgement unto victory.

. Isa. 42: 3, &c.

* "The bruised reed and smoking flax, signify, such as are broken with a sense of sin: such as are weak in faith and grace, &c. Christ will tenderly cherish them, and deal gently with them till they are converted, and made victorious over spiritual fears, sin, &c." Burkitt.

Cruden, at Reed, explains it as follows: "It imports a believer weak in grace, who is of a broken and contrite heart for sin." Bible Dict. thus has explained, "Christ will not break the bruised reed nor quench the smoking flax: he will not utterly destroy, but kindly help, care tor, and comfort the weak saints, (and their weak graces,) that are upon the point of losing all their grace and comfort, Isa. 42: 3." The Bible Dict. explicates it in the same manner, at Flax.

"Christ will not deal roughly and rigorously with those that come to him, but will use all gentleness, and kindness to them, passing by their greatest sins, bearing with their present infirmities, cherishing and encouraging the smallest beginnings of grace; and comforting and healing wounded consciences." Cruden, at smoke.

See isa. 42:3.

21 And in his name shall the Gentiles trust.

MARK 3: 9.

And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

b Mat. 13: 2.

10 For he had healed many; insomuch that

K k

they pressed upon him for to touch him, as many as had plagues.

- 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.
- 12 And he straitly charged them, that they should not make him known.
- 13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.
- 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach*,

Mat. 10: 2.

- * Proctor and Castieau's Dict. under Sermons, informs us, that "Origen was the first that began the way of extempore preaching in the church. The Roman Catholics call the sermon, The prone. After the gospel, the preacher goes to the bottom of the steps of the altar, on the epistle side, where he kneels down and offers prayers to God for the action he is going about. Then he ascends the pulpit; where he first bows to the cross, and then to the chief of the congregation. He likewise crosses himself; and whenever he pronounces the name of Jesus and Mary, he takes off his cap, and bows."
- 15 And to have power to heal sicknesses, and to cast out devils.
 - 16 And Simon he surnamed Peter;
- 17 And James the son of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, The sons of thunder;)
- 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite,

- 19 And Judas Iscariot, which also betrayed him: and they went into an house.
- 20 And the multitude cometh together again, so that they could not so much as eat bread.
- 21 And when his friends heard of it, they went out to lay hold on him; for they said, He is beside himself.*

b 11 Cor. 5: 13.

* "These words are not rightly translated. The multitude was a tumultous assembly, is meant by the original." Southwell.

Fleetwood's Life of Christ, page 521, explains it thus: " By the former verse, it appears, so great a crowd of people stood about Jesus, that neither he nor his disciples had time to take any refreshment, which caused a report to be spread abroad, that he had fainted away. It was not the multitude who raised and circulated this false report, but the malicious Scribes and Pharisees, who were ever devising such methods as their malicious dispositions could project to lessen the character and reputation of Jesus, and to prepossess the minds of the people against the doctrines he preached It was from this view they raised so unjust a report. and which occasioned some confusion and interruption for a time; but it was soon discovered to be false, the tumult appeared, and the enemies of our Lord looked upon by the people with that contempt they deserved. The mother of Jesus and his brethren. as it was natural for them, upon hearing such a report, came instantly to seek him, and endeavoured to take him out of the crowd. in order to give him all the relief in their power. But when they could not get into the house for the throng of the people, they caused a message to be conveyed from one to another, till it was told Jesus, that his mother and his brethren were at the door, and desired to speak with him. Jesus being at that instant preaching the word of God; he asked this question, Who is my mother, and who are my brethren? &c."

LUKE 6: 12.

And it came to pass in those days, that he went out into a mountain to pray*, and continued all night in prayer to God.

* "Dr. Prideaux, thinks it probable, that the Proseuchæ, which, he says, were open courts, built like those in which the people prayed at the tabernacle, and at the temple, and in one of which the Saviour is said to have continued all night in prayer to God, Luke 6: 12, were the same, which in the Old Testament are called High-places. And he says, that he is confirmed in this opinion, in that the Proseuchæ had groves in or about them, in the same manner as the high places had. Connect Part 1. Book 6." [see Mark 1: 35. Watt's Scripture history, treats of the same.] Cruaer under Ligh. See Josephus vol. 3. page 180. vol. 4. page 281 vol. 5. page 500. Cruden at Synagegne, says, that Luke 6: 12, cught to be referred, "All hight map proseuchæ."

13 And when it was day, he called unto him his disciples, and of them he chose twelve, whom also he named a jostles;

Mat. 10: 2.

4 "Correspondent to the twelve patriarchs, or twelve tribes of Israel, or twelve toaves of shew-bread, our Saviour, first appointed and then sent touth, twelve of his tollowers, whom he named Aposties. These he sent out by two's, &c. When they had continued in Judea about eighteen years, after his ascension, the [then] eleven constituted part of a solemn synod, &c." [Southwell saith, at Rev. 4: 4, that the four and twenty elders, means the 12 patriarchs, and 12 apostles.] Bible Dict. under Apostle and Twelve.

A disciple, in the New Testament, signifies a scholar who learns of a master. An apostle implies, one sent forth; or a person deputed with some mandate to whom he is sent, by the sender. A missionary, means much the same; being one sent on a mission to negotiate some business with another, for the person or persons who sent him; whether it be to evangelize and instruct the ignorant m ways of holmess; or promote pursuits which will, if adopted, be of temporal benefit, &c. We shall now essay to shew, who the twelve apostles were, from passages in the gospel compared with one another: for the Scripture minutely searched, is its own, and best, Expositor.

Here follows a Table, comprehending the Lists of the names of the Apostles, as contained in the gospels of Matthew 10: 2. Mark 3: 16. and Luke 6: 14. so arranged as to distinguish the Apostles from some of the Disciples who were not Apostles.

Matthew mentions, Lebbeus, and tells us, that his surname was

Thaddens. Mark at the 18th. verse, gives us the surname Thaddens: But Luke has not mentioned him under either of the names; yet, at the 10th. verse he has set down "Judas the brother of James," which the other two evangelists have not in their lists. Hence, it is obvious the Lebbeus or Thaddens must be the same Judas, the brother of James. In some other note it will be cleared up, that he was one of the family, who are often in the gospels called Jesus' brethren.

Andrew, Simon Peter's brother: mentioned as such, Mat. 10: 2.

Mark 3: 18. Luke 6: 14. John 6: 8. Acts 1: 13, and
more places of the gospels.

Bartholomew, mentioned Mat. 10: 3. Mark 3. 18. Luke 6: 14;

Acts 1: 13.

James, the son of Zebedee: mentioned Mat. 10: 2. Mark 3: 17.-10: 35, 41. Luke 5: 10. - 6; 14. Acts 1: 13, and in more places of the gospels.

James, the son of Alpheus: mentioned Mat. 10: 3. Mark 3: 18.

Luke 6: 15. Acts 1: 13.

John, the brother of James, the son of Zebedee: mentioned as such, Mat, 10: 2. Mark 3: 17.- 5: 37.- 10: 35. Luke 6: 14. Acts 1: 13.

Judas, the brother of James: so called, Luke 6: 16. Acts 1:
13. He is called Lebbeus and Thaddeus. Mat. 10: 3.
Mark 3: 18. To distinguish him from Judas Iscariot, he

is called Judas, not Iscariot, John 14: 22.

Judas Iscariot, which also was the traitor, who betrayed Jesus, &c. mentioned so, Mat, 10: 4. Mark 3: 19. Luke 6: 16. Judas Iscariot, he is called in many places of the New Testament. Iscariot was his surname, Luke 22: 3. He is called, The son of Simon, John 6: 71, -12: 4. - 12: 2, 26.

Matthew: he is called, Matthew the Publican, Mat. 10: 3. Mark 3: 18. Luke 6: 15. Acts 1: 13. In most of the other places in the gospels, he is called Matthew only. He seems to be called Levi, Mark 2: 14. Luke 5: 27. Mark

says, Levi was a son of Alpheus.

Philip: he is always so called, Mat. 10: 3. Mark 3: 18. Luke

6: 14. Acts 1: 13.

Simon Peter: he is so named, Mat. 4: 18, -10: 2, &c. Luke 5: 8.-6: 14. Acts 1: 13. He is called Simon, the son of Jona or Jonas, John 1: 42. -21: 15, &c. He is called Simon Bar-jona, Mat. 6: 16, &c. Which some say, signifies Simon the son of John or Jona. He was to be called Cephas, which is by interpretation, a Stone, John 1:42. which is of the same import as Peter, for either of the names, interpreters say, signifies a Rock or a Stone, We find him

named Cephas, at 1 Cor. 1: 12.-5: 22. - 9: 5.-15: 5. Gal. 2: 9. Acts 15: 14, he is called Simon only, and also in some parts of the gospels.

Simon Zelotes: he is so named, Luke 6: 15. Acts 1: 13. He is called Simon the Canaanite, Mat. 10: 4. Mark 3: 18.

- Thomas: he is so called, Mat. 10: 3 Mark 3: 18. Luke 6: 15.

 Acts 1: 13, and called Thomas Didymus, John 11: 16.—
 20: 24. 21: 2.
- 14 Simon, (whom he also named Peter,) and Andrew his brother; James and John; Philip and Bartholomew;
- 15 Matthew and Thomas; James the son of Alpheus; and Simon called Zelotes*;
- * "Or Simon the Canaauite, one of Christ's Apostles. Why he was called Zelotes, is not hard to guess. It seems he had been one of those Galileaus, or furious bigots, who obstinately refused to pay tribute to the Romans Perhaps his name Canaanite, signifies no more than that he was such a zealot, or that he was of Cana, in Galilee, Mat. 10: 4. It is said, that he preached the gospel in Egypt, Cyrenaica, Lybia, and Mauritania, if not also in Britain. Others will have him to have been murdered at Lunir, in Persia, along with Jade." [Cruden says, Zelotes signifies full of zeal, jealous, &c.] Bible Dict at Simon. See Fleetwood's Lite of Christ, page 496. And Wright's Life of Ghrist, page 394.
- 16 And Judas the brother of James; and Judas Iscariot, which also was the traitor.
- † "It is said, Judas, or Jude, was married; had two grand-children martyrs for the christian taith; and that having preached at Foessa, and in Mesopotanua, Judea, "amaria, Idumea, and chieffy in Persia and Armenia, he died in Lybia: but it is more certain, that to confute the gnosticks, and other heretics, he wrote an epistle to the scattered Jews," [Vide the note, Luke 6: 15.] Bible Dict.

MARK 3: 22.

And the Scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

- 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?
- 24 And if a kingdom be divided against its self, that kingdom cannot stand.
- 25 And if a house be divided against itself, that house cannot stand.
- 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end
- 27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.
- 28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme^a:

. Mat. 12: 31.

- 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness*, but is in danger of eternal damnation:
- * "Purposed malice is the sin against the Holy Ghost." [See Cruden, at sin, and Bible Dict] Leigh, page 352.
- SO Because they said, He hath an unclean spirit.

MATTHEW 12: 22.

Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.

- 23 And all the people were amazed, and said, Is not this the Son of David*?
- * " That is, the promised Messias." Burkitt. Mark 10: 47, may see.
- "The design of Christ in propounding this question to the Pharisees (how he could be David's son, when David by inspiration, called him Lord) was two-fold. 1. To confute the people's erro. -neous opinion, touching the person of the Messias, who they thought should be a mere man, of the stock and lineage of David only, and not the Son of God, 2. To strengthen the faith of his disciples, touching his Godhead, against the time that they should see him suffer, &c. The place that Christ alludes to is Psalm 110: 1. The Lord said unto my Lord, Sit thou on my right hand, &c. The Lord, that is God the Father, said to God the Son, who was to be incarnate, whom David calleth his Lord, both as God, and as Mediator: his Lord, by a right of creation and redemption also: now the question our Saviour puts to the Pharisees is this. How Christ could be both David's Lord, and David's Son? no son being Lord of his own Father; therefore, if Christ were David's sovereign, he must be more than man, more than David's son. As man, he was David's son; as God-man, he was David's Lord. Note hence, 1. Though Christ was truly and really man, yet he was more than a mere man; he was Lord unto, and the salvation of his own forefathers. Note, 2. That the only way to reconcile the Scriptures which speak concerning Christ, is to believe and acknowledge him to be both God and man in one person. The Messiah, as man, was to come forth out of David's loins; but as God-man, was David's Lord, his Sovereign, and Saviour: as man, he was David's son; as God-man, he was Lord of his own father." Burkitt.
- 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub^a the prince of the devils.

a Mat. 10: 25.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

Water Control

26 And if Satan cast out Satan, he is divided against himself; how shall then his king-

dom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

" Mark 9: 38. Luke 9; 49, -11: 19. Acts 19: 13.

- 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you*.
- * By it is understood, "The dispensation of the Messiah, or state of the world under the gospel." Ellwood's Sacred Hist. See Cruden, at Satan, 26th, verse, and Satan, in Bible Dict.
- 29 Or else, How can one enter into a strong man's house†, and spoil his goods, except he first bind the strong man? and then he will spoil his house.
- + "The strong man here mentioned, means Satan or Beelze-bub." Burkitt.
- 30 He that is not with me^b, is against me: and he that gathereth not with me, scattereth abroad.

Mark 9: 38, 40. Luke 9: 49, 50. - 11: 23.

- 31 Wherefore I say unto you, All manner of sin and blasphemy shall be torgiven unto men; but the blasphemy against the Holy Ghost, shall not be forgiven unto men.
- ° Mark 3: 28, 29, Luke 12: 10, r Tim, 1: 13, Heb. 6, 4,-10: 26, r John 5: 16, 17,
- 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but

whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

. Luke 6: 43.

- 34 O generation of vipers! How can ye, being evil, speak good things? for out of the abundance of the heart, the mouth speaketh.
 - Psalm 140: 3. Mat. 3: 7: 15: 19. 23: 33. Luke 3. 7.
 Psalm 5: 9. Luke 6: 45. Rom. 3: 13, 14.
- 35 A good man, out of the good treasure of his heart*, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.
 - 4 Isa. 33: 6. Mat. 15: 19. Luke 6: 44, 45. 8: 15.
- * Cruden at treasure, says, "It is a holy frame of heart, together with that stock and plenty of holy thoughts and affections that are there." Bible Dict. has it thus: "[Good] men have within them a good treasure of holy dispositions, gifts, graces, and thoughts." And of the evil treasure of the heart, mentioned at Luke 6: 45. the comment is, "An evil treasure of wicked inclinations and erroneous opinions."
- 36 But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgement:
- * Psalm 50: 1, &c. 62: 12: 139: 4. Eccle. 11: 9. 12: 14. Eccles. 16: 21, 22. Mat. 12: 36 16: 27. 24: 31. 25: 31. John 5: 22 Acts 17: 31. Rom. 2. 2, &c. 14: 10, &c. I Cor. 4: 5. 6: 28. II Cor. 5: 10: Gal. 6: 5. Eph 4: 29. 5: 3. 4. I Thes, 4: 16. II Thes. 1: 7, II Tim. 4: 1. Jude 14, &c. Rev. 20: 11, &c:
- + "Every word that has no tendency to promote the glory of God, or some way the good of others, will fall under censure at the great day, without an intervening repentance." Burkitt.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

b Psalm 139: 4 Prov. 10: 19. - 13: 3. - 14: 3. - 15: 4. - 17: 27. - 18: 21, - 21: 23. Col 4: 6. 1 Peter 3: 10, &c.

MATTHEW 12: 43.

When the unclean spirit* is gone out of a man, he walketh through dry places^b, seeking rest, and findeth none.

b Luke 11; 24.

- * This verse, 44th. and 45th. verses, Jesus repeated to his hearers, as he was going up to Jerusalem, to the feast of tabernacles. Luke 11: 24 to 27.
- 44 Then he saith, I will return into my house from whence I came out; and, when he is come, he findeth it empty, swept, and garnished.
- 45 Then goeth he, and taketh with himself seven other spirits; more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first Even so shall it be also unto this wicked generation.
 - * Psalm 125;5. Heb. 6: 4. 10; 26: 11 Peter 2: 20, 21.
- † "The design and scope of this parable, is to show that the Pharisees by rejecting the gospel and refusing to believe in Christ, were in a seven-fold worse condition than if the gospel had never been preached to them, and a Saviour had never come among them; because by our Saviour's ministry Satan was in some sort cast out: but for rejecting him and his grace. Satan had got a seven-fold stronger possession of them now than before, &c." Burkitt. It has other significations

"The Jewish nation, after their rejection of the gospel, were, and all apostates are, fully prepared for Satan's return into them."

Bible Dict. under Sweep.

Ellwood, on Mat. 12: 43, and I uke 11: 24, comments thus, "Jesus shews parabolically, what had been the state of the Jews, and what was like to be the condition of such as them, then I ving as thus hardened themselves against the grace, which by him was now freely offered to them." Page 81. In his two succeeding pages more is said worth reading.

LUKE 11: 14.

And he was casting out a devil*, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

*Mat. 9: 32. - 12: 22.

- * We have put part of the occurrences found in Luke's detail of our Lord's journey to Jerusalem, to the feast of tabernacles, under some parallel passages found in Matthew's and Mark's gespels, viz. Luke 11: 14 to 36, inclusive. 13: 18 to 22. But probably the same passages in Matthew and Mark, were delivered by Jesus to his auditors at the same time of his going to the said feast.
- 15 But some of them said, He casteth out devils through Beelzebub^b, the chief of the devils.

b Mat. 10: 25.

- 16 And others, tempting him, sought of him a sign from heaven.
- 17 But he, knowing their thoughts, said unto them, I very kingdom divided against itselt is brought to desolation; and a house dividea against a house falleth.
- 18 It Satan also be divided against himself, How shall his kingdom stand? because ye say, that I cast out devils through Beelzebub.
- 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

- 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.
- 21 When a strong man armed keepeth his palace, his goods are in peace:
- 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted*, and divideth his spoils.
- * "Armour. The strong and powerful lusts of sin, ignorance, error, and profaneness, which are the armour, whereby the devil keeps up his power and dominion in the hearts of men." Cruden.

Bible Dict. adds more, and says, "Our ignorance, hatred of God, unbelief, attachment to following of righteousness by the works of the law and the like, are called Satan's armour, wherein he trusteth; hereby he secures his interest in our soul, and opposeth the impressions of the word, Spirit, and providence of God."

23 He that is not with me is against me³; and he that gathereth not with me scattereth.

* Mat. 12: 30.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and, finding none^b, he saith, I will return unto my house whence I came out.

Mat. 12: 43.

- 25 Andwhen he cometh, he findeth it swept and garnished.
- 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there^c; and the last state of that man is worse than the first.

- 27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that have thee, and the paps which thou hast sucked.
- 28 But he said, Yea, rather blessed are they that hear the word of God, and keep it.

MATTHEW 12: 38.

Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign^a from thee*.

a Wark 8: 11.

- * The same request was made to Jesus, when he was journeying towards Jerusalem, to the feast of tabernacles. Luke 11: 29 to 33.
- 39 But he answered, and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:
 - b rr Kings 14: 25. Jonah 1; 1, &c. Mat. 16: 4. Luke 11: 29, 30.
- 40 For as Jonas was three days and three nights in the whale's belly to the son of man be three days and three nights in the heart of the earth

5 Jona, 1: 17.

- † Some commentators have supposed that a whale could not swallow Jonas, though some of them are wondrous large creatures. We refer the reader to Cruden's Concordance, under whale; and to the Bible Dict. under fish. See Josephus, vol. 2, page 262, and the note there; and Leviathan, in Bible Dict.
- "The easterns reckoned any part of a day of 24 hours for a whole day, and say, a thing was done after three or seven days, if it was done on the third or seventh day from the last mentioned. Their days began in the evening, (compare 1 Kings 20: 29. 11 Chron. 10: 5, 12. Luke 2: 21.) and as the Hebrews had no term corresponding in sign fication to the natural day of 24 hours, they use night and day, or day and night for it; so that to say, a thing

happened after three days and three nights, was the same as to say, it happened after three days, or on the third day. Compare Esth. 4: 10, -5: 1, Gen. 7: 4, 10, 12." See the note at Luke 1: 20. Illust, of the English Harmony, page 110.

41 The men of Nineveh shall rise in judgement with this generation, and shall condemn it: because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

Dan. 7: 9, 10. Jona. 1st. 3d. Luke 11: 32. Rev. 11: 18.-20: 12, &c.

42 The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon*: And behold, a greater than Solomon is here.

c 1 Kings 10: 1, 11 Chron 9: 1. Ecele. 1: 16. Luke 11: 31

*The queen of the south, spoken of in this verse, "came from Shaba, in Arabia; and the wise men, or Magi, that came to Jesus, were Arabiaus." Proctor's Dict.

Of God giving king Solomon great wisdom, riches, &c. See § Kings 3: 5 to 16. 4th chap. - 5: 12.-10: 1 to 29. 11 Chron. 1st. chap. 9th. chap. And 1 Chron. 22: 12. In Solomon's allegorical description of old age, and death, it evidently appears that he knew anatomy, and the course of the blood; though it is but little observed by commentators, in their annotations of the Bible. According to Proctor and Castieau's modern Dict. of Sciences, the circulation of the blood through the lungs, was first made public by M. Servetus, a French Physician, A. D. 1553. General circulation of the blood fully discovered by Dr. Harvey, in England. A. D. 1628. Harvey is mentioned under anatomy also.

Keach explains the 12th chap, of Eccle. as follows, verse 2nd.

Be the darkness of the sun, light, moon, and stars. The languishing and consumption of vigour, strength, and judgement is denoted. Verse 3. By the trembling of the keepers of the house and the bowing of strong men, the weakness of the hands, know and arms are signified, (Isa, 35: 3.) which are keepers of the house from hurt. The ceasing of the grinders, because few, denotes the decay of the teeth, or their being almost gone. The darkning of those that look out at the windows, betokens dimness of sight,

the eyes being the windows of the body. Verse 4. The shutting of doors in the streets, betokens the contraction of the lips, and tiresomeness in speech. The lowness of the sound of grinding signifies debility of voice. Rising at the voice of the bird, denotes want of sleep, for old men scarce sleep half the night, and are easily awaked by the cock's crowing. The bringing low of the daughters of music, denotes dullness of hearing, and that those ears that could judge of music, delight not in it, (11 Sam. 19: 35.) Verse 5, To be afraid of that which is high, or high places, signifies difficulty of going. The flower of the almond-tree shall flourish, that is grey hairs. The grasshopper shall be a burden, that is, the hack-hone shall bend and grow weak, so that it cannot bear any burden, Desire shall fail, that is, appetite to meat, and other things. (11Sam. 19: 35.) Then follows a description of death, &c."

The Allegorical description of old age, and of death continued. Eccle, 12: 2. "Solomon compares the infirmities of old age, which arise successively one after another, to clouds returning after rain." Cruden, at cloud.

" In old age, the clouds return after the rain, thus: As in some very wet time, when we think it hath rained so much, as might have spent and quite exhausted the clouds, and drawn those bottles dry, yet you shall see them return again, it will rain day after day as fast as ever: So in old age, when rheums distill so freely, that you would think an old man had emptied himself of all, yet the clouds will return again, and floods of watery humours overflow. Thus the clouds of old age return, and in this sense the clouds of the air return, after they are consumed and spent into rain. &c." Keach, book 4, page 395.

Eccle. 12: 4, Daughters of Musick. "The lungs and other

organs of singing." Cruden, under daughter.

Ecele. 12: 5. The Almond-tree. "The head of an old man, is said to flourish as the almond tree, as his hoary hairs resemble the white blossoms thereof. It is the first tree that blossoms in the spring, and the last that fades in harvest." Bible Dict. Vide Psal. 71: 17, 18. Wisd. 4: 8, 9. - 2: 10. Eccles. 25: 4. II Mac. 6: 23.

Eccle 12:5. The Grasshopper shall be a burden. " A burden to the old and dying man: the smallest annoyance is heavy, and a trouble to him; he frets at every thing, unable to bear any thing, &c." Bible Dict.

Eccle. 12: 6. The Silver Cord. "By this commentators geperally understand the pith or marrow of the back-bone, which comes from the brain, and thence goeth down to the very lowest end of the back-bone, together with the nerves and sinews, which, as Anatomists observe, are nothing else but the production and comtinuation of the marrow. And this is aptly compared to a cord, both for its figure, which is very long and round, and for its use, which is to draw and move the parts of the body; and it is compared to silver, both for its excellency and colour, which is white and bright, even in a dead, and much more in a living body," Cruden under Silver.

Eccle, 12:6. The silver cord. "It is broken [or loosed] at death.

It produces the various tendons, nerves, and sinews of the body.

Or may not this silver cord be the union between soil and body?" Bible Dict. under Cord.

"Meduta Oblongata, the lower and medullary part of the cerebrum and cerebella n, formed into a kind of tail, and extended to the great foramen, or hose in the occipital bone of the cranium where it gives origin to the spinal marrow, and to the nerves of the brain.

Medulla Spinalis, or spinal marrow, is a continuation of the medulla oblongata of the brain, and forms, as it were, a tast to that part. It is included in a kin I of bony canal, formed by the vertebræ, and in this is continued from the head to the extremity of the os sacrum. Its length is therefore the same with that of the spina dorsi, which is different in persons of different stature. The uses of the spinal marrow are, to give origin to thirty two pairs of nerves, which are principally distributed to the limbs and external parts; and to secrete and prepare a nervous fluid." Proctor's Dict.

Eccle. 12: 6, The pitcher. "Pitchers, are such vessels in the human body as convey vital supplies into the several parts of it, as the veins and arteries: especially the arterious vein, by which the blood is conveyed to the lungs, and thence to the left ventricle of the heart, and then by the pulse thrust out into the great artery called Arteria aorta; and by its branches dispersed into all the parts of the body: which being done, the residue of the blood is carried back into the right ventricle, whence it is disposed as has been mentioned, and so runs a perpetual round; which (pitchers) may be said to be broken, when they become useless and insufficient for the performance of their several functions.' Cruden.

SeeProctor's Dict. at Aorta, Artery, Ascending Vessels, Diastole, Heart, Mitrales, Nerves, Plant, Pulmonary vessels, Semoidal valve, Spinalis, Spine, Marrow, Sigmoides, Systole, Tricuspides valve, and Vem. Such is the Microcosm, or Little World-Man.

Eccle. 12: 6. Broken at the Fountain. "The pitcher is broken at the fountain, when death renders it quite unserviceable for conveying the blood. Bible Dict. under Pitcher.

Eccle, 12: 6. Fountain. " Fountain is [here] taken for the right ventricle of the heart, which is the spring of life, and of the vital

spirits."

Eccle. 12: 6. Or the pitcher be broken at the fountain. " This may be said, when the veins do not return the blood to the heart but suffer it to stand still and cool within them, whence comes that coldness of the outward parts, which is a near forerunner of death." Cruden, under Fountain.

Eccle, 12: 5. The Wheel, "Wheel, the great artery, which being joined to the left ventricle of the heart, sets the blood in metion, and keeps it in perpetual circulation." Bible Dict.

Eccle, 12: 6: Cistern. Cruden defines it to be "The left ventricle of the heart."

Eccle. 12: 6. Cistern, "Cistern, the left ventricle of the heart which retains the blood, till it be redispersed through the body." "The fluid is alternately carried from the heart Bible Dict. into all the parts of the body, by the arteries, from whence it is brought back to the heart, by the veins. All the veins discharge themselves into the ventricles of the heart; from hence all the arteries arise; the blood expelled out of the right ventricle must be carried through the pulmonary artery into the lungs, from which it must be returned by the pulmonary veins, to the left ventricle, from the left ventricle the blood thus imported is, by the constriction of that part, again expelled into the aorta, and by it distributed all over the rest of the body, and thence is returned again to the right ventricle by the cava, which completes the circulation. [Cava, or Vena Cava, in anatomy, a vein arising with a large sinus from the right auricle of the heart. It there sends out a vein to the heart itself, called the coronary vein, and is divided into two trunks, a superior and an inferior; from the superior trunk of the vena cava there arise the following veins; the azygos, the bronchial, the mediastinal, the superior diaphragmatic, and the subcalavians: the inferior trunk of the vena cava is remarkable for the valves. and from this arise the diaphragmatic, or inferior phrenic veins, the renal veins, the spermatic, the sacra, and the iliacs.] circulation becomes actually visible with the assistance of a microscope, especially in fish, frogs, &c. wherein the inosculation, or union of the extremeties of the arteries with those of the veins, together with the globules of the blood flowing from the one into the other, may be plainly seen." Proctor's Dict,

As to the velocity of the circulating blood, and the time wherein the circulation is completed, several computations have been made. By Dr. Keil's account, the blood is driven out of the heart into the aorta with a velocity which would carry it 25 feet in a minute.

The space of time wherein the whole mass of blood ordinarily circulates is variously determined; some state it thus: Supposing the heart to make two thousand pulses in an hour, and that at every pulse there is expelled an ounce of blood; as the whole mass of blood is not ordinarily computed to exceed twenty four pounds, it must be circulated seven or eight times over in the space of an hour.

The circulation of the sap of vegetables is a natural motion of the nutritious juice of plants from the root to the extreme parts, and thence back again to the root. That there is a circulation in the bodies of vegetables seems to be evinced by the experiments of modern naturalists, by means of certain vessels analogous to the veins and arteries in animals."

The circulation of the blood in the human body, was probably altogether unknown to the ancients; Solomon excepted. Of the queen of the south, coming to Jerusalem to hear the wisdom of Solomon, see Josephus, vol. 2, page 176, &c. and Sheba, in the Rible Dict.

Should any of our Readers speak lightly of us, for having said, so much about the course of the blood in the human body, le them look at the 139th Psalm, in which David says, at 14th verse, Iam astonishingly and wonderfully made, &c." See all the Psalm. In several of the Psalms beside, he has spoken emphatically of the wonderful works of the creator, and of his providence. ordaining day and night, the vicisitudes of seasons. Of his causing dew, rain, and snow to fall down upon the earth. Of thunder, &c. Of which, see, Psal. 8th. - 18: 13t - 19: 1, to 7. 29th.t -33: 6 to 10.-65th. -68: 33.t - 74: 16, 17.-77: 17, 18 t- 89: 5 to 14. - 95: 3, 4, 5. - 96: 4 to 11. - 100: 3. - 102: 25, 26. -104th.- 107: 23, &c. - 111th. - 119: 73, 89, 90, 91. - 135: 6,7, - 136: 1 to 10, 25 verse see. - 145th. - 147th. - 148th. - 150th. They, who regard not, nor consider the operation of God's hands, the works of his creation, &c. are not much regarded, or esteemed by him, Psalm 28: 5. Isa, 5: 12. They are said to be brutish, Psalm 92: 1 to 7, See 49: 10. Prov. 30: 2, 3. t means about thunder. Several passages might have been referred to, in Job, Isaiah, &c. to the end of the prophets, relating to the wonderful works of God.

LUKE 11: 16.

And others, tempting him sought of him a sign from heaven.

M m 2

LUKE 11: 29.

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it^a, but the sign of Jonas the prophet.

• Mat. 12: 38, 39.

- 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.
- 31 The queen of the south shall rise up in the judgement with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.
- 32 The men of Nineveh shall rise up in judgement with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.
- 33 No man when he hath lighted a candle, putteth it in a secret place^b, neither under a bushel, but on a candlestick, that they which come in may see the light.

^b Mat. 5; 15.

34 The light of the body is the eye: therefore, when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

· Mat. 6: 22, 23.

35 Take heed, therefore, that the light which is in thee be not darkness.

36 If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

a Mat. 6: 22, 23.

MATTHEW 12: 46.

While he yet talked to the people, behold, his mother* and his brethren stood without, desiring to speak with him.

- * "Joseph the carpenter was probably dead before our Saviour began his public ministry, as we never hear of him at the marriage at Cana in Galilee, or elsewhere: and Christ, when dying, recommended his mother to the care of John." Bible dict. under Joseph.
- 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
- 48 But he answered, and said unto him that told him, Who is my mother? and who are my brethren?
- 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!
- 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.*

• Cantic. 8: 8.

* "Whosoever shall give real evidence of true faith by sincere obedience, shall be as dear to me as my nearest natural relations; or, as the nearest relations are to any person." Cruden, at Sister. Bible dict, at Brother, explicates thus, "The saints are Christ's brethren; they are spiritually begotten by his Father; they love him, and are zealous for his interests."

LUKE 8: 19.

Then came to him his mother and his brethren, and could not come at him for the press.

- 20 And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.
- 21 And he answered, and said unto them, My mother and my brethren are these which hear the word of God and do it.*
- * "Observe. That Christ's spiritual kindred were much dearer to him than his natural kindred. Alliance by faith is more valued by him, than alliance by blood. Though Christ be not ours in affinity and consanguinity, yet in heart, in faith, in love and service, he is or may be ours. Verily spiritual regeneration bringeth men into a-more honourable relation to Christ, than natural generation ever did. How dear are obedient Christians to him! he prefers them, in esteem, before those of his own flesh and blood." Burkitt.

Brethren, here spoken of, were it is thought by the generality of expositors, Jesus' Cousins, "Cousin, a term of relation between the children of Brothers and Sisters, who in the first generation are called Cousin-germans, in the second generation Second Cousins. If sprung from the relation of the Father's side, they are denominated paternal cousins; if on the Mother's side, they are called maternal cousins." Proctor's Diet.

MARK 3: 31.

There came then his brethren and his mother, and, standing without, sent unto him, calling him.

- 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.
- 33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and

mother.

MATTHEW 13: 1.

THE same day went Jesus out of the house, and sat by the sea-side*.

Mark 4: 1. Luke 8: 4.

- * Some expositors say, "This was the lake of Genuesareth, otherwise called the Sea of Tiberias, from a town of that name, which stood on the bank of the lake."
- 2 And great multitudes were gathered together unto him^b, so that he went into a ship, and sat; and the whole multitude stood on the shore.

Mark 3. 9.

- 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow:
- 4 And when he sowed, some seeds fell by the way-side; and the fowls came and devoured them up.
- 1 Cruden under Devil says, "He is compared to fowls here reentioned. And to a fowler. Psal. 91: 3." Bible dict, under Fowler, says, "With great subtilty and deceit, Satan and his agents lay snares and temptations for the ruin of mankind. Prov. 6: 5."
- 5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

- 6 And when the sun was up, they were scorched; and because they had no root, they withered away.
- 7 And some fell among thorns*, and the thorns sprung up and choked them;
- * Cruden, at Thorn, illustrates, "To sow among thorns, is to preach the word to worldly and carnal hearts. Many are deluded and betrayed to a neglect of their souls, through an excessive care about getting, keeping, and managing their estates: so that prosperity is their snare." Bible Dict. has it thus, "Wicked lusts, carnal cares, and sinful practices, are called briers and thorns; they proceed from a stony heart, hinder true peace and quiet, choke the good seed of God's word, and are the means of eternal torments to such as indulge themselves therein. Jer. 4: 3. Mat. 13: 7. Heb. 6: 8."
- 8 But others fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.
 - 9 Who hath ears to hear, let him hear.
- 10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
- 11 He answered, and said unto them, Because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given.
- 12 For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.
 - Mat 25: 29. Mark 4: 25. Luke 8: 18, 19: 26. Jam. 4: 6.
- 13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

- 14 And in them is fulfilled the prophecy of Esaias, which saith^a, By hearing ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive:
- Pealm 69: 23 to 26. Isa. 6: 11 to 14, compare together Isa. 6: 9, &c.
 29: 10. 44. 18. Ezek. 12: 2. Mark 4: 12. Luke 8: 10. John 9: 39. 12: 40. Acts 28: 25, &c. Rom. 11: 7, &c. 11 Cor. 3: 13, &c.
- 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eves they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.
- 16 But blessed are your eyes, for they see: and your ears for they hear.
- 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye seeb, and have not seen them; and to hear those things which ye hear, and have not heard them.

b Luke 10: 23, 24.

- 18 Hear ye therefore, the parable of the sower.
- 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way-side.
- 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself*, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

a Heb. 6: 4, &c.

- * Cruden at root, says, "Such had not the soil of a sincere heart, solid affections, firm and fixed resolutions, and habitual dispositions of grace."
- "Persecution is any pain or afflction which a person designedly inflicts upon another; and in a more restrained sense, the sufferings of Christians on account of their religion. Historians usually reckon ten general persecutions, the first of which was under the emperor Nero, thirty-one years after our Lord's ascension: when that emperor having set fire to the city of Rome, threw the edium of that execrable action on the Christians, who under that pretence were wrapped up in the skins of wild beasts, and worried and devoured by dogs: others were crucified, and others burnt alive. The second was under Domitian, in the year 95. In this persecution, St. John the apostle was sent to the Isle of Patmos, in order to be employed in digging in the mines. The third began in the 3d. year of Trajan, in the year 100. and was carried on with great violence for several years. The fourth was under Antoninus. the philosopher, when the Christians were banished from their houses, forbidden to shew their heads, reproached, beaten, hurried from place to place, plundered, imprisoued and stoned. The fifth began in the year 197, under the emperor Severus. The sixth began with the reign of the emperor Maximinus, in 235. seventh, which was the most dreadful persecution that had ever been known in the church, began in the year 250, in the reign of the emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c. The eighth began in the year 257, in the fourth year of the reign of the emperor Valerian. The ninth was under the emperor Aurelian, A. D. 274, but this was very inconsiderable: and the tenth began in the 19th year of Dioclesian, A. D. 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea." Proctor's Dict.
- 22 He also that received seed among the thornst, is he that heareth the word; and the cares of this world, and the deceitfulness of

riches, choke the word, and he becometh unfruitful.

+ See the Note at the 7th, verse.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

8 Gen. 86: 12

MARK 4: 1.

And he began again to teach by the seaside: and there was gathered unto him a great multitude^c, so that he entered into a ship, and sat in the sea*: and the whole multitude was by the sea on the land.

> b Mark 3: 9: Mat. 13: 1. Duke 8: 4.

- * " Observe our Saviour's gestures in preaching; he sat, it being the custom of the Jewish church to do so." Mark 4: 2. And he taught them many things by parables. "Jesus taught by parables and similitudes, which was an ancient way of instruction among the Jews, Hos. 12: 10, and very convincing." Burkitt.
- 2 And he taught them many things by parables, and said unto them in his doctrine.
- 3 Hearken; Behold, there went out a sower to sow:
- 4 And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.
- 5 And some fell on stony ground, where it had not much earth; and immediately it

Part 6.

sprang up, because it had no depth of earth:

- 6 But when the sun was up, it was scorched; and, because it had no root it withered away.
- 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.
- 8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some an hundred.
- 9 And he said unto them, He that hath ears to hear let him hear.
- *10 And when he was alone, they that were about him, with the twelve, asked of him the parable.
- 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables:
- 12 That seeing they may see, and not perceive²; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

^a Mat. 13: 14.

- 13 And he said unto them, Know ye not this parable? and how then will ye know all parables?
 - 14 The sower soweth the word.
 - 15 And these are they by the way-side, where

the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

· Job 5: 6, 7.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word^b, and it becometh unfruitful.

b r Tim. 6: 10, 17.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

a Mat. 7: 16. Luke 8: 15. John 13: 2, 5, 16. Rom. 7; 4. 11 Cor. 9: 10. Phil 1: 11. Col. 1: 6. Jam. 3: 17.

LUKE 8: 4.

And when much people were gathered together, and were come to him out of every city^d he spake by a parable;

d Mat. 13: 1. Mark 4: 1.

5 A sower went out to sow his seed: and,

as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it.

- 6 And some fell upon a rock*; and as soon as it was sprung up, it withered away, because it lacked moisture.
- * Cruden, at rock, says, "It signifies unfruitful and stonyhearted hearers of the word." See 13th. verse. Bible Dict. adds, "Unfruitful in good works."
- 7 And some fell among thorns; and the thorns sprang up with it, and choked it.
- 8 And other fell on good ground, and sprang up, and bare fruit an Lundred-fold. And, when he had said these things, he cried, He that hath ears to hear, let him hear.
- 9 And his disciples asked him, saying, What might this parable be?
- 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

. Mat. 13; 14.

- 11 Now the parable is this; The seed is the word of God.
- 12 Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
- 13 They on the rock are they, which, when they hear, receive the word with joy; and

these have no root, which for a while believe, and in time of temptation fall away.

- 14 And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.
- 15 But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.
- 16 No man when he hath lighted a candle*, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

• Mat. 5: 15.

- * "Jesus communicated to his disciples the light of scripture knowledge and gospel-mysteries, that they may or might communicate it to others, and not keep it close unto themselves; even as a candle in a house diffuses and disperses its light to all that come within the reach of it. Such as are enlightened in any measure by the Lord, with the knowledge and understanding of his word, ought not to conceal and hide this knowledge within themselves, but communicate it to others, and improve it for their good and benefit." Burkitt. See Cruden at Candle, explaining Rev. 22; 5.
- 17 For nothing is secret, that shall not be made manifest^b; neither any thing hid, that shall not be known, and come abroad.
- b Job 26: 6. Psalm 139: 1 to 17. Mat. 10: 26. Mark 4: 22. Luke 12. 2.
- 18 Take heed therefore, how ye hear: for whososever hath, to him shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have.

Nom. 14: 30, &c. Deut. 1: 34, &c. Psal. 95: 7 &c. Prov. 1: 7 to 33. -5: 12, 13. -8: 1, &c. -9: 12. -23: 26. - Heb. S: 7, &c. -4: 7, &c. -10: 26, 38.

MARK 4: 21:

'And he said unto them, Is a candle brought to be put under a bushela, or under a bed, and not to be set on a candlestick?

* Mat. 5: 15.

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

Luke 8: 17.

23 If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

e Mat. 7: 2.

25 For he that hath^d, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

d Mat. 13: 12,

MATTHEW 13: 24.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field;

25 But while men slept, his enemy came and sowed tares* among the wheat, and went his way.

- "The word in the original, ought not to have been translated Tares, but Evil seed. It is that which we call the Deaf ears, that grow up with the good corn, and cannot be discerned till the har vest, and then proves naught." Keach on Metaphors, &c. Book 4, page 222.
- 26 But when the blade was sprung up and brought forth fruit, then appeared the tares also.
- 27 So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
- 28 Hesaid unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
- 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them:
- 30 Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn them; but gather the wheat into my barn.

MARK 4: 26.

And he said, So is the kingdom of God, as if a man should cast seed into the ground,

- 27 And should sleep, and rise, night and day, and the seed should spring and grow up, he knoweth not how.
 - 28 For the earth bringeth forth fruits of her-

self: first the blade, then the ear, after that the full corn in the ear

e Gen. 1: 11.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the Harvest is come.

MATTHEW 13: 31.

Another parable put he forth unto them, saying, The kingdom of Heaven is like to a grain of mustard-seed*, which a man took and sowed in his field:

* Cruden, under kingdom, says, "It means the state of the church, or gospel in the world, or of grace in the soul which should increase, notwithstanding its small appearance at first. Or for grace in the heart, Luke 17: 21, where Christ says, The kingdom of God is within you."

Bible Dict. explains on the grain of mustard seed, thus, "The kingdom of heaven is compared to it, to represent what is the small beginning, and yet the wonderful increase of the gospel-church, and of the work of grace in men's hearts."

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof.

f "That a mustard-seed grows into a tree is also affirmed by Luke 13: 19, which must not be measured by what we see of this seed among us, but by considering the Hebrew soil and clime, of which this is ordinarily affirmed among their authors, who mention a bough of a mustard-tree that yielded wood enough to cover a little house. And whereas in Matthew it is said to be the least of all seeds, though among us other seeds may be found less than that, as rue and poppy, yet it does not necessarily follow it should be so there. However, it is apparent, that the smallness of it was proverbial among the Jews." Author's name effaced, page 85.

MARK 4: 30:

And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

- 31 It is like a grain of mustard-seed, which, when it is sown in the earth, is less than ail the seeds that be in the earth:
- 32 But when it is sown, it growth up, and becometh greater than all herbs, and shooteth out great branches; so that the towls of the air may lodge under the shadow of it.

LUKE 13: 18.

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed,* which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

* Jesus spake this when he was in, or near Jerusalem at the feast of tabernacles: also 20th, and 21st, verses.

MATTHEW 13: 33.

Another parable spake he unto them; The kingdom of heaven is like unto leaven; which a woman took, and hid in three measures of meal, till the whole was leavened.

† "To leaven, which is sour and infectious, are compared The gospel-church of God, which, from small beginnings, gradually spreads in the world; and the gospel of Christ, which gradually

prevails to reform and convert the nations of the world; and the work of inward grace, which gradually prevails in, and assimilates the hearts of men unto its own likeness." See 1 Cor. 5: 6, &c. Linden says, "Leaven, here, signifies The doctrine of the gospel, which was to be successful in converting many sinners."] Buble Diet.

LUKE 13: 20.

And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

MARK 4: 53:

And with many such parables spake he the word unto them, as they were able to hear it.

54. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

MATTHEW 15: 34.

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

S5 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

* 11 Sam. 25: 2. Psal 49: 4. - 78: 2.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came

unto him, saying, Declare unto us the parable of the tares of the field.

- 37 He answered and said unto them, He that soweth the good seed, is the Son of man;
- 38 The field is the world; the good seed is the children of the kingdom; but the tares are the children of the wicked one;
- 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

• Joel 3: 13. Rev. 14: 14 to 19. - 20: 11:

40 As therefore the tares are gathered and burned in the fire^b; so shall it be in the end of this world.

Mat. 25: 41.

41 The Son of man' shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

Mat. 24: 31.

42 And shall cast them into a furnace of fire: there shall be wailing^d and gnashing of teeth.

d Mat. 8: 12.

43 Then shall the righteous shine forth as the sun, in the kingdom^e of their Father. Who hath ears to hear, let him hear.

° Judg: 5: 31. Dan. 12: 2, 3.

44 Again, The kingdom of heaven is like unto treasure hid in a field*; the which when a man hath found, he hideth, and for joy

thereof goeth and selleth all that he hath, and buyeth that field.

• Isa, 55: 1. Luke 14: 33. Rev. 3 18.

* The Bible Dict. at Treasure, shews the meaning as follows: "Christ and his gospel are a treasure hid in the field; he, in all his precious, diversified, and enriching fulness of grace and glory, and the gospel in all its precious promises and blessings, are laid up in the scriptures, and are invisible to most men."

45 Again, The kingdom of heaven is like unto a merchant-man, seeking goodly pearls:

- † "Pearls, as Naturalists tell us, have a strange birth and original. A pearl is the wonderful geniture of a shell-fish, congealed into a diaphanous stone. The shell, which is called the Mother of Pearl, at a certain time of the year, opens itself, and takes in a certain moist dew, as seed; after which, they grow big, till they bring forth the pearl." Keach.
- "Pearl, is a gem or jewel found in a testaceous fish. The finest pearls are fished up in the Persian Gulph, now called the sea of Catif: They fish for them also in the Island of Kis, and upon the coast of Baherin, so called from the city of that name, which lies upon the borders of Arabia, Idumea, and Palestine, being not far from this sea, it is not to be wondered at, that Pearls were so well known to Job and the Hebrews, Job 28: 18. The transcendent excellency of Christ and his grace made known and offered in the gospel, is compared to a Pearl of great price, Mat. 13: 46. And the glorious state of the saints in heaven, which will yield unspeakable satisfaction to such as shall be admitted into them, is shadowed out by pearls, and other rich things in the world, which please the outward senses, Rev. 21: 18 to 27." Cruden.

"Pearl; a hard white shining body, found in some shell-fishes. It proceeds from a disease in the animal. The matter proper to enlarge the shell, bursting from the vessels that convey it to the outside, forms into a pearl. Common oysters, the pinna, and several other fish, form pearls: but the pearl oyster of the East-Indies, and of the Gulph of Mexico, in America, generally produce the best.

The chief fisheries for pearl are at Baherin, in the Persian Gulph, and near the Isle of Ceylon in the East Indies. The next to these are the five pearl-fisheries in the Gulph of Mexico. The pearls fished on the coasts of Japan and Tartary, are far less valuable. The finest European pearls are chiefly fished up on the coast of Scotland, or in the rivers of Bavania, in Germany. In 50 years,

pearls generally lose their beauty; and in 100 they are scarce worth any thing at all. Cleopatra, queen of Egypt, had a pearl valued at 80,000l. sterling. The Persian Emperor had one worth 110,000l. sterling; and Philip the II. of Spain, had one as big as a pigeon's egg, and valued at 144,000 ducats. There are false pearls made of fish scales, bruised and inclosed in glass. What is very excellent, as Christ, and the mysteries of the gospel, is likened to pearls: How mysterious their generation! how precious! how hard to be come at in a proper manner! how truly ornamental! and how apt are men to form base counterfeits of them! Mat 13: 46. Rev. 21: 21, 22. The pearls of Anti christ, are the reliques of saints, pretended wood of the cross, and the like, Rev. 18: 16." Bible Dict.

Proctor's Dict. says, "Pearl, Margarita, in natural history, a hard, white, shining body, usually roundish, found in a testaceous fish resembling an oyster. Pearls, though esteemed of the number of gems, and highly valued, not only at this time, but in all ages, proceed only from a distemper in the creature that produces them, analogous to the bezoars, and other stony concretions in several animals of other kinds; and what the ancients imagined to be a drop of dew concreted into a pearl in the body of the pearl fish, which they supposed rose from the bottom to the surface of the water to receive it, is nothing more than the matter destined to form and enlarge the shell, bursting from the vessels destined to carry it to the parts of the shell it should have formed, and by that means producing these little concretions."

More of this may be seen in Proctor's Dict. under Pearl and Pearl Fishery, to which we refer the reader.

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, The kingdom of heaven is like unto a net^a, that was cast into the sea, and gathered of every kind:

a Eccle. 1: 7.

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

- 49 So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just,
 - Mat. 25: 32, &c. Job 10: 15.-21: 30. 31: 3. 36: 18.
- 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Mat. 8: 12.

- 51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.
- 52 Then said he unto them, Therefore every Scribe* which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Cantic. 7: 13.

- "By this verse, Jesus gives the Scribes, and other hearers, to understand, that they are not, or were not, to store up the heavenly knowledge and divine light, which he had given them, for their own private use only; but to impart and communicate it, as occasion shall offer, to others." Ellwood, page following 83, &c. Cruden, at Scribe, shews they were Doctors of the law, &c.
- 53 And it came to pass, that when Jesus had finished these parables, he departed thence.

MATTHEW 8: 18.

Now when Jesus saw great multitudes about him, he gave commandment to depart untothe other side.

MATTHEW 8: 23.

And when he was entered into a ship, his disciples followed him.

- 24 And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.
- 25 And his disciples came to him, and awoke him, saying, Lord, save us; we perish.
- 26 And he saith unto them. Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm*.
 - a Psal. 29: 10.-65: 7. -89: 9. -93: 3, 4.-107: 25, 29. Prov. 30: 4.
- * "The wind will sometimes cease on a sudden; but the sea will not be smooth till some time after, therefore the miracle was most evident" Illust, of the English Harmony, page 136.
- 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

MARK 4: 35.

And the same day, when the even was come, he said unto them, Let us pass over unto the other side.

- 36 And when they had sent away the multitude, they took him, even as he was in the ship. And there were also with him other little ships.
- 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

- 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?
- S9 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
- 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?
- 41 And they feared exceedingly, and said one to another, What manner of man is this that even the wind and the sea obey him?

LUKE 8: 22.

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

- 23 But as they sailed he fell asleep*; and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.
- * Thereby shewing himself to be truly and really man; and that he not only took upon him the human nature, but the infirmities of that nature also; he was subject to pain and weariness, and to hunger and thust, &c." Burkitt.
- 24 And they came to him, and awoke him, saying, Master, master, we perish! Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

- 25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.
- 26 And they arrived at the country of the Gadarenes, which is over against Galilee.
- 27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.
- 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice, said, What have I to do with thee*, Jesus, thou Son of God most high? I beseech thee torment me not.
- * "Oh! what an uncomfortable expression is this, to own Christ to be a Saviour, and at the same time to know and declare that he is none of our Saviour! What is God, if he be not my God? What comfort in a Saviour, if he be not my Saviour? I beseech thee torment me not. From whence we may gather, 1, That there are torments appointed to the spiritual nature of evil angels. 2. That the evil angels, or devils, are not so full of torment as they shall be, although they are as full of sin and discontent as they can be. There will come a time when their torments shall be increased; therefore they say, Mat. 8; 29, Art thou come hither to torment us before the time?" See Mark 5: 7, and 11 Pet. 2: 4. Burkitt,

Of Demoniacs, or men being possessed of devils, or with demons. See Oracle, in Cruden's Concordance. Josephus, vol. 2, page 33, 152, 153. Vol. 6, page 162, 163.

29 (For he had commanded the unclean spirit to come out of the man For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the

bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion^a: because many devils were entered into him.

* Mat. 26: 53.

31 And they be sought him that he would not command them to go out into the deep.

b Rev. 9: 1. - 17: 8.

- 32 And there was there an herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them.
- 33 Then went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked.
- 34 When they that fed them saw what was done, they fled, and went and told it in the city, and in the country.
- 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.
- 36 They also which saw it, told them by what means he that was possessed of the devils was healed.
- 37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken

with great fear: and he went up into the ship, and returned back again.

- 38 Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,
- 39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

MATTHEW 8: 28.

And when he was come to the other side*, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way,

* "We are told by Josephus, that Gadara lay on the east side of the lake of Galilee, and that when Pompey marched through that country, he caused the capital city to be rebuilt, and added it to the province of Syria. It originally belonged to the half tribe of Manasseh, but after the death of Herod the Great, it was mostly inhabited by Syrians, mixed with some few Jews who were enemies to their own law." Southwell,

Mark at 5: 1, and Luke at 8: 26, call them Gadarenes, Cruden says, Gadarenes, signifies surrounded, walled, and Gergesenes mean those who come from pilgrimage, or from fight. "The reason of their being called Gergesenes is their living near together. The word Gergesenes, was the remaining name of an extinct people, [see Numb.21: 21, &c] being one of the nations whom the sons of Jacob drove from their inheritance. In this land there were two cities: Gadara, from the tribe of Gad, to whom it was given by Moses. See Numb. 32: 1, 38, &c. - 34: 14, 15. Josh. 13: 15, &c. - 14: 3. - 12: 6.-18: 7.-17: 1, &c.-21: 27, &c. which having been destroyed, was rebuilt by Pompey at the request of Demetrius Gadarensis. Pompey's freed-man; and near it was Ge

rasa, as Josephus reports. Which diversity of towns and names is the cause of the various recitation of this story by the Evangelists." See the note at Mat. 4: 15, and at 8: 28. Author's name effaced.

page 53.

"Though it was contrary to the custom of the Jews to keep swine, yet the city of Gadara, Mark 5: 1, Luke 8: 26, being inhabited chiefly by Greeks and Syrians, and for the necessities of the Roman soldiers, it is no way strange that swine were kept there. Besides, this city of Gadara is, by Josephus, reckoned among the Greek cities which Pompey took from the Jews, and consequently but few if any Jews, at that time inhabited there." Author's name effaced, page 54.

Gadara is said in the Bible Dict. to have lain in the Upper Galilee, or Galilee of the Gentiles, Mat. 14: 15. In the map of Palestine, it and Gergesa, also appear to have lain near the sea of Galilee.

Pompey being mentioned, an explanation is necessary. We read of him in history, and find him first mentioned about 94, then at 64 years before the Christian æra. "He was one of the Roman governors, called Consuls, Dictators, Tribunes, or Decemvirs; took Jerusalem in the time of the Maccabees, on a sabbathday. After him Julius Cæsar became Emperor or Dictator for lite, &c." Bible Dict. under Chronology.

"In Matthew, mention is made of two Demoniacs, in Mark and Luke of one only. We may collect one reason from the gospels, why Mark and Luke mention only one Demoniac; because one only being grateful for this miracle, his cure was only recorded by them. Mark, as well as Matthew says, the Demoniac met Jesus, when coming out of the tombs; Luke, out of the city. He was a man of, or belonging to the city, and coming out of the tombs, met Jesus. Mat. 8: 20, coming out of the tombs. Among the Moors, the graves of the principal citizens have cupolas, or vaulted chambers, of four or more yards square, built over them; which are frequently open, and afford an occasional shelter from the inclemency of the weather." Illust. of the English Harmony, page 137.

Gadara, a celebrated city. Josephus says, "it was the capital of Perea, and about eight miles eastward of the sea of Tiberias; and in it Pompey, about A. M. 3948, erected one of the five principal Jewish courts. The Gadarenes who inhabited it, being a mixture of Jews and Heathen, fed great numbers of swine; or living on the borders of the Heathen, they fed them to sell to the Heathen. When Christ, in healing two possessed persons, suffered the devils to enter their herd of swine, and drown them, instead of accepting the punishment of their iniquity, they besought our Saviour to leave their country; and about 40 years after, had their city

burnt to ashes by the Romans. See Josephus, vol. 5, page 361. Mark 5: 1, &c. Luke 8: 26, &c. Mat. 8: 28, calls this the country of the Gergesenes, because Gergesa was the name of the country where Gadara stood, or was a city near to Gadara; and Christ healed the possessed men on the border betwixt the two, or in a place common to both." Bible Dict. under Gadara.

Gadara, had belonged to the Syrians, Josephus, vol. 3, page 138.

Gadara, was a Grecian city, which Cæsar separated from Archelaus' government, and added to the province of Syria. Josephus, vol. 4, page 61.

Gadara, had been demolished by the Jews, but Pompey rebuilt it, in order to gratify one Demetrius, who was of Gadara, and was one of his own freed men. Josephus, vol. 5, page 33, and vol. 3, page 157.

Of Gadara being added to Syria, vide Josephus, vol. 5, page 156. Abila, page 183. was probably the chief city of Abilene. Gerasa and Gadara are spoke of, page 216. Gadara and Gerasens at page 219. Gerasa, at page 253. At page 370, it appears that Gerasa was not Gadara, but lay near it. See the note at Mat. 8, 28.

- 29 And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time*?
- Cruden explains it thus, under time, "Before the last judgment, at which the devils will be thrown for ever into the fire prepared for them."
- 30 And there was a good way off from them an herd of many swine feeding.
- 31 So that the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
- 32 And he said unto them, Go. And when they were come out, they went into the herd of swine; and behold, the whole herd of

swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

MATTHEW 9: 1.

And he entered into a ship, and passed over, and came into his own city*.

. Mark 2; 1.

* It was not Nazareth, but the city of Capernaum, which is here called Christ's own city, because he much frequented it.

MARK 5: 1.

And they came over unto the other side of the sea, into the country of the Gadarenes.

- 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,
- 3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:
- 4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters

broken in pieces; neither could any man to a. him.

- 1. His intellectual faculties were so main's deraugo à tout un enquite insane, and ferceious as a wind beast.
- mountains, and in the tombs; crying, and cutting himself with stones.
- 6 But when he saw Jesus afar off, he rau and worshipped him,
- 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Som of the Most High God? I adjure thee by God, that thou torme nt me not.

^a Mat. 26: 63. ^b Job 11: 7, &c.

- 8 (For he said unto him, Come out of the man, thou unclean spirit.)
- 9 And he asked him, What is thy name? and he answered, saying, My name is Legion; for we are many.

· Mat. 26: 53.

- 10 And he besought him much that he would not send them away out of the country.
- 11 Now there was there, nigh unto the mountains, a great herd of swine feeding.
- 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.
- 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered

into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

- 14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.
- 15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

• Mat 26: 53.

- 16 And they that saw it, told them how it befel to him that was possessed with the devil, and also concerning the swine
- 17 And they began to pray him to depart out of their coasts.
- 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.
- 19 Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.
- 20 And he departed, and began to publish in Decapolis* how great things Jesus had done for him: and all men did marvel.

Mat. 4: 25. Mark 7: 31.

^{*&}quot; Decapelis was a small district, belonging to the tribe of Napthali; and as the name is Greek, it seems to have received it

some time after Alexander conquered Babylon." Southwell. See the note at Mark 1: 14.

According to the map of Palestine, Decapolis lay in the Upper Calilee, or Galilee of the Gentiles, Mat. 4: 15, and near to the sea of Galilee, which Galilee, is sometimes in scripture, said to be east of Jordan, or toward the sun-rising.

"Decapolis, a country, according to Lightfoot, on the north-east of the sea of Tiberias: But if Bethshan was one of the cities of it, part of it lay on the south west of that sea. It was called Decapolis because there were ten cities in it, viz Bethshan, Gadara, Hippo, Pella, Caphar-tzeurich, Beth-gubron, Caphar-carnaim, Cesarea-philippi, Arbo, and another, which some say, was Damascus; but that was certainly too far distant." Bible Dict.

Josephus informs us. vol. 5, page 298, that Scythopolis, was the largest city of Decapolis, and in the reighbourhood of Tiberias. It was the Bethshan mentioned before, and was a city of the Manassites, on the west of Jordan. See Josh. 17: 5 to 14.

"Beth shan or Beth shean, lay about 75 or rather 60 miles northeast of Jerusalem, and at the east end of the plain of Jezreel, Josh. 17: 16. The Canaanites long retained it, and perhaps their being in alliance with the Philistines, was the reason why Saul's corpse was hung upon its wall. Judg. 1: 27. 1 Sam. 31: 8 to 11. According to Plmy, Beth-shan was afterwards called Scythopolis, Isee Josephus, vol. 3, page 55, and the note there,] from the encampment of the Scythians, who about the time of Josiah, 1 Kings 13: 2. 11 Kings 21: 24. 11 Chron. 33: 25, made a terrible irruption into Western Asia: but others think it was so called from the Succoth, or booths built thereabouts by Jacob, in his return from Padan-aram, Gen. 33: 17." [The last is an erroneous supposition, for Succoth lay on the east side of Jordan.] Bible Dict. under Beth-shan.

Grotius, at page 53, says, "The Scythians are derived from Magog, (see Gen. 10: 2,) by whom the city Scythopolis, in Syria, was built, and the other city Magog, which is called by others Hierapolis and Bambyce,"

LUKE 8: 40,

And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

MARK 5: 21.

And when Jesus was passed over again by slip unto the other side, much people gathered unto him; and he was nigh unto the sea.

- 22 And behold, there cometh one of the rulers of the synagogue*, Jairus by name; and when he saw him, he fell at his feet
- "There was among the Jews the less and greater Sanbedrim, or consistory; the former consisting of twenty-three judges in every city; the latter of seventy-two in Jerusalem. The greater canbedrim was made up of the chief priests and elders, or presbyters of the people, called often. The Elders of Israel, and the Scribes of the people, Judg. 5: 9. 10. They of the less Consistory were called Lulers, as here." Author's name of coed, page 50.
- 23 And besought him greatly, saying, My little daughter beth at the point of death: I pray thee. come, and lay thy hands on her, that she may be healed; and she shall live.
- 24 And Jesus went with him; and much people followed him, and thronged him.
- 25 And a certain woman^a, which had an issue of blood twelve years,

· Lev. 12: 7. -15: 1, &c.

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment:

- 28 For she said, If I may touch but his clothes, I shall be whole.
- 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.
- 30 And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?
- 31 And his disciples said unto him. Thou seest the multitudes thronging thee, and sayest thou, Who touched me?
- 32 And he looked round about to see her that had done this thing.
- 33 But the woman, fearing and trembling, knowing what was done in her, came, and fell down before him, and told him all the truth.
- 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.
- 35 While he yet spake, there came from the ruler of the synagogue's house, certain which said, Thy daughter is dead; Why troublest thou the Master any further?
- 36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.
- 37 And he suffered no man to follow him, save Peter, and James, and John the brother of James*.

- * Peter, Cruden says, means a rock or stone: and Cephas the same. "Jesus goeth into the house with only three of his disciples, which were sufficient to witness the truth of the miracle which he was going to work, &c." Burkitt.
- 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.
- 39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead but sleepeth*.

· John 11: 11.

- * "Souls departed are under the conduct of angels to their several regions of bliss and misery. It is probable that the soul of this damsel was under the guard of angels, near her dead body, waiting the pleasure of God in order to its disposal, either to restore it again to the body, or to translate it to its eternal mansion."

 Burkitt.
- 40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entered in where the damsel was lying.
- 41 And he took the damsel by the hand, and said unto her, Talitha, cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.
- 42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.
- 43 And he charged them straitly, that no man should know it; and commanded that something should be given her to eat.

LUKE 8: 41.

And behold, there came a man, named Jairus*, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

- * Cruden says, "Jairus signifies my light; or who diffuses light, or is enlightned."
- 42 For he had one only daughter, about twelve years of age. and she lay a dying. But as he went, the people thronged him.
- 43 And a woman, having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,
- 44 Came behind him, and touched the border of his garment; and immediately her issue of blood stanched.
- 45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?
- 46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.
- 47 And, when the woman saw that she was not hid, she came trembling, and, falling down before him, she declared unto him before all the people for what cause she had

touched him, and how she was healed immediately.

- 48 And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole: go in peace.
- 49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead*; trouble not the master.
- * "The loss of dear relations, particularly children, especially of an only child, (42nd verse) is one of the greatest sorrows of human life; a trial which has often shocked an ordinary patience and constancy of mind. To bear witness to the truth of the miracle of Jesus calling her spirit back again, he took three of his disciples with him, 51st verse. With what facility and ease our Saviour raises the dead damsel by a word speaking! Mark tells us what the words were, Talitha, cumi, Syrian words, to shew the truth of the miracle." Burkitt. See the note at Mark 5; 39.
- 50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.
- 51 And when he came into the house he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.
- 52 And all wept, and bewailed her; but he said, Weep not; she is not dead, but sleepeth.
- 53 And they laughed him to scorn, knowing that she was dead.
- 54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

- 55 And her spirit came again, and she arose straightway: and he commanded to give her meat
- 56 And her parents were astonished: but he charged the n that they should tell no man what was done.

MATTHEW 9: 18.

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her*, and she shall live.

- * "This was an ancient ceremony practised by the prophets, which they joined with the prayers they made for any person, Nam. 27: 18. Mat. 19: 13. Jairus desires Jesus to come and pray for his daughter, not doubting, but that as he was a great prophet, God would bear him. Compare Gen. 20: 7. See Jam. 5: 14, 15." Illustration of the English Harmony, page 145.
- 19 And Jesus arose and followed him, and so did his disciples.
- 20 (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment;

a Lev. 12th chap. 15: 19 to 31.

† Cruden, at wing, has explained, Mal. 4; 2, in a spiritual manner: "That Christ by his doctrine, merit, and Spirit, should bring a remedy for all spiritual sicknesses and diseases:" and further says, "Some have observed, that by the word wings, may

be insinuated the healing virtue that went forth from Christ to such as by faith did but touch the hem of his garment."

Eusebius, page 121, says, "At Cesarea Philippi, where the fountains of Jordan rise, there were in the 2nd or 3d. century, to be seen, a statue (supposed to be) of the woman cured by Christ, of an issue of blood, and opposite to it another of Christ himself." Eusebius' ecclesiastical history, containing that of Socrates, Sozomen, and Theodorit, page 355, says, "The emperor Julian made an assault upon the statue of our Lord at Cesarea Philippi, which he pulled down, and had no sooner put up one for himself in the place of it, but a stream of fire darted from heaven upon the breast of the image, split it asunder, struck off the head, and beat down the body with such violence, that it lodged the upper part of it fast in the ground. The image which he displaced, the heathens dragged about the streets, and broke in pieces, which the Christians gathered up, and joined together, and set it up in the church of Cesarea." Page 357, same history, says, " That when Julian contributed largely towards the rebuilding of the temple, and the Jews and others set about it, frames of fire burst from the earth. &c and prevented its rebuilding." This is mentioned,in other Notes. Page 360, gives an account how Julian lost his life in a battle with the Persians: he used to call Christ, in scorn, The Galilean.

- 21 For she said within herself, If I may but touch his garment I shall be whole.
- 22 But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.)
- 23 And when Jesus came into the ruler's house*2, and saw the minstrels and the people making a noise,

a 11 Chron. 35: 25.

*" It was common in that age to hire mourners when a person died; and those hired mourners were what are here called minstrels, for on such occasions, instrumental music was made use of as well as vocal." Southwell. Burkitt and Bible Dict. each saith, the custom came from the heathens.

24 He said unto them, Give place; for the

maid is not dead, but sleepeth. And they laughed him to scorn.

• John 11: 11.

- 25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.
- 26 And the fame thereof went abroad into all that land.
- 27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David have mercy on us.*
- * See Mat. 1: 1. Psalm 132: 11. Rom. 1: 1 to 6. II Tim 2: 8. Act 2: 30. John 7: 42. Jesus is called David, twice in the 89th. Psalm; he was the antitype of David. Solomon was a type of Jesus as David had been, see Psalm 72nd. Jer. 30: 9. Ezek. 34: 23. 37: 24, 25. Cruden says, David signifies, Beloved, dear.
- 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.
- 29 Then touched he their eyes, saying, According to your faith be it unto you.
- 30 And their eyes were opened: and Jesus straitly charged them, saying, See that no man know it.

• Psalm 146: 8. Isa. 35: 5, 6. - 53: 4.

- 31 But they, when they were departed, spread abroad his fame in all that country.
- 32 As they went out, behold, they brought to him a dumb man' possessed with a devil.

- 33 And when the devil was cast out, the dumb spake; and the multitudes marvelled, saving, It was never so seen in Israel.
- 34 But the Pharisees said, He casteth out devils through the prince of the devils.

* Mat, 10: 25.

- 35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people*.
- * It is nearly certain, that it was at this time Mary Magdalene had seven devils cast out of her, by our Saviour. Luke 8: 2.

LUKE 8: 1.

And it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God; and the twelve were with him.

- † Hervey has concluded his descant upon creation, (both in prose, and blank verse, deserving of perusal) on the glad tidings of the gospel: to which the reader is referred.
- 2 And certain women, which had been healed of evil spirits and infilmities. Mary called Magdaleneb, out of whom went seven devils,
 - Prov. 6: 16 to 20. Mat. 12: 45. Mark 16: 9. Luke 7: 36, &c.-11: 26.
- 3 And Joanna the wife of Chuzat, Herod's steward, and Susanna, and many others,

which ministered unto him of their substance.

c Mat. 27: 55.

t Cruden says, " Chuza signifies, The Seer, or Ethiopean."

MARK 6: 1.

And he went out from thence, and came into his own country^a: and his disciples follow him.

. Mat. 13: 54. Luke 4: 16.

- 2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?
- 3 Is not this the carpenter^b, the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

b John 6: 42.

4 But Jesus said unto them, A prophet is not without honour but in his own country, and among his own kin, and in his own house.

c John 4: 44.

- 5 And he could there do no mighty work, save that he laid his hands upon a few sack folk, and healed them.
 - 6 And he marvelled because of their nule-

lief. And he went round about the villages, teaching.

MATTHEW 13: 54.

And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

º Mark 6: 1.

55 Is not this^b the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon*, and Judas?

b John 6: 42.

- * "He was the cousin of our Saviour. He is said to have been bishop of Jerusalem, after the death of his brother James the Less; and that when Trajan, a Roman Emperor. made strict enquiry for all these of the family of David, he was for some days terribly tortured, and then crucified. A. D. 107, after he had for above 40 years governed the church at Jerusalem; but as most of that time that city lay in mere rubbish, I know of small use for a bishop to it." [No doubt but he was one of them that fled to Pella.] Bible Dict. under Simon.
- "Cleophas was the brother of Joseph, the husband of the Virgin Mary, and so the reputed uncle of Christ; whose son Simeon, (Sunon) saith Eusebius, l. 3, c. 10, by consent of the Apostles, then living, was made Bishop of Jerusalem, after James, as being nearest of kin to our Saviour."
- "Joses, or Joseph, is perhaps the same with Barsabas, Acts 1: 23." [See Acts 4: 36, which seems to be another person. See of Joses, Mat. 27: 56. Mark 6: 3. 15: 40, 47.] Bible Dict. under Joseph.
- "Judas or Jude, the brother of James the Less, and the cousin of our Lord." [See Jude 1, and Bible Dict, account, under Judas.] Bible Dict,

Jude, who wrote the epistle so named, styles himself The brother of James; which must be James the Less. The author of the Bible Dict. under Judas, saith, That Jude is the same as Thaddeus Lebbeus, [Cruden says, "Lebbeus signifies, a man of

heart."] who was an apostle. More is advanced relating to the subject, in the explanation, who the apostles were. A note also is given of James the Less, at Mark 15; 40.

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

. John 4: 44.

58 And he did not many mighty works there, because of their unbelief.

MATTHEW 9: 36,

But when he saw the multitudes he was moved with compassion^b on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Mat. 14: 14.-15: 32. Mark 6: 34.

\$7 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

c Luke 10: 2.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

MATTHEW 10: 1.

And when he had called unto him his twelve disciples*, he gave them power against unclean spirits, to cast them out, and to heal all

manner of sickness, and all manner of disease.

Isa. 8: 16. Mark 3: 13, 14.-6: 7.-16: 18. Luke 6: 13.-9: 1.-10. 1, 9.

* In the 2nd. verse they are termed the twelve aposties, see Luke 6: 13. - 9: 2. Mark 3: 14.-6: 7, 30. At Mat. 10: 5, they are sent forth to preach. Mark 6: 7, Sent forth by two and two: At 30th, verse, they return to Jesus. Luke 9: 10, the same is said. Now there are no vestiges of Jesus taking a journey during the time, from their being sent forth to preach and work miracles, and their return; he must have continued at the place where he was, when he sent them forth. Some Expositors say, he went with them, but that could not be, if they were sent forth by two and two. Their telling him, at their return, what they had done, shews that he did not go along with any one of the pairs.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew* his brother; James, the son of Zebedee; and John his brother;

• Mark 3: 14. Luke 6: 13.

* "After Christ's ascension, Andrew preached some years at Jerusalem. It is said, he at last preached the gospel in Scythia, and was crucified at Patræ of Achaia." Bible Dict. [It seems

he had been a disciple of John the Baptist, John 1: 40.]

Fleetwood's Life of Christ, page 471, &c. says, "Andrew was born at Bethsaida, a city of Galilee, built on the banks of the lake Gennesareth, and was son to John, or Jonas, a fisherman of that town, and was brought up to his father's trade. He was in the number of the followers of John Baptist, John 1: 40. ascension of Jesus into heaven, he was chosen to preach the gospel in Scythia, and the neighbouring countries. [We omit mentioning what countries he went to, and places where he preached, referring the reader to Fleetwood's account.] "Tis said he met with his brother Peter, at Synope, and returned to Jerusalem, from whence he went again to the province allotted him for the exercise of his ministry; confirming the doctrine he taught with signs and miracles. At last he came to Petræa, a city of Achaia, where he gave his last testimony to the gospel of Jesus sealing it with his brood; he was scourged before he was crucified, and fastened to the cross with cords instead of nails, that his death might be more lingering. On his coming near the cross, he saluted it in the following manner: I have long desired and expected this happy hour. The cross has been consecrated by the body of Christ hanging on it,

and adorned with his members, as, with so many inestimable jewels. I therefore come joyfully and triumphing to it, that it may receive me as a disciple and follower of him, who once hung upon it, and be the means of carrying me safe to my master, being the instrament on which he redeemed me After offering up his prayers to the throne of Grace, and exhorting the people to perseverance in the faith, he was fastened to the cross, on which he hung two whole days. He expired on the last day of November, but the year is not known. [Echard's general ecclesiastical history, says, he was crucified November 30th, and his table of chronology informs us, that he died, or was martyred, in the 11th year of Nero's reign, A. D. 64.] Which day is a festival observed by the Christian church in honour of him. There seems to have been something peculiar in the form of the cross on which he suffered. It was commonly thought to have been a cross decussate, or two pieces of timber crossing each other, in the centre, in the form of the letter X, and hence usually known by the name of St. Andrew's cross. But his being thus crucified, according to Proctor's and Castieau's Dict, has no foundation in antiquity.] His body was honorably interred by Maximilla, a lady of great quality and estate. and whom Nicephorus tells us, was wife to the pro-consul, stantine the Great, afterwards removed his body to Constantinople. and buried it in the great church he had built to the honour of the Apostles: but this structure being taken down some hundred years after, in order to rebuild it, by Justinian the emperor, the body of Andrew was found in a wooden coffin, and again deposited in its p. oper place.

Wright's Life of Christ, speaks of Andrew, page 382, &c. as follows: "The prophetical predictions had formerly foretold that the law of the Messiah should come forth from Zion, and the word of the Lord from Jerusalem. The first planting of Christianity, after Christ's ascension, was in Judea and the neighbouring countries, and then in the most eminent places of the Roman empire.

Andrew was called to the office of the apostolate by Jesus, and made choice of to be one of his immediate vicegerents, for planting and propagating the christian church. After Christ's ascension into heaven, being endued with power from on high, by the Holy Ghost descending in a visible manner on the Apostles, he was chosen to preach the gospel. [Travelling, he preached in the places mentioned by Fleetwood, &c.] That he suffered death, some affirm, upon an olive-tree, and not on a cross," as before spoken of by Fleetwood. A great deal of what Fleetwood has wrote about Andrew's crucifixion, is also in Wright's account, which we have omitted repeating; and he has added thereunto other circumstances.

⁺ Cruden, at James, says, " It is the same as Jacob." He was

slain by one of the Herod's, see Acts 12: 1 to 24. "The Herod here spoke of was Agrippa, grand son of Herod, surnamed the Great, by his son Aristobulus; whom he, upon an ill-grounded suspicion, had put to death. [His festival is observed by the church on the 25th of July.]

Four Herods are named in the scriptures, whereof the first is that Herod the Great, in whose time our Saviour Christ was born, and by whose command the Bethlehem infants were barbarously murdered.

The second was named [Herod] Antipas. and was the son of Herod the Great: he was but tetrarch of Galilee; and he it was that both put John the baptist to death, and derided Christ when Pilate sent him to him.

The third was Herod Agrippa, [Cruden says, under Agrippa, The word is Latin, and signifies, one who is born with his feet foremost."] mentioned Acts 12: 1, &c. (called in history Agrippa Major, or the Elder) who being in his youth bred up at Rome, under Tiberius Cæsar, was great with Caius, (surnamed from the short buskins he wore, Caligula) who succeeded Tiberius in the empire. Caius gave to Agrippa the government of all Judea, which before had been divided into four parts, [tetrarchies] and therewithal the stile, or title of King of Judea.

The fourth Herod was the son of this Agrippa, called by his father's name (to whom he succeeded in the government of that kingdom) Agrippa also; and by historians, called Minor, or the younger, before whom Paul pleaded his cause, Acts chap. 26th.

It was the former of these two Agrippa's (the third of these four Herods) that raised the storm upon the church at Jerusalem, mentioned Acts 12: 1, &c."

Ellwood. page 350, in his Sacred History. See Agrippa and

Herod, in Bible Dict. and Herod Agrippa.

Fleetwood. at page 461, says, "Felix's wife, Drusilla, a Jewess, mentioned Acts 24: 24, was a daughter of the elder Herod, [Herod the Great]. At page 463, that King Agrippa, mentioned Acts 25: 13, succeeded Herod the tetrarch, in the tetrarchate of Galilee; and Bernice was his sister."

Aristobulus, before mentioned, see Josephus vol. 3, page 283, 299, 345, 351, 356. Vol. 5, page 114 to 117, 177, 178, 183. See his Index at the close of vol. 6, as there were more of the name. Of the Agrippas' before mentioned. Vide Josephus, vol. 4, page 171, 178, 185, 189, 191, 192, 215, 226, 299. Vol. 3, page 286. Vol. 5, page 171, 175 to 179, 183, 197, &c. See his Index, as there were several of the name. See the Note at Mat. 20: 23, Also see Sect, in Cruden's Concordance,

Fleetwood's Life of Christ, page 475, says of him, " This Apos" tle (who was surnamed The Great, by way of distinction from a nother of that name) was the son of Zebedee, and brother to John. Sophronius tells us, that after Christ's ascension, James' preached to the dispersed Jews, that is, to those converts who were dispersed after the death of Stephen, Acts 7: 59, 60. The Spanish writers will have it, that after preaching the gospel in several parts of Judea and Samaria, he visited Spain, where he planted Christianity, but this is not to depend upon. Herod mentioned Acts 12th. chap, a bigot to the Jewish religion, passed sentence of death on James. As he was led to the place of execution, the officer that guarded him to the tribunal, or rather his accliser, having been converted by the courage and constancy shewn by the Apostle at the time of his trial, repented of what he had? done, came and fell down at the Apostle's feet, and begged pardon for what he had said against him. The apostle tenderly embraced him Peace, said he, my son, be unto thee, and the pardon of thy faults. Upon which, the officer publickly declared himself a Christian, and both were beheaded at the same time. the apostie James; taking cheerfully the cup which he had long since told his Lord, he was ready to drink."

Wright's Life of Christ, page 350, says of James, the son of Zehedee, "The epithet of Great was given to distinguish him from [James, the son of Alpheus,] another Apostle called James. ... And that Herod, mentioned at Acts 12th, was Herod Agrippa, (son of Aristobulus, and grandson of Herod the Great,) which Herod, in the reign of Claudius, and who was a great zealot of the Jewish religion, began a violent persecution against the Christians, and James fell a victim to his violence, and was sentenced by him to immediate death." The same is said about the officer, as before. "Thus fell St. James, the first proto martyr of the apostles, the first of that number that gained the crown... However, that divine vengeance, that never sleeps, came upon the same Herod, for shortly after James's martyrdom, he removed to Cæsarea, in order to make war on the neighbouring Tyrians and Sidonians, Acts 12: 20, &c. and while he continued in this city, he proclaimed solemn fights and festival entertainments to be held in

Early in the morning of the second day, he came with great state into the theatre, to make an oration to the people, and being clothed in a robe curiously wrought with silver, the beams of the sun were reflected from it with such lustre, that the people cried out, that he was some deity they beheld. This impious applause he received without the least token of dislike or sense of the injury done to God by it. But a sudden accident changed the scene, and turned their mirth and rejoicing into melancholy and mourning:

honor of the Emperor.

for Herod looking up, saw an owl perched upon a rope over his head, which he considered as the fatal minister of his death; on which an incurable melancholy seized his mind, and the most exquisite torments seized his bowels, occasioned by thirst, (Luke says, he was eaten of worms, Acts 12: 23.), so that turning to the people, he cried out, "Behold the deity you admired, and yourselves evidently convinced of flattery; see me this moment condemned by the laws of fate to die, whom just now you stiled immortal!" He was removed into the palace, but his pains still increased upon him; and though the people fasted and prayed for his life and health, yet his acute torments prevailed, and after five days, put a period to his life."

Sacred chronology says, James suffered martyrdom in the 2nd year of Claudius' reign, A. D. 42, and the same Herod Agrippa, was eaten of worms, Acts 12: 23, A. D. 43.

Echard's ecclesiastical history, says, James the son of Zebedee, was put to death in the 4th year of Claudius, A. D. 44, eleven years after Christ's crucifixion, and ten after Stephen's martyrdom.

- 3 Philip*, and Bartholomew'; Thomas', and Matthews the publican; James the son of Alpheus , and Lebbeus, whose surname was Thaddeus;
- "Philip had been a disciple of John the Baptist, but he left him to follow Jesus. Simon, the Canaanite, mentioned in the next verse, implies no more than his being a native of Cana of Galilee?" Southwell.
- "It is said, that Philip preached the gospel in Upper Asia, south of the Hellespont and Euxine sea, and died a martyr at Hierapolis." Bible Dict.

Fleetwood's Life of Christ, page 481, &c. says, "Philip was a native of Bethsaida, and had the honor of being first called to be a disciple of Jesus. John 1: 43. The ancients tell us, That in the distribution made by the apostles of the several regions of the world, the Upper Asia fell to his share. In the places and countries where he preached, he wrought great miracles; came at last to Hierapolis, in Phrygia, a city remarkably rich and populous, but at the same time great idolaters. Among other deities, they worshipped an enormous serpent or dragon, which, by his prayers, he procured the death, or the vanishing of it. The people in great numbers embraced the doctrine of the gospel; on which the Magistrates of the city seized the Apostle and having thrown him into prison, caused him to be scourged; then he was ted to execu-

tion, and being bound, was hanged against a pillar; or crucified. [Some say he was stoned first, and then crucified: and according to Echard's ecclesiastical history, he is said to have died, or was martyred, in the 12th year of Claudius' reign, A. D. 52. Others say 53.] The Apostle being dead, his body was taken down from the cross by St. Bartholomew, his fellow labourer in the gospel, and Marianne, Philip's sister, the constant companion of his travels, and decently buried. After which, they confirmed the people in the faith of Christ and departed from them."

Wright's life of Christ, page 392, &c. is much the same as the former account, but adds, "When Philip was expiring on the cross or piliar, the earth suddenly began to quake, and the ground whereon the people stood to sink under them. The ancient writers say, Philip was a married man, and Clemens of Alexandria, that he had daughters, whom he disposed of in marriage: but he not carefully distinguishing between Philip the evangelist, who lived at Cesarea, with his four daughters as mentioned in the Acceptable chap, and Philip the deacon, has caused some confusion a mongst the ancient Authors: nay some have concluded that they were one and the same person; though the one was called to the apostleship by Jesus himself, and the other only a deacon chosen by the apostles at Jerusalem, Acts 6: 5."

† "Bartholomew, one of our Lord's twelve apostles. As John never mentions him, but Nathanael; and the other evangelists, never speak of Nathanael but Bartholomew: as John classes Philip and Nathanael, (John 1: 45, &c. -21: 2,) as the others do Philip and Bartholomew; as Nathanael is mentioned with the apostles that met with their risen Saviour at the sea of Tiberias; as Bartholomew is not a proper name, but only signifies one to be the son of Tolmai; as Peter is called Barjona, we suppose Bartholomew and Nathanael one and the same person." Watts' says the same. "He is said to have preached to the East Indians. Thence, it is said, he travelled to Lycaonia, and at last, by the Albanians on the Caspian sea, was flayed alive, and crucified with his head downwards. A spurious gospel is ascribed to him." [This plausible explanation, is probably no better than that at Mat. 10: 3.] Bible Dict, under Bartholomew.

Fleetwood's Life of Christ, page 484, &c. says, "Bartholomew, after Christ's ascension into heaven, hearing of his peculiar part allotted him, visited different parts of the world to preach the gespel and penetrated as far as the Hither India. He suffered martyrdom, after he had preached in various countries, [of which, see the rest of Fleetwood's account,] at Adrianople, in Great Armenia. Sacred chronology says, he suffered it in Persia, A. D. 72. And Echard's ecclesiastical history, says, that he died, it is supposed, a martyr, A. D. 72, which was the 4th year of Vespasian's reign.

Wright's Life of Christ, in which he supposes that Bartholomew was the Nathanael mentioned at John 1: 45 and that they were one and the same person, says, "Jesus told him that he should behold the heavens opened to receive him, and the angels visibly appearing to attend his triumphant entrance into heaven, John 1: 51. After the visible descent of the Holy Ghost on the apostles, Acts 2: 1, &c. Bartholomew visited different parts of the world to preach the gospel; [of which, see his account,] and we are told by some of the ancients, that at Adrianople he was crucified with his head downwards; and by others, that he was flayed alive. Perhaps he suffered both; for Plutarch records a particular instance of Mesobates, the Persian eunuch, who was first flayed alive and then crucified; and the inhabitants of Adrianople might castly borrow this barbarous cruelty from the Persians, who were remarkably severe in their punishments,"

Thomas. "The gospels make no mention of his country, nor of his kindred. Yet we may with good reason suppose him a Galilean. This apostle is commonly called Dydinus, a Greek word importing a twin, the same as Thomas signifies in Hebrew. He was called to the apostleship, Luke 6: 13, 15, but we hear no more of him till the raising of Lazarus from the dead, John 11: 10, Different authors have assigned diverse parts of the earth to aim apostle's ministry; [the places names we here omit,] and it is caid, he nied a martyr. The Europeans upon their discoveries in the 14th. century in the East Indies, found a succession of his disciples, to the amount of 15 or 16,000 families, that had continued from this first plantation of Christianity, and distinguished themselves by the name of Christians of St. Thomas, where they till remain." An Anonymous Author, page 347, &c. his work printed by Austen.

Nacred chronology speaks of his martyrdom in the Indies, A. D. 73. And Echard's table says, St. Thomas died in the East Indies, in the same year, and in the 4th. year of Vespasian's

reign. More will be said of him, at John 20: 24 to 30.

Fleetwood says of Matthew, page 486, &c. "Though a Ronan officer that gathered their tolls, he was a true Hebrew. After our Saviour's ascension into heaven, he, it is thought, in about 8 years after leftJudea and travelled into several parts, especially Ethippia, but the particular places he visited are not known with any certainty. After labouring indetatigably in the vineyard of his master, he suffered martyrdom at a place of Ethiopia, called handbar: but by what kind of death is not absolutely frown, though the general opinion is, that he was slain with an agreet."

table Dict. says of him, "Whether Matthew suffered martyrde in in Persia, or died in Abyssinia, after he had preached there,"

we know not."

An anonymous author, at page 347, writes thus, "Malthew was born in Galilee, of Jewish parents. His father's name [he supposed] was Alpheus. He was called in Hebrew, Levi; [this may be a supposition also]. After our Saviour's ascension, having wrote his gospel, he travelled into Ethiopia, though some say he planted Christianity first in Parthia; and in both places by preaching and miracles, he powerfully triumphed over error and idolatry; and at last died, and was honourably buried at Hieropolis, in Parthia: though some pretend he died a martyr, but are unable to ascertain, either in what manner, or at what place."

Proctor's Dict. says, [which was perhaps, only conjecture] "Matthew was the son of Alpheus, and was a Galilean, as were the other apostles. He for some time preached in Judea, and resolving to go into other countries, wrote the gospel which bears his name, while he continued in Judea. It is thought he began it in the year 41, eight years after Christ's resurrection. It was written, according to the testimony of all the ancients, in the Hebrew or Syriac language, which was then common in Judea; but the Greek

version of it now passes for the original, &c."

Dopin's History of the Church, in one of his volumes, at page 350, says, "Both Mark and Luke gives Matthew the name of Levit, and Mark adds the surname of Alpheus, that is, the son or brother of one Alpheus, not the same with the father of James † Dupin may be wrong in this assertion, and also in what to lows it.

Sacred Chronology tells us, "That Matthew wrote his gaspel.

A. D. 41. which was in the first or second year of Claudus's

reign."

Echard's general Ecclesiastical History, says, "Matthew wrote his gospel about 8 years after Christ's death, or 15 years. In his chronological table, he says, Matthew wrote his gospel, A. D. 41. And that he died, A. D. 60, in the seventh year of Neroes reign; but historians are not certain whether he died a martyr or not."

Through the want of contemporary writers of History, the accounts of martyrdoms of the aposties, and others, and of the places where they preached the gospel, cannot be clearly ascertained: the which is evident from the preceding account.

|| This James is thought, by Expositors, to be the same with Cleophas, or Cleopas, mentioned John 19: 25. Luke 24: 18. There is nothing said in the Bible Dict. of his having been a preacher of the gospel, or of his death. The above supposition is wrong. Vide Luke 24: 33.

That he was not Cleophas, is proved, if we read Luke 24: 16.33. In the note at Mat. 13: 55, it is proved, by Euschius, that Cleophas or Cleopas, was the brother of Joseph, the husband of the Virgin Mary. Now in the gospels the Virgin Mary's sister is called Mary. See Mat. 27: 56, 61, -28: 1. Mark 15: 40, 47.-16: 1. Luke 24: 10. And John 19: 25. But there are no instances in Scripture, of either two brothers, or two sisters having the same name. Consequently, the Virgin Mary's sister, which is called Mary, in the gospels, must have been the wife of Cleophas, (who, according to Eusebius, was Joseph's brother) and not the virgin's sister, through blood or consanguinity; but through affinity. Some Explicators say, That the kindred of Jesus or brethren, who are mentioned at Mat, 12: 47. Mark 3: 32. Luke 8: 20, were the children of Joseph, by a former wife; whereas they were, as we are told by Eusebius, the

children of Cleophas.

James, the son of Alpheus, Mat. 10: 3, was in all likelihood the writer of the epistle, which is addressed to the Hebrews. Proctor's Dict. says, " St. Paul did not prefix his name to this canonical book of the New Testament. The Hebrews, to whom this epistle was wrote, were the believing Jews of Palestine, and its design was to convince them, and by their means, all the Jewish converts, wheresoever dispersed, of the insufficiency and abolishment of the ceremonial and ritual law. In order to which, the writer undertakes to shew, first, the superior excellency of Christ's person above that of Moses: secondly, the superiority of Christ's priesthood above the levitical: thirdly, the mere figurative nature, and utter insufficiency of the legal ceremonies and sacrifices: and, fourthly, that to forsake the Mosaical law, was not, as the Jews boldly asserted, to apostatize from God, but was their indispensible duty and obligation. These particulars are intermixed with proper inferences and exhortations, all tending to shew the Jewish Christians the unreasonableness, folly, and danger of relapsing into Judaism."

In the New Testament, the Jews are oft called "The Circumcision," and the Gentiles, "The Uncircumcision." See Acts 11; 1, 2, 3, and the former chap. Rom. 3: 29, 30.-4: 1, 9. 1 Cor. 7; 18, 19. Gal. 2: 7, 8, 9, 12. Eph. 2: 11. Phil. 3: 2, 3. Col. 2: 11, 13,-3: 11.

The gospel of the uncircumcision was committed unto Paul, and the gospel of the circumcision unto Peter, Gal. 2: 7, to the end. Paul continued a minister to the uncircumcision to the end of his days, but Peter was not a minister to the circumcision all his life-time, see Acts 10th, and 11th.

Fleetwood's Life of Christ, says, "That after the persecution which arose, as mentioned at Acts 12th. Peter preached the gospel in various countries." See 1 Pet. 5: 13, as an instance of it.

We will now begin at Acts 9: 15, to shew that Saul, afterwards called Paul, was to hear the name of Jesus before the Gentiles, before called The Uncircumcision), see the former part of the

chap. The Lord said unto Ananias, Go thy way; for Saul is a chosen vessel unto me, to bear my name before the Gentiles, &c. Of the same occurrence, beginning at 3d. verse, see 22: 6 to 22.-26: 12 to 24.

Paul and Barnabas went to preach to the Gentiles, Acts 13: 46. By them, God had opened the door of faith unto the Gentiles, 14: 27.

Paul saith, From henceforth I will go unto the Gentiles,

18: 6.

Paul declared particularly what things God had wrought among the Gentiles by his ministry, 21: 19. See 28th. verse, and 28: 28. Rom. 2: 9, &c.

Paul calls himself, The apostle of the Gentiles, Rom. 11: 13. He was the minister of Jesus Christ to the Gentiles, &c. Rom. 15: 16, &c. Gal 1: 16-2: 2, 8, 9, &c. Eph. 3; 1, 8, I Thes. 2: 16. He was ordained a preacher, &c. to the Gentiles, I Tim. 2: 7. II Tim. 1; 11. See 4: 17.

Now it evidently appears, from the passages above pointed out, that St. Paul, for the greatest part of his time, after his conversion. was chiefly employed in preaching to the Gentiles, and from this, we may conclude, that the epistic to the Hebrews was not penned by him: and it appears in the said epistle, even to a demonstration, that he was not the author of it; for at chap. 13th, verse 18th and 19th some of the words are, Pray for us. But I beseech you the rather to do this, that I may be restored to you the sooner. From them we may gather, that the author of the book was probably set at liberty soon after, as Timothy had been, a little while before, (see 23d. verse,) and that the author did not suffer martyrdom at Rome, as Paul did. Timothy had taken a journey to Rome to see Paul, for he had desired him so to do, as appears from the second epistle to Timothy. At 4: 9, Paul's request to him was. Do thy diligence to come shortly unto me. And at 21st. verse. Paul requests again, Do thy diligence to come before winter. Timothy being liberated from prison, as is before observed, was employed by the author of the book called Hebrews, to send a copy of it from Italy, (in which stood Rome,) to the Hebrews, as appears from the conclusion of the book.

The conclusions of most of the epistles, an anonymous author says, "have been added to them, and are not found in the originals."

Now the generality of ecclesiastical writers have been of the opinion that St. P all was the author of the book we are speaking of; and Dr. Owen being strongly of that opinion, wrote 4 volumes in d fence of it; and to explain the subjects therein treated of. But no withstanding the pains which he has taken to prove that Paul was the author, he might be under a mistake, as well as some or

ther writers: for in the second dissertation which precedes the first volume of Josephus, page 28, Whiston there says. "St. James was the author." But he has not mentioned which of the James's it was; for there were three persons of the name of James, according to the Evangelists, viz. James the son of Zebedee : James the son of Alpheus; and James the Less. Now the first of them. could not be the author, as is evident from Acts 12:1, 2. Neither could it be James the Less, since he was a constant resident in the land of Judea, after Christ's ascension, and made bishop of Jerusalem. and suffered martyrdom there. Therefore it must have been James the son of Alpheus, who, it appears from Mark 2: 14, was also called Levi; and from Luke 5: 27, &c. though Luke has omitted saving that Levi was the son of Alpheus. They both have mentioned his " sitting at the receipt of custom," as it is expressed of Matthew sitting there, Mat. 9: 9, &c. Now Matthew, is no where in the gospels, called the son of Alpheus, but James the son of Alphens, is mentioned, Mat. 10: 3. Mark 3: 18, Acts 1: 13, and as Mark has said, at 2: 14, that Levi was the son of Alpheus, we may safely conclude that James the son of Alpheus, was Levi; and that Levi and Matthew were not one and the same

Matthew, in the gospels, is always termed Matthew, or Matthew the Publican, but Levi is no where called the Publican; and it is probable, that he was (as some have conjectured) Matthew's clerk,

Relating to Jesus sitting at meat, &c. after Matthew and Levi were called to follow him, it is probable, that Jesus had sat at meat only at one of their houses; and that circumstance occurring to the thoughts of the Evangelists when the first three wrote their gospels, caused them to put down the same occurrence to both. From what is said about Matthew and Levi being called from the receipt of custom, and Jesus sitting down to meat, &c. All the Commentators have thought, that Matthew and Levi, were one and the same individual: but Mark telling us, that Levi was the son of Alpheus, incontrovertibly proves that Levi was James the son of Alpheus. How he came to have two names we may account for, by Judas (not Iscariot) having three, Judas, Lebbeus, and Thaddeus.

None of the Expositors have made mention of James the son of Alpheus leaving Judea, after our Saviour's ascension into heaven, to preach the gospel in distant countries, nor have they said any thing about his decease. He therefore must have continued among the Hebrews in Palestine, till Paul's second imprisonment at Rome, and going there to him was likewise imprisoned. For he must have had a great respect for Paul, if it was him that (for one) gave to Paul and Barnabas the right hand of fellowship, as mentioned Gal. 2: 9.

A Land

Several persons, we may gather from Heb. 13: 3, 18, were bound in prison at Rome. Epaphras was one of them, who was imprisoned with Paul at the time he suffered death there; and Aristarchus and Trophimus were beheaded along with Paul, by the command of Nero, (as will be shewn in the course of this work), though nothing is said in the book of Hebrews, of any person, but the writer of it, and Timothy being imprisoned.

If F eetwood's Life of Christ, page 497, &c. says, "That Lebbeus, or Jude, was brother to James the Less." [He was also catled Judas, and is particularly mentioned with a negative, not to be Iscariot, John 14, 22.] Of the provinces that fell to his share in the apostotic division of them, see Fleetwood's account, and Wright's Lite of Christ, page 378. &c. in which we find, St Jerom has explained the name of this apostle, thus, "Lebbeus signifies a man of understanding, and Thaddens, imports divine favour,"

Both Wright and Fleetwood assert, that one of the seventy disciples was likewise called Thaddeus. It is said, that the apostle Lebbeus, (but with no great certainty) in his first setting out to preach the gospel, travelled up and down Judea and Galilee: then through Samaria anto Idumea, and to the cities of Arabia. and then to soria, &c. He left but one epistle, which, according to Echard's general Ecclesiastical History, was wrote A. D. 71, or 72, which was the year in which he died, and the 4th. year of Vespas an's reign. Whether this apostle died a martyr, or not, there is no certain account. Some say, he wrote his epistle to the converted Jews, and Wright says, "it is generally thought, the heretics meant in it, were the Nicolatians, the Gnostics, the followers of Simon Magus, and others, whose morals were as corrupt as their doctrine, trusting to a faith without works, as sufficient to salvation, He seems, in his epistle, to intimate plainly, that most of the apostles were dead."

An anonymous author says, He sometimes quotes Peter's second

epistle, and alludes to Paul's second epistle to Timothy.

Wright proceeds thus, "One great objection against Jude's e-pistle was, his mentioning the tradition of Michael, the archangel, contending with the devil about the body of Moses, but he has done no more than Paul, in mentioning Jannes and Jambres. IT Tim. 3: 8, namely, alleging a story which was current and acknowledged by the Jews, though nothing of it was inserted in the sacred writings.

Eusebius tells us, that in his time, most churches read it publickly: and it is evident, that before the close of the 4th. age, or century, it was acknowledged as canonical scripture, in councils of Laodicea and Carthage, by general consent." Fleetwood has made the like observations relating to the said epistle. Some writers

say, that Lebbeus, or Jude, was a married man, had several children, and two grand-children, that suffered martyrdom. See page 252.

- 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.
- 5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.

a John 17: 18.

- 6 But go rather to the lost sheep^b of the house of Israel.
- ^b Psalm 119, 176. Isa, 53: 6, &c. Mat. 15: 24. Acts 13: 46. 1 Pet. 2: 25.
- 7 And as ye go, preach, saying, The kingdom of heaven is at hand.
 - . Mat. 3: 2. Luke 10; 9, 11. Deut. 32. 2.
- ^d Prov. 9: 1. Cantic. 3: 6.-5: 15. Jer. 1: 18. Compare Gal, 2: 9. Rev. 3: 12.
- * "That is, that the promised Messias was come; had set up his kingdom in the world, and expected their obedience to his laws, &c." Burkitt.
- 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give;
- † "The Apostles are here empowered by Jesus to work miracles, in confirmation of the truth of the gospel; than which, nothing could be a greater proof of Christ's divinity; for no magician, or worker of miracles, ever pretended to delegate their virtue to others, or to impart their power to them, upon the invocation of their names, or belief of their doctrine. To transfer a miraculous power to a man, and to give authority and strength to a creature to do that, which he himself alone can do, is an infallible evidence of one, who hath power over all, and the causes of all things at his beck." An Anonymous Author, page 358, published by Austen.
- 9 Provide neither gold, nor silver, nor brass, in your purses:

e Mark 6: 8. Luke 9: 3.-10: 4.-22: 35.

10 Norscrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat

Deut, 25: 4, Luke 10: 7. Rom. 15: 27. 1 Cor. 9: 9, &c. 1 Tim. 5: 18.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

· Mark 6: 10. Lnke 10: 7, 8.

12 And when ye come into an house^d, salute it.

d Mark 6: 10. Luke 9: 4.-10: 5.

- 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
- 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet*.
 - e Mark 6: 11. Acts 13: 51. 18: 6. Luke 9: 2, &c. 10: 11. 16,
- * "This action originated primarily from the Jewish idea, that the dust of the Gentiles polluted them, even if brought to Jadea." Illust. of the English Harmony, page 154.
- 15 Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement than for that city.

Mat. 11: 21, &c. Luke 10: 12.

16 Behold, I send you forth as sheeps in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

& Luke 10: 3.

- f "The church and her true members, are likened to a dove, to mark their natural weakness and exposure to encuies; their spiritual sagacity and comeliness: their pure feeding on JesusChrist and his truth; their chaste affection to him, and mourning for his absence; their meekness, innocence, spiritual fruitfulness in good works, and heavenly mindedness, Psal-74: 19.-68: 13. Cantic. 2: 14." Bible Dict. See Cruden, under Dove, and Wolf, explaining Wolves; also Wolf, in Bible Dict.
- 17 But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues.
- Mat. 24 9. Luke 21: 12. John 16: 2. Acts 4: 3.-5: 18.-12: 4-16: 24. -22: 19. 25: 23.
- 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.
- 19 But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak:

Mark 13: 9, 11. Luke 12: 11. - 21: 14.

- 20 For it is not ye that speak, but the Spinit of your Father which speaketh in you.
- 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

Mark 13: 12. Luke 21: 16.

- 22 And ye shall be hated of all mend for my name's sake: but he that endureth to the end shall be saved.
 - d mat. 24. 9. Mark 13: 13. Luke 21: 17. John 15: 20, 21, 17: 14.
- 6 Mat. 24: 13. Mark 13: 13. John 8: 31-15: 7. 1 Cor. 15: 58. Gal; 6: 9. Heb. 3: 14.-10: 23, 35, &c. Jam. 1: 12. 1 John 2: 24, 28 11 John 3: Rev. 2: 7, 10, &c.-3. 5, 12, 21.-21: 7.-22: 11, &c.
 - 23 But when they persecute you in this

city³, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel^b till the Son of man be come*.

* Mat. 24: 34.

Acts 14: 6.

"It means his coming to destroy Jerusalem, by the Roman

forces, &c." Watts.

"The stones that were cast out of the Roman engines on Jernsalem, when they besieged it, were of the weight of a talent, and were carried two furlongs and farther. The blow they gave was no way to be sustained, not only by those that stood first in the way, but by those that were beyond them for a great space. As for the Jews, they at first watched the coming of the stone; for it was of a white colour, and could therefore not only be perceived by the great noise it made, but could be seen also before it came by its brightness; accordingly the watchmen that sat upon the towers gave notice when the engine was let go, and the stone can: from it, and cried aloud, in their own country language, THE SON COMETH: so those that were in its way stood off, and threw themselves down upon the ground; by which means the stone did them no harm. But the Romans contrived how to prevent that by blacking the stone, who then could aim at them with success, when the stone was not discerned beforehand, as it had been till then; and so they destroyed many of them at one blow." Josephus, vol. 6, page 37, &c.

Whiston's note on the above subject, in part, is as follows: "Reland takes notice, that many will here look for a mystery, as though the meaning were, that the Son of God came now to take vengeance on the sins of the Jewish nation: which is indeed the truth of the fact, but hardly what the Jews could now mean; unless possibly by way of derision of Christ's threatenings so often made, that he would come at the head of the Roman army for their destruction? More in page 37, is said about the saying, The Son cometh, to which we refer the Reader. See Mal. 4: 1. Just

2: 30, 31, Acts 2: 19, 20. Psalm 21. 9, &c.

"His coming, here spoken of, some think, refers to the general effusion of his Spirit upon his disciples, apostles, and other believers in him, after his ascension to heaven, at the time of Pentecost, and afterwards, Acts 2: 1 to 37." Ellwood, at page 100, with additions.

24 The disciple is not above his master^a, nor the servant above his lord.

[·] Luke 6: 40, John 13: 16,-15: 20,-16: 33 .- 17: 14.

- 25 It is enough for the disciple that he be as his master, and the servant as his lord. they have called the Master of the houseb I celzebub*, how much more shall they call them of his household?
 - Mat. 9: 34.-12: 24 &c. Mark 3: 22. Luke 11: 15:
- * Baal-zebub, the idol god of Ekron. This name signifying. Lord of flies, doth not seem to be given him in contempt, since Aliaziah called him by it; but either because he was painted as a by, though others say he was figured as a king on his throne, or because he was supposed to chase off the hurtful swarms of flies: and might be the same as the god Achor, at Cyrene, who was reckoned a preserver from flies, As the Prince of Devils is in the New Vestament, called by this name Beelzebub, one is tempted to suspect he might be the Plato, or god of hell, of the Greeks, 11 Kings, chap. 1st." Bible Dict.

Edwood, at Luke 11: 15, page 81, says, "The name signifies, Lord of Flies. (Baal or Beel, signifies a Lord; and Zebub a Fiv.) Great swarms of flies attended the multitudes of his sacrifles, and infested his greasy priests, 11 Kings 1: 2, 3, whereas in the sacrifices of the true God, there was not a fly to be seen." Josephus, vol. 2, page 228, Whiston's note there, says, "The Greeks owned a God of Flies, &c."

- 26 Fear them not therefore: for there is nothing covered, that shall not be revealed*2: and hid, that shall not be known.
- a 1 Kings 8: 27. 11 Chron, 2: 6.-6-18.-16; 9, Job 22; 13, 14.-24: 15, &c.-26: 6, remark. 28: 11, 24.-34: 21, 22, remark. bb 42: 2. Psal. 33: 13, 14,-44: 21,-90: 8,-94: 9, &c-139: 1 to 24. Prov. 15: 3, 11, remark. Isa. 29: 15.-66: 1. Jer. 5: 22. -23: 24. Ezek 24 6 to 9. Dan. 2: 28, 29, 47. Amos 4: 13. Zech. 4: 10. Eccles. 17: 19.-23: 18: 19. Mat. 6: 4, 6, 18.-12: 15.-17: 24, 25. Luke 2: 35.-5: 22.-6: 8.-8: 17 -9: 4, 47.-11: 17. Acts 7: 48, &c. Rom. 2: 16. I Tim. 5: 25.
- * Any thing foreshewn is generally called a revelation in Scripthre. The last book in the New Testament is so entitled. Some Expositors say, that it is called, " according to the Greek, Apoca-Apse, or Apocalypsis; [Cruden, at reveal] and according to the Latin, the Revelation." God fills immensity with his presence, and is not circumscribed by space or place; therefore nothing from him is hid. Psal, 139th. Jer. 23: 24. Heb. 4: 12.

27 What I tell you in darkness*. that speak year light; and what ye near in the ear, that preach ye on the house tops †.

* Luke 12: 13.

- * "That is, in parables and in private between ourselves." Cruden.
- 4 "The terrace on the top is as much frequented as any part of the house. On this, as the season favours, they was, eat, sleep, transact business, and perform their devotions, I Sam 9: 25. Acts 10: 9. When any one had occasion to make any thing public, the reachest way of doing it was to proclaim it from the house tops, to the people in the streets." Illustration of the English Harmony, page 155.
- 98 And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

b Psalm 56: 4, 11,-118: 6. Luke 12: 4, 7. Heb. 13: 6.

† "This text contains a certain evidence that the soul dies not with the body, but continues after death in a state of sensibility. An intelligible, floaking, and perceiving being, as the soul is, cannot be deprived of sensation, thought, and perception, no more than it can lose its being. The soul after the death of the body being capable of bliss or misery, must continue in a state of sensation." Burkitt.

In the foregoing verse, What I tell you in darkness, that speak ye in light, &c. Cruden explains it this, "Decare that every where, and publickly, which I have revealed to you in private."

"Soul, Anima, a spirit adapted to an organized body. Many of the philosophers allow of two, and some of three kinds of souls, viz. a rational soul, which they had to be divine, and infused by the breath of God: irrational, or emittee soul, which mut has in common with brutes, and which is formed out of the elements.—The philosophers are not agreed as to the manner wherein the soul resides in the body. Some hold it equally diffused throughout every part thereof. Others say it influences and acts on every part of the body, though it has its principal residence in some particular part, called the sensory. This principal part, Des Cartes maintains is the pineal glaud of the brain, where all the nerves terminate, &c." Proctor's Diet.

29 Are not two sparrows sold for a farthing*? and one of them shall not fall on the ground without your Father.

a Luke 12: 6, 7.

- * "In the original, it is in value, an halfpenny farthing, as being the tenth part of the Roman penny." Large Bibles. See Mark 12: 42. Luke 12: 6.
- 30 But the very hairs of your headb are all numbered.
 - b 11 Sam. 14: 11. Luke 12: 7.-21: 18. Acts 27: 34.
- '31 Fear ye not therefore; ye are of more value than many sparrows.
- 32 Whosoever therefore, shall confess me before men, him' will I confess also before my Father which is in heaven.
- Mark 8: 38. Luke 9: 26.-12; 8. Rom. 10: 9, &c. 11 Tim 2: 12. 1 John 4: 2, 15. Rev. 2: 13.-3: 5.+12: 21.
- 33 But whosoever shall deny me before mend, him will I also deny before my Father which is in heaven.
- 4 Job 31: 26 to 29 remark. Luke 12: 9. 11 Tim. 2: 12. 11 Pet. 2: 1. 1 John 2: 23. Jude 4. Rev. 2: 13.-3: 8.
- 34 Think not that I am come to send peace on earth: I came not to send peace^d, but a sword*.

Luke 12: 49, &c.

* Cruden, under Sword, explains the passage, viz. "Our Saviour says, I come not to send peace, &c. My coming and preaching the gospel will prove in the event, through the devil's malice, the corruptions of men's hearts, and their madness on their idolatry and superstition, an occasion of much variance and division, even between nearest relations, yea, and of bodily death, and many calamities and persecutions."

The sword seems to mean fire, see Luke 12: 49.51, &c. Cruden under fire, comments thus, "I am come to send fire on the earth, that is, upon my coming and publishing the gospel, there

will follow, through the devil's malice, and the corruption of men, much persecution to the professors thereof, and manifold divisions in the world whereby men will be tried whether they be faithful or not." See sword, in the Bible Dict.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law:

. Mich. 7: 6. Luke 12: 52.

- 36 And a man's foes shall be they of his own household.
- 37 He that loveth father or mother more than me, is not worthy of meb; and he that loveth son or daughter more than me, is not worthy of me;

Luke 14: 26.

- 38 And he that taketh not his cross, and followeth after me, is not worthy of me.
- e Mat. 16: 24. Mark 8: 34.-10: 21. Luke 9: 23.-14: 27. Rom. 6: 6. Gal. 1: 10.-2: 20.-5: 24.
- 39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.
- 40 He that receiveth you, receiveth me*; and he that receiveth me, receiveth him that sent me.
- Mat. 18: 7, 10. Mark 9: 37. Luke 9: 48.-10: 8, 16. John 3: 20. a Thes 4: 8.
- We find Jesus touching upon the same kind of doctrine, when he was going up to Jerusalem to the feast of tabernacles. Luke 10: 16.
- 41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man,

U u 2

in the name of a righteous man, shall receive a righteous man's leward.

42 And whosoever shall give to drink unto one of the e little ones? a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his rewaid.

. Mat. 25: 35 &c. Mark 9: 41.

MATTHEW 11: 1.

And it came to pass, when Jesus had made ar end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

MARK 6: 7.

And he called unto him the twelveb, and hegan to send them forth by two and two*, and gave them power over unclean statits;

Mat. 10:5 John 17: 18.

* 'To make their message of more authority. an allusion to two witnesses. In imitat on of this example, the Jesuites and forth their emissaries by pairs." Burkett.

8 And commanded them, that they should t ke nothing for their journey, save a staff oils; no scrip, no bread, no money in their puise:

Mat. 10: 9.

9 Tut be shod' with sandals: and not put on two coats.

. Mat. 10: 10.

10 And he said unto them, In what place soever ve enter into an houseb, there abide ull ve depart from that place.

Mat. 10: 11.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city.

* Mat. 10: 14. Luke 9: 5 - 10: 11. Acts 13: 51 -18: 6.

LUKE 9: 1.

Then he called his twelve disciples^d together, and gave them power and authority over all devils, and to cure diseases.

4 Mat. 10: 1.

2 And he sent them to preach the kingdom of Godf, and to heal the sick.

e Mar 10: 7. John 17: 18. f Mat 10: 1.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

s Mat, 10: 9. 11 Tim. 2. 4.

4 And whatsoever house yeenter into there abide, and thence depart.

a Mat. 10: 11, 12. Luke 10: 5, 7.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

Mat. 10: 14. Mark 6: 11.

6 And they departed and went through the towns, preaching the gospel, and healing every where.

MARK 6: 12.

And they went out, and preached that men should repent.

1S And they cast out many devils, and anointed with oil^d many that were sick, and healed them.

4 Jam. 5: 14

14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead*; and therefore mighty works do shew torth themselves in him.

- * John the Baptist was beheaded by Herod the tretrarch, 16th verse. Luke 9: 7, 9. Mat, 14: 6 to 12. He was cast into prison Luke 3: 19, 20. Mark 1: 14. Mat. 4: 12. See John 3: 24. It was some time after the first passover, mentioned at John 2: 13, that he was imprisoned; and a little while after the second passover, Luke 6: 1, 2, &c. he was beheaded. Herod the tetrarch, is often called King in the gospels, by mistake, as he is at Mark 5: 14.
- 15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.
- 16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.
- 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife*; for he had married her.

^a Mat. 4: 12-14: 6, &c. Luke 3: 19, 20. John 3: 24.

- * Archelaus, the son of Herod the Great, also married a brother's wife, who had children by her first husband; which is forbidden by the law of Moses; and a similar case to Herod the tetrarch marrying his brother Philip's wife, for she had a daughter by Philip. A man might marry a brother's wife if he died and left by her no children, in order to raise up seed to his brother, it is often mentioned in scripture. Of Archelaus marrying, as said above, see Josephus, vol. 4, page 64, 65.
- 18 For John had said unto Herod^b, It is not lawful for thee to have thy brother's wife.
 - Lev. 18: 16.-20: 21.
- 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:
- 20 For Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.
- 21 And when a convenient day was come, that Herod, on his birth-day, made a supper to his lords, high captains, and chief estates of Galilee;
- 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.
- 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the halt of my kingdom.
- 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.
- 25 And she came in straightway with haste unto the king, and asked, saying, I will that

thou give me by and by, in a charger, the head of John the Baptist.

26 And the king was exceeding sorry*: yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

- * The ancients were wont on their birth-day-feasts to forbear all secular employments, to have no quarrels nor contentions, no pleadings in their courts, but especially no shedding of blood, no executions: counting it unfit to deprive any of life on the day they received theirs. This therefore might be one of the occasions of Herod's sorrow or trouble for this demand of the gul." Author's name effaced, page 89.
- 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.
- † "A judgmant came upon the daughter of Horodias for being the cause of the beheading of John the Baptist; for some few years after, as she was walking on some Ice, where the water was deep, it yielded and let her in, by which her own head was cut off." Southwell.

"This girl who danced off the Baptist's head, passing over a frozen lake, the ice breaking she fell in up to the neck, and her head was parted from her body by the violence of the fragments of ice shaten by the water, and her own fall. Nor was it long before God's judgment reached the incestuous couple: For Aretas, a king in Arabia Petrea (whose daughter Herod had divorced, or put away for Herodias,) making war with Herod for the affront to his daughter, defeats him: Soon after which, the adulterous pair were banished to Lyons, in France, by decree of the Roman Senate, where they lived ingloriously, and died miserably. [Josephus, vol. 4, page 112, and vol. 5, page 171, mentions the same.]

When Herodias had the head of John the Baptist presented her by her daughter Salome, she thrust the tongue through with a needle, and afterwards buried the head in her own palace [But it appears by history, that the Baptist's head was afterwards taken up and carried, and shewn to people in some other countries.]

John was buried in Sebaste, in the confines of Samaria, having his grave between the bodies of Elizeus and Abdias, the prephets." Author's name effaced, page 90, and Bible Dict,

Of John the Bantist being beheaded, may see Dissertation 1st. which precedes vol. 1. Josephus, pages 6, 8, 11, 12, 14, 15, 16. Of Herod's banishment, see Josephus, vol. 5, pages 169, and 171.

Sebaste before-mentioned, is explained by Josephus, as follows, "When Herod [the Great] had built a most beautiful wall round a country in Samaria, 20 furlongs long, and had brought 6000 inhabitants into it, and had allotted to it a most fruitful piece of land, and in the midst of this city, thus built, had erected a very large temple to Cæsar, and had laid round about it a portion of sacred land of three furlongs and an half, he called the city Sebaste, from Sebastus or Augustus, Josephus, vol. 5, page 84." The city of Samaria, Josephus calls Sebaste, Vol. 3, page 266, 274, 275.

Eusebius' Ecclesiastical History, in which volume is bound the history of Socrates, Sozomen, and Theodorit, At page 487, says, "John the Baptist's head was translated from the territory of Chalcedon to C. P. [by which may be meant, either Constantinople, called the New Rome; or Cesarea in Palestine, or Cesarea Philippi, which stood near to the springs of the river Jordan.] And a beautiful church in the suburbs was erected, and there they reposed the valuable treasure." This was done about the end of the reign of the emperor Valens, or the beginning of the reign of Theodosius.

The same history at page 487, says, "John the Baptist's head was translated to C. P. It had been found by certain Monks of the Macedonian persuasion; of which the wicked emperor Valens being informed, ordered it to be brought to C. P. but it was left on the way in the village of Cosilaus, which lay near, and belonged to Mardonius. Thither some time after, went Theodosius, with a purpose of removing the venerable remains. The emperor Theodosius took the cabinet wherein they were kept, wrapt it up in his Imperial robe, and brought it away to C. P. where he erected a beautiful church in the suburbs, and reposed the valuable treasure."

At page 335, it is wrote thus, "At Sebasta, about the time of Julian and Constantine being Emperors, the people brake open the coffin of John the Baptist, burnt his bones, and scattered the ashes of them about,"

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they

came and took up his corpse, and laid it in a tomb.

LUKE 9: 7.

Now Herod the tetrarch heard of all that was done by him: and he was perplexed*, because that it was said of some, That John was risen from the dead;

- * "Luke has taken notice, particularly, of the great perplexity of mind, which Herod's guilty conscience did occasion; he had murdered John, and now is afraid, his ghost haunted him. Learn hence, That guilt is naturally troublesome and uneasy: it disturbs the peace and serenity of the mind, and fills the soul with storms and thunder. Guilt is always full of fear; every thing affrights the guilty; a bad man is a terror to himself, and needs no farther disquietment, than what his own guilty conscience doth occasion." [Jer, 20: 3, Magor missabib, was to be the name of Pashur, implying, saith Cruden, Fear round about.] Burkitt.
- 8 And of some, That Elias had appeared; and of others, That one of the old prophets was risen again.
- 9 And Herod said, John have I beheaded; but who is this of whom I hear such things? And he desired to see him².

a Luke 23: 8.

MATTHEW 14: 1.

At that time † Herod the tetrarch heard of the fame of Jesus,

- † "The Emperor Augustus had divided the kingdom of Judea into four provinces, &c. And this Herod, who was one of the sons of Herod the Great, had obtained the government of those provinces." Southwell,
- 2 And said unto his servants, This is John the Baptist: he is risen from the dead; and

therefore mighty works do shew forth themselves in him.

- 3 For Herod had laid hold on John, and bound him, and put him in prison* for Herodias' sake, his brother Philip's wife.
- * "The Princess here mentioned, was the daughter of Aristobulus, son of Herod the Great, and had formerly been married to her uncle, who was the son of the celebrated Mariamne. Some time after that marriage Herod Antipas happening to come from Rome, lodged one evening at his brother's house, where he fell passionately in love with Herodias, and prevailed upon her to go along with him. This was a double act of incest, and it was contrary to the principles of the Divine law, so the Jews were much displeased at it, and John the Baptist had inveighed much against this unnatural act in several of his discourses. Josephus tells us, That Herod caused John to be apprehended, (not for inveighing against his incest) merely on account of his popularity." Southwell.

Echard's chronological table says, "Herod and Herodias were banished, A. D. 38. In the 1st year of Caligula, who reigned 3 years, 10 months, and 8 days."

- 4 For John said unto him, It is not lawful for thee to have her.
- 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

• Mat. 21: 26. Mark 11: 32. Luke 20: 6.

- 6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.
- 7 Whereupon he promised with an oath to give her whatsoever she would ask.
- 8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.
- 9 And the king was sorry: nevertheless, for the oath's sake, and them which sat with

him at meat, he commanded it to be given her.

- 10 And he sent, and beheaded John in the prison.
- 11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.
- 12 And his disciples came, and took up the body, and buried it*, and went and told Jesus.
- * "Among the Hebrews when one died, if his friends were able. he was embalmed, and after a proper time carried out to his grave on a bier, if poor; or on a stately bed, if rich. The dead bodies were arrayed in grave-clothes; but it appears, from a variety of evidence, they were not buried in coffins, as is the manner with us. Friends and neighbours at ended the occasion, with a great deal of mourning and apparent grief. Kings scarce ever attended a fu neral; [set we have an instance of it, in David attending Abner's] When the modern Jews come to their burying place, which they call The house of the living, Job 30: 23. they address themselves to the person buried, and bless God for making, preserving, and cutting them off by death, and that he will raise them again. At the grave, this blessing is repeated, and the corpse being set down on the ground, they make an oration in praise of the dead person, and walking around the grave repeat a long prayer. After a prayer for the man's soul, they let down the corpse into the grave, and desire him to go in peace. The relations begin to cover him with earth, and then all present assist. They walk backward, till they are at some distance from the grave; and as they leave the burying-place, they pluck some bits of grass, and throw behind their backs, saying, They shall flourish like grass of the earth." Little dict. under Bury.

An Anonymous Author says, page 359 "John the Raptist was beheaded in the Castle of Machaerus, about two leagues beyond Jordan. His disciples were permitted to bury his body at Samaria, as it is commonly believed; because, in the time of Julian the Apostate, his tomb was found there, broke open, and his bones were burnt by the heathens of that place. As for his head, no doubt but the cruel adulteress Herodias, took care to destroy it utterly. Yet I have been informed by travellers in popish countries, that the Ecclesiasticks in pose 10 less than six heads of this

saint npon their credulous devotees in different nations." The same author says, page 314, "Herod the Great, complimented the Roman Emperor Octavianus Augustus with the names of two new cities; the one he built on the spot where Samaria stood before Hyrcanus destroyed it, which he called Sabaste, the Greek word for Augustus: the other was Cæsarea, and called the tower of Straton, on the sea coast of Phænicia." Dupin's history of the Church, in one of his vols. pape 178. says, "Cesarea was the metropolis of all Palestine," C. P. in some of the authors, to which it is said the Baptist's head was at last carried and buried, must refer to Cesarea the metropolis, mentioned above.

JOHN 5: 1.

After this there was a feast of the Jews*; and Jesus went up to Jerusalem.

* "Some expositors of Scripture have ventured to say, That this feast was a passover, and some have thought otherwise. Now the passover was held by the Jews in the first month, but it is more probable that this was a feast which was held in the twelfth month, called Adar; otherwise a new moon feast, either the eleventh or twelfth month, Psal. 81; 3. Num. 10: 10. The Jews celebrated a feast for their victory over Nicanor, on the thirteenth day of the 12th month, the day before Mordecai's day. Vide Esther 9: 21, 26. See also the Apocryphal Esther 10: 6.—11: 8, 11.—10: 13.—13: 6, 12.—16: 20—11 Mac. 15: 25, to 38.

The third passover was so near at hand, (see John 6: 4.) it amounts nearly to a proof that the feast first mentioned, was the

feast of the twelfth month, as said above.

"It was probably the feast of Purim or Lots, which the Jens to this day keep on the 13th, 14th and 15th days of the Month Adar. See Esth chap the 5th. The feast is kept thus, They first read the whole history of Haman out of an Hebrew parchment manuscript. This reading is introduced by a form of prayer, on the evening before, as soon as the stars appear. The reader distinguishing some particular parts thereof by an exalted, and at other times by a quick voice: And every time he repeats the name of Haman, the children, with great fury, strike against the benches of the synagogue, with the mallets they bring for that purpose. After they return home they sup that night on spoon meat, Next day they rise early, and begin the service of the synagogue with the war of Amalek; then they read again the book of Esther, with the same ceremonies as on the night before; and conclude the service of the day with curses against Haman and Zerith his wile; with blessings on Mordecai and Esther, and with thanks

givings to God for the preservation of his people. The rest of the day is observed so religiously, that they will not set, or so much as sow any thing in their gardens, &c". Anonymous.

2 Now there is at Jerusalem³, by the sheep-market, a pool*, which is called in the Hebrew tongue Bethesda, having five porches.

d Neh. 3: 1.

- " This pool was the place where the satrifices used to be washed; and Bethesda a house of mercy, so called in Hebrew, or an Hospital, where the sick lay to be cured. As to the Sheep pool. there are many conjectures about the Medicinal virtue. The use of it in relation to sheep was not for the washing of live sheep there, by such as brought them to be sacrificed, but the carcasses or entrails of them when they were slain: And this was done by the Nethenims, (or inferior officers,) who delivered them to the Priests to be offered up in the temple: Which supposes this washing to be intermediate between the slaying and offering the sacrifices, and to belong to all the sacrifices, not the sheep only. This was the opinion of some, who gave this for the commonly assigned reason of the healing power that these waters had, because the entrails of the sacrifices were washed there, The angel, mentioned verse the 4th, At a certain season going down and troubling the water, The sick person was to go into the pool immediately upon the mowing or troubling of the waters. which must signify, that just upon the moving they had a force, which soon decayed again by the sinking of that which was stirred up, or by the evaporating of it. All which, if it be a natural, and no miraculous way of curing, it will be the more unlikely that the word Angel should here signify an Angel of God. For it may easily be supposed, that there was an Officer or servant sent down by them that had any skill in it, to trouble the waters at a fit time; and being a messenger sent before, as it were, to prepare for the sick man's coming after him. might well be called Angelos, not an Angel, but a messenger, which the word in Greek properly signifies." [Probably there might be some healing qualities in the water of the pool, by the entrails of the sacrifices being washed in the pool. But how should any man know the most proper season to stir up, or trouble the water to make it healing, &c.] Author's name effaced, page 60.
- "Bethesda, a pool on the east of Jerusalem. The name signifies, either a draught-house, or house of mercy; [or house of pity, mercy, or effusion, saith Cruden.] so called, because a public bath was here erected; or because God graciously bestowed a healing virtue on the waters of it. As it lay but a little to the north-east of the temple, the sacrifices might be washed in it; but it did not

thence derive its healing virtue. Some years before our Saviour and divine healer came in the flesh, an angel, on some occasions, descended, and troubled the water of this pool. Whoever first, after the agitation, bathed himself in it, was healed of whatsoever disease he had. Multitudes of distressed persons, therefore, waited in its five porches till the water was moved. It is said to be now 120 paces long, 40 broad, and eight deep, but empty of water." [See Enrogel, in the bible dictionary.] Bible dict.

Concerning Bethesda's pool, or pool of Siloam, mentioned at John 9: 7, &c. Pool of Siloam or sent. It is called, "The pool of Siloah by the king's garden, Neh. 3: 15." "It was fed by a fountain at the foot of mount Zion: from whence flowed out the brook of Siloah, which watered a part of the city: of which Isa. 8: 6, the name seemeth to be given of old, only in testimoup that they accounted it a special gift, sent of God, to have a fountain among those hills, so commodious for their city. Or else, because (as they report.) the waters thereof did not constantly flow, but now and then, as God was pleased to send them. And so the name of the pool might put them in mind of the Messias, who is Shiloh, and the sent of God, Gen. 49: 10." [The place where the pool was, was called Cenopolis or the new city, Josephus vol. 5. pages 195 and 227.] Ellwood, page 152.

- 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.
- 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.
- 5 And a certain man was there, which had an infirmity thirty and eight years.
- 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?
- 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to

put me into the pool: but while I am coming, another steppeth down before me.

- 8 Jesus saith unto him, Rise, take up thy bed, and walk.
- 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

• Luke 13: 14.-14: 8, 5. John 9: 14.

10 The Jews, therefore, said unto him that was cured, It is the sabbath-day^b; It is not lawful for thee to carry thy bed*.

Exod 16: 23,-20: 8. &c.-23: 12.-31: 14.-35: 2. Lev. 23: 3. Deut. 5: 12. 14. Neh. 10: 31-13: 15 to 23. Isa. 56 2, &c. Jer. 17: 21 to 27. Ezek. 20: 12.

* "Observe, How unjustly the Jews tax the cripple that was healed with the breach of the sabbath, for taking up his bed, and walking on the sabbath-day? whereas the law only forbade carrying burthens on the sabbath-day for profit, in way of trade &c: but this man's carrying his bed, was a testimony of God's goodness and mercy towards him, and of his gratitude and thankfulness towards God. Hypocritical and superstitious persons oftentimes pretend much zeal for observing the letter of the law, little respecting the moral sense and signification of it. Our Saviour, who was Lord of the Sabbath, had commanded the man to take up his bed and walk; and he had power over the sabbath, and could dispense with it as he thought good;" [but that was not the case now; It would have been imprudent of the man to have left his bed in the street.] Burkitt.

11 He answered them, He that made me whole, the same said unto me, Take up thy

bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole^a; sin no more, lest a worse thing come unto thee.

* Mat. 12. 45. John 8: 11.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to belay him, because he had done these things on the sabbath-day*.

b John 7: 1, 19. - 8: 37.

* "The Jews physicians were generally priests, who would not administer any remedies on a subbath day, except in cases where life was immediately endangered, or to perform the operation of circumcision, John 7: 22." Illustration of the English Harmony, page 68.

17 But Jesus answered them, 'My Father worketh hithertof, and I work.

c John 14: 10.

† "Here Jesus speaks of himself as the fellow worker with the Father, both in the works of creation, in the works of providence, preservation, and mercy. Learn hence, 1. That though Almighty God has long since ceased from the works of creation, yet not from the work of preservation, and mercy. My Father worketh hitherto; not by creating new kinds of creatures, but by upholding and preserving what he has already created. Learn, 2. That Christ the Son of God is joined with, and undivided from the Father in working. As the Father created all things by him, not as a man, and as an instrument in his Father's hand; for then he was not such but as his fellow-worker, being equal in nature and power with the Father: in like manner as the Father preserveth, sustaineth, governeth, and upholdeth all things, so doth Christ: the Father's actions and his being the same, My Father worketh histerto, and I work." Burkitt.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also 'That god was his Father, making himself' equal with God.

• Luke 1: 35: -2:49. John 5: 25. -9: 35. - 10: 29, 36. - 11: 4.

f Phil. 2: 6.

19 Then answered Jesus, and said unto them, Verily, verily I say unto you³, The Son can do nothing of himself*, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

• John 5: 30. - 8: 28, 38. - 14: 10.

- " Our Saviour goes on to assert his equality and conjunction with the Father in his operations and workings: which doth at once justify his work in making the man whole on the sabbath-day, and prove him to be truly and really God. Now our Lord, to prove himself equal with God the Father, produces first many arguments, to verse 31, and then alleges the testimony of many witnesses to the end of the chapter. Our Lord's first argument to prove himself equal with the Father in essence and nature, is this, That the Father and he are equal in operation, in will and consent for working; that the Son doth all that the Father doth, and the Father doth nothing without the Son, verse 19. The Son can do nothing of himself; that is, as man, as the Messias, and as Mediator, he could do nothing of himself. His perfect obedience to. and compliance with the will of the Father that sent him, would not suffer him to do any thing without him; but as God, he could do all things of himself. Learn hence, That it is an undeniable proof that the Father and Son are one in nature, essence, and being; in that they are inseparable in operation and working; What things soever the Father doth, these also doth the Son likewise : and the Son doth nothing of himself, but what he seeth the Father do: therefore Father and Son being equal in operation and working, are equal in nature and being; and consequently, both essentially, truly, and really God." Burkitt,
- 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.
- 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.
- † "A third argument, proving Christ to be God, and equal with the Father, is here produced; namely, his raising of the dead;

he is joined with the Father in that work, and equal with him: As the Father quickeneth whom he pleaseth, so doth the Son quicken whom he will: that is, not as the Father's instrument, but as a principal agent, by the same authority, with the like absolute freedom of will which the Father uses, being sovereign and independent, being as the Father is. So the Son quickeneth whom he will. This is more than ever was said of any prophet or apostle, that he did such works at his will. Learn hence, 1. That quickening or raising of the dead, is an act of omnipotency, and proper to God only: The Father raiseth the dead, and quickeneth them. 2. That Christ's power to raise the dead, as well as the Father's, is a proof of his equality with his Father, and an evidence of his being truly and really God; the Son quickeneth whom he will." Burkitt.

22 For the Father judgeth no man*+; but hath committed all judgment unto the Son.

. Acts 10: 42.

- + "A fourth instance of Christ's Godhead, and proof of his equality with the Father, is, That it is his work to judge the world: The Futher says Christ, judges no man; that is, no man without ne, but all men by me, to this intent, 23d, verse, That all men should honour the Son, even as they honour the Father: That is, bonour him with the same faith, love, fear, and worship, that is due to God the Father, Hence learn, 1. That Christ, as God, hath the absolute power of life and death, of absolution and condemination which he executes in conjunction with his Father. 2. I has having this power of judging the world with the Father, doth show that the same glory is due to him, which is due to the Father. 3. That such as pretend to honour Christ, but deny him to be God, and equal with him, withdraw the highest honour from him: and such as withdraw the honour from the Son, denv it to the Father. who will not be honoured but in and through honouring of the Son. He that honoureth not the Son honoureth not the Father. &c." Burkitt.
- 23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.
- 24 Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life^b†, and shall not

come into condemnation; but is passed from death unto life.

b John 6: 57. -8: 51. &c. 11: 26. - 1 John 3: 14. Col 2: 12. Tit 1: 2.
r Fet. 1: 2 to 6. II Pet. 1: 1, to 5.

† "Here we have a fifth evidence of Christ's Godhead, and equality with the Father; namely, That he is the anthor of spiritual and eternal life to all that believe on him. He that hath the fountain of life equal with the Father, and communicated to him from the Father, is God: But Christ hath this, verse 20th. For as the Father hath life in himself; so hath he given to the Son to have life in himself. Again, he that hath authority to execute judgment upon angels and men, is God; and Christ hath such authorsty, verse 27, he hath given him authority to execute judgment. Farther, he that with his voice, quickeneth and maketh alive them that hear it, is God: and Christ doth this, verse 25. The dead shall hear the voice of the Son of God and live. The dead, that is, 1. The spiritually dead; such as are dead in trespasses and sins: these hearing the voice of Christ in the ministry of the word, shall live a life of grace on earth, and a life of glery in heaven, 2. Such as are corporally dead also; these are likewise quickened and raised by Christ, as God. Learn hence, 1. That God the Father hath communicated to his Son a power to quicker and enliven such as are spiritually and corporally dead. 2. that the Father's communicating this power to the Son argues no inequality or inferiority in the Son, but he hath the same life infinitely, independently, and equally with the Father; as the Father hath it, so hath the Son: the Father hath it in himself, and so hath the Son also; therefore the Son as well as the Father is essentially and truly God. 3. Others by the dead, understand those whom Christ raised from the dead, when he himself arose. When many of the bodies of the saints arose with him. Mat. 27: 52. 53." [Dr. Whithy, is here cited. See the note at John 5: 25.] Burkitt.

Some say, Passed from death unto life means, "Such as are through faith of the operation of God, risen from that state of death in tresspasses and sins which they have by nature. unto a life of righteousness; walking in newness of spirit, &c." See the references.

25 Verily, verily I say unto you, the hour is coming, and now is, when the dead* shall hear the voice of the Son of God: and they that hear shall live.

[·] Eph. 1: 5. &c· - 5: 13, 14

* "Unconverted sinners are spiritually dead, Eph, 2: i. They are as dead men; life being here opposed to death, or the privation of spiritual and a heavenly life, because of the separation of the soul from God through sin. Man by sin is totally under the privation of the spiritual life of God. The life of God consistent an a principle of grace, which is called a seed. The seed (speaking of a man quickened) remains in him, I John 3; 9, this seed or divine principle, is unto the soul, as the soul is to the body; but there is no soul, or seed of grace, no principle of spiritual life in an unregenerate man; and therefore he is really dead in a spiritual sense, as the body is dead when the soul is separated from it. If there be any true and real spiritual life in an unconverted man. how can he be said to be dead? for where there is not a total privation of natural life, a man cannot be said to be dead naturally. John 5: 25, see the whole verse, which imports, man was ouce alive, spiritually alive, considering the subject of which our Saviour speaks. Man before his fall, or the entrance of sin, was alive; death was threatened upon Adam's eating of the forbidden fruit: In the day thou eatest thereof thou shalt surely die, Gen. 2: 16. 17. The deprivation of the spiritual life of the soul, as well as the life of the body, was in the sanction of that law. Thou shall die the death, Gen. 3: 19. Rom. 5: 12, to 21. What life soever Adam had before he fell, he lost it by his transgression: and in that very day he eat, he suffered a deprivation of the light of God's countenance, and spiritual life of God in his soul. He lost that supernatural power of acting towards God spiritually, or Image of God that was in him; so that it was impossible for him to live any more to God, until quickened by a new principle of spiritual life. And hence unregenerate men are said to be dead. Unconverted men have lost all spiritual vital acts, that is, all acts and duties of holy obedience, acceptable to God. There is a total defect in them and want of power for any such acts whatsoever. Death fulling upon the soul, or suffering a privation of the Image of God, or spiritual life it had; all its internal power to act or live to God is gone, the carnal mind being expressly said to be enmity against God, Rom. 8: 7. An evil tree cannot bring forth good fruit. The dead in sin cannot be raised to life, without the mighty power of God's Spirit. His Spirit or Christ's, must quicken such who are dead in sins and trespasses, &c." Keach, Book 4, page 227, &c. See the note at John 5: 24. See Cruden and Bible dict. at Quicken.

26 For as the Father hath life in himself. so hath he given to the Son to have life in himself.

27 And hath given him authority to execute

Judgement also, because he is the Son of man.

c Dan. 7: 13, &e. John 5: 22, Acts 10: 42. - 17: 31.

- 28 Marvel not at this: for the hour is coming, in the which all that are in the grave shall hear his voice,
 - 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
 - Psal. 49: 14. Dan. 12: 2, 3. Mat. 18: 40, 43. 25: 32, 46. Luke 14: 14 20: 35, 36. John 11: 25, 26. Cor. 15: 18 to 24, 51, 52. 1 Thes. 4: 14 to 17. Heb. 11: 35. Rev. 20: 5.6. See note at John 11: 24, 25.
 - SO I can^b of mine own self do nothing*: as I hear, I Judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

b John 5: 19. c John 6: 38.

- * "Here Christ declares to the Jews, that they might assure themselves his judgment would be exactly righteous, because he had no private will or power of his own, contrary to, or different from his Father. Learn hence, That Christ, being the same in essence and nature, in power and operation, with the Father, he had no private will or interest of his own, but acted all things as God, in co-ordination with the Father; and, as man, in subordination to him; I can of mine even self do nothing; that is, neither as God nor as Mediator: not as God, for God the Father and Christ being one, equal in power, what one person did the other doth; not as Mediator, for so Christ finished the work which his Father gave him to do: the will of the Father, and the will of Christ being both one. As Christ was sent by the Father's erder, so he was altogether guided by his Father's will, wherewith his own will exactly concurred." Burkitt.
- 31 dIf I bear witness of myself†, my witness is not true.

d John 8: 14 54.

† Jesus, we may suppose, alluded to two witnesses which are mentioned, John 8: 17. which see. See also John 8: 13, 14, 16.

4. ** Jesus first acknowledges that according to the common

course of judicial proceedings among men, a man's own evidence in his own cause, is not valued [nor valid]: which is the meaning of his saying; or it is not regarded. When he did not allude to judicial proceedings among men, he said, His own moord was true, John 8: 8: 14." Ellwood.

32 There is anothere* that beareth witness of me; and I know that the witness which he witnesseth of me is true.

* Mat. 3: 17. -17: 5. - Mark 1: 11. Luke 5: 21. John 5: 37 -6 27. - 8: 18: 11 Pet. 1: 17, 18.

- * "Our Saviour having produced the five foregoing arguments, to prove his unity in essence, and his equlity in power with the Father, comes now at the end of the chapter to produce several testimonies for the proof of it: and the first of them is, The testimony of his Father; There is another that beareth witness of me whose witness is true. Now the Father had at his baptism, by a voice from heaven, declared him to be his beloved Son, in whom he was well pleased; which illustrous testimony, given to him, they had not regarded. Learn hence, That as Christ came into the world in obedience to his Father, and to bear witness to him, so did the Father honour him, and hear witness of him, and his testimony concerning his Son is undoubtedly true, and to be depended upon: for we make the Father a flar, if we do not depend upon the record which he hath given of his Son." Burkitt. The other testimonies we omit, See verses 33, 36, 37, 39.
- 33 Ye sent unto John^f, and he bare witness unto the truth.

^t John 1: 1. 6 to 16, &c. - 3: 26. t John 4: 14.

- 34 But I receive not testimony from man: but these things I say. that ye might be saved.
- 35 He was a burning and a shining light; and ye were willing for a season to rejoice in his light.

- † "It was usual with the Jews to call any person celebrated for knowledge, a Candle. They call a Robbin, the candle of the law, and the lamp of light." Illustration of the English Harmony, page 70.
- 36 But I have greater witness than that of John: for the works which the Father hath

given me to finish^d, the same works that I do, bear witness of me, that the Father hath sent me.

c 1 John 5: 9.

4 John 10: 25.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any *time, nor seen his shape.

• John 1 · 18.

- 38 And yehave not his word abiding in you; for whom he hath sent, him ye believe not.
- 59 Search bethe scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

b John 1:45.

c Isa, 8: 20. - 34: 16. Luke 16: 29. Acts 17: 11.

40 And dye will not come to me*, that ye might have life.

d Psal 73: 28. Eccle. 7: 12, 23.

* "Here Jesus upbraids the Jews for their obstinate infidelity; that notwithstanding God the Father by a voice from heaven, and John the baptist by his testimony on earth; notwithstanding all the miracles which they had seen wrought by Christ himself, and notwithstanding the scriptures, which they pretended so highly to esteem, did prove him to be the Messias, and the author of eternal life, which they professed to seek; yet such was their obstinacy that they would not come unto him, nor believe in him. Ye will not come unto me, that we may have life. Observe 1 A choice and invaluable mercy, which Christ stands ready to bestow upon poor sinners, that is, life, both spiritual and eternal; a life of grace, in order to a life of glory. Observe 2 The gracious condition upon which this invaluable blessing may be had, and that is, upon coming to Christ, believing on him, and receiving of him .--3 Here is the true reason declared why sinners do miss of life and salvation by Jesus Christ, when he has so dearly purchased it for them, and does so freely tender it unto them, and that lies in their own wilfulness and obstinacy; Ye will not come unto me. Learn hence, that the true reason why so many sinners miss of salvation and eternal life, after all that Christ has done and suffered for them, is their own obstinacy and unwillingness to come to him,

that they might have life. Man by nature, has not only an inability, but fixed enmity in his will against Jesus Christ." Burkitt.

41 I receive not honour from men.

e 1 Thes. 2: 6.

42 But I know you^b, that ye have not the love of God in you*.

6 Cantic. 8: 6. 7.

- "Observe the great sin which Jesus laid to the charge of the Jews, as the cause why they rejected him. I know that ye have not the love of God in you Oh! deplorable state and case, to be void of all true love to God! Love being the spring of all action, and the root of all true obedience; he that loves God, will not only labour hard at the work that he hath appointed him, but ardently too. But where love of God is wanting, and no care to please him is found, his authority is despised, his Son rejected, &c." Burkitt,
- 48 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
 - * Mat. 24: 11, 24, 26. Mark 13: 6, 21, 22. Luke 21: 8.
- 44 How can ye believe, which receive honour one of another⁴, and seek not the honour that *cometh* from God only?

d John 12; 43, 47, 48. Rom. 2: 10, 29.

45 Do not think that I will accuse you to the Father; there is cone that accuseth you, even Moses, in whom ye trust.

b Rom. 2: 12.

+ "That is, Do not think that I only will accuse you to the Father: There is one that accuseth you, even Moves; that is, the writings of Moses, which you pretend to depend upon, and trust to; for had you believed his writings, that is, the prophesies and types contained in his writings, you would have been led by them to believe in me; for they all pointed at me, and received their accomplishment in me; but if Moses cannot be heard by you. I must expect no authority with you. Learn, 1. That the whole scope of Moses ceremonial law, was to point out and prefigure Jesus Christ. Christ was the sum of the law, as well as the sub-

stance of the gospel; he was Abraham's promised seed, Moses' great prophet, Jacob's Shiloh, Isaiah's Emmanuel, Daniel's Holy One, Zechariah's Branch, and Malachi's Angel or Messenger of the covenant, Mal. 3: 1. Learn, 2. That such as believed the ancient prophesies before Christ came, did see their accomplishment in him, when he was come.' Bur kitt.

46 For had ye believed Moses, ye would have believed me²: for he wrote of me.

c Gen. 3: 15.-12: 3. - 18; 18. - 21: 18. - 49: 10 Deut. 18: 15. Acts 3: 22. - 7: 57. - 26: 22.

47 But if ye believe not his writings, how shall ye believe my words?



AN HARMONY

OF THE

Four Gospels,

Sc.

PART VII.

MARK 6: 30.

AND the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place, by bship privately.

b Mat. 14:13

33 And the people saw them departing;

Part 7.

and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

c Mat. 9: 36.

- 35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed;
- 36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.
- 37 He answered, and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat?
- 38 He saith unto them, How many loaves have ye? go. and see. And when they knew, they say, Five, and two fishes.
- 39 And he commanded them to make all sit down by companies upon the green grass.
- 40 And they sat down in ranks, by hundreds, and by fifties.
- 41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples, to set before them; and the two fishes divided he among them all:

- 42 And they did all eat, and were filled.
- 43 And they took up twelve baskets full of the fragments, and of the fishes.

* Mat. 14: 20. Luke 9: 17. John 6: 13.

44 And they that did eat of the loaves were about five thousand men.

LUKE 9: 10.

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.

Mat. 14; 30. Mark 6: 30, 31, 32.

- 11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.
- 12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.
- 13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.
- 14 (For they were about five thousand men.) And he said to his disciples, Make them sit down by fifties in a company.
- 15 And they did so, and made them all sit down.

- 16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake*, and gave to the disciples to set before the multitude.
- * "Teaching us by his example, never to use or receive the good creatures of God, without prayer and praise; never to see down to our food as a beast that begins of his fodder, &c." Burkitt.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

e Mark 6: 43.

MATTHEW 14: 13.

When Jesus heard of it, he departed thence by ship into a desert place apart; and when the people had heard thereof, they followed him on foot out of the cities.

b Mark 6: 32. Luke 9: 12. John 6: 5.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

e Mat. 9: 36.

- 15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.
- 16 But Jesus said unto them, They need not depart; give ye them to eat.
- 17 And they said unto him, We have here but five loaves and two fishes.
 - 18 He said, Bring them hither to me.

- 19 And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.
- 20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

Mark 6: 43.

21 And they that had eaten were about five thousand men, beside women and children.

JOHN 6: 1.

AFTER these things Jesus went over the sea of Galilee^b, which is the sea of Tiberias*:

- * These words refer to the 5th. chap. The remainder of the former verse, means what is expressed at Mark 6. 32. and Mat. 14: 13.
- 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
- 3 And Jesus went up into a mountain, and there he sat with his disciples.
- 4 And the passover, a feast of the Jews, was nigh.
- 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

c Mat. 14: 13.

6 (And this he said to prove him: for he himself knew what he would do.)

7 Philip answered him², Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.

· Num. 11: 21, 22:

- 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
- 9 There is a lad here*, which hath five barley-loaves, and two small fishesb: but what are they among so many?

r Kings 4: 42, to 44.

- * John tells us, It was a lad which had the five barley loaves, and the two small fishes: the which the other Evangelists have omitted; together with the circumstance of Philip's.
- 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
- 11 And Jesus took the loaves; and when he had given thanks†, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.
- † "Our Saviour blessed the loaves and fishes, that is, He praised God, for his benefits, conferred on men. See Psal. 68: 19.—103: 2.—116: 12. All that we enjoy, comes from him, for the earth is his, and the fulness thereof, Deut 33: 16. Psal. 24: 1.—50: 10, 11, 12.—89: 11.—1 Cor. 10: 26, 28.
- 12 When they were filled, he said unto his disciples. Gather up the fragments that remaint, that nothing be lost.
- † "These fragments, though of barley loaves, &c, must not be lost, but gathered up; we must exercise frugality in the enjoyment of the greatest plenty. How tremendous will their account be, who, having large and plentiful estates, do consume them upout their lusts! how will they wish they had been born to poverty and necessity, when they appear to make up their accounts before God!" Burkitt,

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

* Mark 6: 43.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

b Mat. 21: 11.

15 When Jesus, therefore, perceived that they would come and take him by force to make him a king*, he departed again into a mountain himself alone.

e Mat 21: 5.

- * "Here we have observable. The wonderful effect of the foregoing miracle; the people seeing so many thousands fed with five loaves and two small fishes, were so transported, that they concluded that Jesus was certainly the promised Messias. Now the notion they had of the Messias was this, That he should be a temporal prince, that should subdue all nations under his feet, and particularly free the Jews from the slavery of the Roman yoke, which was now upon their necks; forgetting what our Saviour had often told them, That his kingdom was not of this world, but within men; and that his business was to free men from soul-slavery, not from civil subjection: however upon this mistake of the Jews, they now in a furious zeal designed to take Christ by force, and make him their King; but our Saviour (who came not into the world to disturb the order of civil government) understanding their intentions, withdraws himself into a mountain. Hence learn, That although Jesus Christ be the great King of his church, and doth exercise a spiritual kingdom in it, yet he came not into the world to be a temporal king, nor was his Kingdom of this world, or ever designed to be prejudicial to the thrones of princes, and civil government of men. Therefore doth Christ withdraw himself, and refuse the offer, as no ways agreeable to him, or consistent with his design." Burkitt.
- 16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the Sea toward Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose^a, by reason of a great

wind that blew.

e Mat. 14: 24.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid^b.

20 But he saith unto them, It is I; be not

afraid.

21 Then they willingly received him into the

ship; and immediately the ship was at the land whither they went.

MATTHEW 14: 22.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he

was there alone.

24 But the ship was now in the midst of the sea tossed with waves: for the wind was contrary.

c Mark 6: 47, 48. John 6: 18.

25 And in the fourth watch of the night* Jesus went unto them walkingd on the sea.

d Job 9: 8. - 26: 12. Mark 6: 48. John 6: 19.

^{*} The watches of the night are said to be, viz. The first watch from Sun-set, to the third hour of the night. — The second or middle watch, from the third hour to the sixth. — The third watch or Cock crowing, from the sixth hour to the math. — The fourth

or morning-watch, from the ninth hour to Sun-rise. See Cruden,

under Hour, and Bible dict. under Watch and Hour,

"The Jews divided the night into three watches, being of four hours each; and the Romans in some measure followed their example, by making four watches, of three hours each, namely, from six in the evening till six in the morning. There were persons appointed to proclaim the watches in the night, Psalm 119: 148." Southwell.

- 26 And when the disciples saw him walking on the sea, they were troubled*, saying, It is a spirit; and they cried out for fear.
- * "A power ascribed to God only, Job 9: 8. The Egyptian hieroglyphic, to denote an impossibility, was two feet walking on water." Illustration of the English Harmony, page 168.
- 27 But straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid.
- 28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.
- 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
- 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.
- 31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
- Se And when they were come into the ship the wind ceased.
- SS Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

MARK 6: 45.

And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

- 46 And when he had sent them away, he departed into a mountain to pray.
- 47 And when even was come, the ship was in the midst of the sea, and he alone on the land.
- 48 And he saw them toiling in rowing: (for the wind was contrary unto them:) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

- 49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.
- 50 (For they all saw him, and were troubled) And immediately he talked with them, and saith unto them, Be of good cheer; it is I; be not afraid.
- 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.
- 52 For they considered not the miracle of the loaves: for their heart was hardened.
- 53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

- 54 And when they were come out of the ship, straightway they knew him:
- 55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.
- Jages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment; and as many as touched him were made whole.

MATTHEW 14: 34.

And when they were gone over, they came into the land of Gennesaret.

- 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased:
- 36 And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

JOHN 6: 22.

The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias*, nigh unto the place where they did eat bread, after that the Lord had given thanks;)

- * "Tiberias, was a city, which was part of the kingdom belonging to king Agrippa." [See Mat. 20: 23, the note, and Tiberias, in Bible dict.] Josephus, vol. 5. page 298.
- "Herod the tetrarch, who was in great favour with Tiberius, [the Roman emperor,] built a city of the same name with him, and called it Tiberias. He built it in the best part of Galilee, at the lake of Gennesareth. There are warm baths, at a little distance from it, in a village named Emmaus. To make Tiberias an habitation was to transgress the Jewish ancient laws, because many sepulchres were to be here taken away, in order to make room for the city; whereas our laws pronounce, that such inhabitants are unclean for seven days, Num. 19: 11, to 15," Josephus, vol. 4. page 74. "Nero, the emperor, made a present of Tiberias to Agrippa junior." Page 244.
- 24 When the people, therefore, saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.
- 25 And, when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
- 26 Jesus answered them, and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
- 27 Labour not for the meat which perisheth, but for that meat^a which endureth unto everlasting life, which the Son of man shall give unto you: for him^b hath God the Father sealed*.

• John 6: 51.

- b Mark 1: 11. 9: 7. Luke 9: 35. John 1: 33. 5: 37. 8: 18. Mark 3: 17. 17: 5. Luke 3: 22 John 5: 32. 2 Pet. 1: 16 to 19.
- * "That is, By a special commission and authority, hath empowered him to dispense all spirtual blessings to them that want and crave them. The best of outward comforts and enjoyments are meat that perisheth. And it is the greatest of follies to labour intensely and inordinately for, and to set ourselves with all our might to pursue and follow after perishing things. Christ's holy doctrine and heavenly grace, is food that never perisheth, nor diminisheth,

how many soever partake of it, but makes all that partake thereof, to be partakers of eternal life therewith. Learn, That Jesus Christ is authorized, sealed, and commissioned by his Father, to give eternal life to such as labour to obtain it, &c. He was sealed to the office of Mediator by the Father; sealed at his baptism, sealed by his doctrine, sealed by his miracles, sealed by his resurrection, and sealed by his unction or supereminent and unparalleled sanctification." Burkitt. See Leigh, page 567, and Bible dict, under Seal.

- 28 Then said they unto him*, What shall we do, that we might work the works of God?
- "Here the Jews, who were strict observers of the ceremonial law of Moses, and rested thereupon for salvation, inquire of Jesus what they should do that they might please God. Christ directs them to the great duty of believing on himself, to own and acknowledge him to be the true Messiah, and as such to rely upon him alone for salvation." Burkitt.
- 29 Jesus answered, and said unto them², This is the work of God, that ye believe on him whom he hath sent.
- Isa. 45: 22. 51: 6. John 3: 16, 36. Acts 4: 12, 1 John 3: 23. 5; 9, 10.
- 30 They said therefore unto him, What sign she west thou then, that we may see, and believe thee? what dost thou work?
 - b Mark 8: 11.
- 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.
 - Exod. 16: 15: Num. 11: 6, 7. r Cor. 10: 3,

 d Psal. 78: 24, 25. Wisd. 16: 20,
- † "In the former verse the Jews tell our Saviour, That, before they will believe in him, they must see some sign from him, to confirm his doctrine, and prove him to be the Messias; they acknowledge he had wrought a great muracle in feeding five thousand persons with five loaves, &c; but Moses fed their fathers in the viderness (who were no less in number than six hundred thousand persons) with manna from heaven, and this for forty years together; from whence they would seem to conclude, that they had more reason to believe Moses than him; not considering that

Moses was but an instrument to obtain by prayer, the manna at the hands of God: but Christ was an agent, and that by a creating power inherent in himself, he multiplied the five loaves, &c, to the feeding of five thousand. Note, here, From the Jews requiring a sign before they would believe, shews they thought, That he, who publishes a new doctrine to the world, ought to confirm his mission by some miraculous operation. The Jews not believing Christ to be the true Messias, upon so many attestations, and after his divine mission was confirmed by such miraculous operations, rendered their infidelity inexcusable, and their obstinacy invincible." [See Manna, in Bible dict, and Cruden, under the same, and Josephus, vol. 1. pages 124, 125, and the note there] Burkitt.

An anonymous author, page 93, comments thus, "It was a little white round substance, as small as the hoar-frost, and m shape like the Coriander seed. At first sight, the Israelites cried out in a surprise, Manhu, i. e. What is this? From whence this heavenly food was called Manna." See Exod. 16th.

32 Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven*; but my Father giveth you the true bread from heaven.

• Psal. 132; 15, &c. John 6: 51.

" The Jews mentioning manna to Jesus, occasions him to make a comparison betwixt himself the bread of life, and manna the bread of Moses, and that in three particulars. 1. It was not Moses that gave the Israelites that manna, it was God at the prayer of Moses; but it was God that now offered them the bread of life, were they willing to accept it. 2. The manna was not given from heaven, that is, from the celestial heaven, but only from the air and clouds, which oft in the Scripture is called heaven; but Christ the bread of life was given, and sent by the Father from the highest heaven, even the heaven of glory. 3. Manna was not true spiritual food effectively and of itself, but bodily food only: but Christ is real and spiritual bread, which gives life to lost and dead men; which manna did not; could not do. And whereas manna was peculiar to Israel only. Christ gives life to all sorts of persons. Gentiles as well as Jews, The bread of God giveth life unto the world. Learn hence, That as Christ is the truth and substance of all types in the old Testament, so particularly, the manna was an illustrious type of Christ: manna was freely given, so is Jesus Christ the free gift of God: Manna was not fit to be eaten before it was ground in a mill, or beaten in a mortar, and baked in an oven: Christ was ground by his sufferings, bruised on the cross, and scorched in the fiery oven of his Father's wrath, that he might become a fit Saviour for us, &c." Burkitt.

"Heaven, Calum, that orb over our heads where the heavenly bodies revolve. Philosophers, Divines, and Astronomers, lay down divers heavens, as the highest or empyrean heaven, the atherial or starry heaven, and the planetary heaven. Heaven, among divines called the empyrean, is the abode of God, and blessed spirits, such as angels, and the souls of the righteous deceased. This in scripture is frequently called the kingdom of heaven, the heaven of heavens, the third heaven, paradise, the new Jerusalem. This heaven is conceived as a place where the Deity is pleased to afford a more immediate view of himself than in the other parts of the universe, where he is likewise present, This makes the Beatific vision. The inspired writers, particularly Isaiah and St. John the Divine, give us very magnificent descriptions of heaven, its structure, apparatus, and attendance, The ancient Romans had a kind of heaven in their theology, called Elysium, or Elysian fields, as the Mahometans have their paradise, which is very gross, agreeable to the genius of their religion. Heaven, in astromony, called the ætherial and starry heaven, is that immense region where the stars, planets, and comets are ranged. It is vulgarly called The firmament, though the original word used by Moses, when speaking of the second day's creation, properly signifies no more than Expanse, a term adapted to the impression which the beavens make on our senses; whence in other parts of Scripture the heaven is compared to a cortain or tent to dwell in." Proctor's dict. See Cruden, under Heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him^a, Lord, evermore give us this bread!

a John 4: 15;

35 And Jesus said unto them^b, I am the bread of life: he that cometh to me shall never hunger*; and he that believeth on me^c shall never thirst.

b Mat. 26: 26. John 6: 51. John 4: 10, 14. - 7: 37.

[&]quot;That is, never hunger more inordinately after the perishing satisfactions of this world; but shall find an all-sufficient fulness in him, and complete refreshment from him, for the preserving and perpetuating of their spiritual life. The bread Jesus mentioned in verse 33, the carnal Jesus conceived of it carnally, and desired to partake of it constantly." Burkitt.

- 36 But I said unto you, That ye also have seen me, and believe not.
- 37 All that the Father giveth me shall come to me²; and him that cometh to me I will in no wise cast out.
 - * John 10: 27, &c. 11 Tim. 2: 19. Heb. 4: 8. 1 John 2: 19.
- 38 For I came down from heaven^b, not to do mine own will, but the will of him that sent me.
- Psal. 43: 6 to 11, compare with Heb. 16: 5 to 8. Mat. 26: 39. John
 34. 5: 30.
- 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day^d.

d John 6: 40, 54. - 10: 18. - 17: 12. - 18: 9.

40 And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

e John 3; 16. f John 6: 44, 54.

- 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.
- 42 And they said^g, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven.

8 Mat. 13: 55. Mark 6: 3. Luke 4: 22.

- 43 Jesus, therefore answered, and said unto them, Murmur not among yourselves:
 - 44 No man can come to me, except the

Father which hath sent mea draw him: and I will raise him up at the last day.

Cantic. 1. 4. John 6: 65.

45 It is written in the prophets^b, And they shall be all taught of God. Every man therefore, that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

e John 1: 18.

47 Verily, verily I say unto you, He that believeth on med hath everlasting life.

d John 3; 15, 16.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof and not die.

e John 6: 51, 58. Rev. 2: 17.

51 I am the living bread^{f*}, which came down from heaven: if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh^g, which I will give for the life of the world.

f Psal. 132: 15. Mat. 26: 26. Mark 14: 22. Luke 22: 19. John 3: 15. - 6: 27. 32. &c. 58. - r Cor. 11: 23, &c.

g Heb. 10: 5, 10.

* "Here we learn, 1. What a miserable creature man naturally is, in a pining and starved condition, under the want of soul-

food. 2, That Jesus Christ is the food of souls, which quick enst them that are dead, and is unto the needy soul all that it can need; such spiritual food as will prove a remedy and preservative against death, both spiritual and cternal." Burkitt.

52 The Jows, therefore, strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man^a * and drink his blood, ye have no life in you.

* Mat. 26 26, 28.

* "Learn from hence, 1. That the Lord Jesus Christ is the true spiritual food of all believers. 2. That those, and only those, who do by faith feed upon him, shall obtain a life of grace and glory from him: if we do not by faith feed upon him, we can have no evidence for a life of grace, no title to a life of glory. It is evident that Christ treats not of the sacrament in this chapter, for it was not now instituted: therefore it is not a sacramental, but a spiritual feeding upon him by faith, that is here meant. For this eating gives life to the eater; all that eat are saved, and all that do not are not saved; but this is not true of a sacramental eating; besides, this eating, which Christ speaks of, he makes absolutely necessary to salvation; but some are saved that never fed upon him in the sacrament, as John the Baptist, and the penitent thief on the cross. Observe, farther, The close and intimate union which is between Christ nimself, and those that feed upon him: He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, 56th yerse. As meat is turned into the eater's substance, so believers and Christ become one; and by feeding on him, that is, by believing in him, there followeth a mutual inhabitation; Christ dwelleth in them, and they in him: this is true of a spiritual feeding upon Christ, but not of a sacramental eating. Nay, he carries it higher still, and tells us, that as there is a real union between the Father and him, and as the Father lives who sent him, 57th verse, having an eternal fountain of life in himself: and the Son lives by the Father, having the same life communicated to him with his essence from the Father; in like manner, says Christ, he that eateth me, the same shall live by me, 57th. verse. All which is certainly true of our spiritual feeding upon Christ by faith: but cannot be applied to a corporal feeding on him in the sacrament, as the papists would have it." Burkitt.

54 Whoso eateth my flesh, and drinketh my

blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

. John 7: 37.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me^b, and I in him.

b John 14; 20, 23. - 15: 5, &c. - 17: 11, 20, &c.

- 57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.
- 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever.
- 59 These things said he in the synagogue, as he taught in Capernaum.
- 60 Many, therefore, of his disciples, when they had heard this, said, This is an hard saying;* who can hear it?
- * "The foregoing doctrine of our Saviour concerning eating his flesh and drinking his blood, sounded so very harshly, that not only the common multitude, but some of them that had been his disciples could not tell how to hear it. He reproves their unjust stumbling at what he had said in a spiritual meaning, that he was bread which came down from heaven, and tells them, 62nd verse, That his ascension into heaven should prove the truth of his descent or coming from heaven to be the bread of eternal life to them that received him by faith, &c." Burkitt.
- 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?
- 62 What and it ye shall see the Son of man ascend up where he was before?

^{*} Mark 16: 19. Luke 24: 51. John 3: 13. Acts 1: 9. Eph. 4: 8.

63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

11 Cor. 3: 6.

- * "Our Saviour to convince the Jews that he did not mean a carnal and fleshly eating of his body, tells them, That such an cating would profit nothing; but it is a spiritual eating of him by faith, that bringeth that quickening life of which he had spoken. It is the Spirit, or divine nature that quickeneth; The flesh, or human nature, alone, separated from his Godhead, profiteth nothing, and can give no life. Learn hence, That it is the Godhead of Christ united to the human nature, which adds all virtue, efficacy, and merit, to the obedience and sufferings of the human nature. It is the Spirit, or divine nature of Christ, that quickeneth; The flesh, or human nature alone, profiteth nothing; and therefore the carnal eating of his flesh would do no good," Burkitt.
- 64 But there are some of you that believe not; for Jesus knew from the beginning who they were that believed not, and who should betray him.

Mat. 26: 49, John 2: 24, 25. - 13: 11.

- f "Jesus having thus cleared his doctrine, that he was the bread of life, &c, and that he is not to be carnally, but spiritually, fed upon: he plainly tells the Jews, That the true cause of their stumbling at his doctrine, was their ignorance and unbelief; There are some of you that believe not. Upon which plain dealing of his, many unsound professors did wholly forsake him, and accompanied no longer with him. Learn hence, That multitudes, who have long professed Christ and his holy religion, may draw back, and fall from their profession, and finally revolt from him. 2. That it is an evil heart of unbelief, which causes men to depart from Christ, and to make shipwreck of their profession." Burkitt.
- 65 And he said, Therefore said I unto you, That no man can come unto me, except it were given unto him of my Father.
- 66 From that time ‡ many of his disciples went back, and walked no more with him.
- * "Among those disciples which John says, deserted our Saviour upon the misunderstanding of this Sermon, Mark the Evangelist is

by Epiphanius Hoeres. 15. said to be one, but was afterwards recalled by Simon Peter." Author's name effaced, page 96.

67 Then said Jesus unto the twelve, Will

ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.

Acts 5: 20.

69 And we believe, and are sure, that thou art that Christ, the Son of the living God.

Luke 2: 26.

70 Jesus answered them, Have not It chosen you twelve, and one of you is a devil?*

^c Luke 6: 13. d John 13: 2, 27.

* "Cruden, under Devil, says, the meaning is, "A treacherous person." See Rev. 2: 10, and Bible dict.

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

₩ Mat. 26: 49.

JOHN 7: 1.

After these things Jesus walked in Galilee; for he would not walk in Jewryf, because the Jewss sought to kill him.

Dan, 5: 13. Psalter 76: 1. compare with Psal. 76:1- 8 John 5: 16, 18.

MATTHEW 15: 1.

Then came to Jesus scribes and Pharisees to which were of Jerusalem, saying,

† They came to him, when he was got into Galilee.

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

- 3 But he answered, and said unto them, Why do ye also transgress the commandment of God by your tradition?
- 4 For God commanded, saying, Honour thy father and mother^a: and, He that curseth father or mother^b, let him die the death.
 - Exod. 20: 12. Deut 5; 16. Mark 7; 10: Eph. 6: 2.

 **Exod. 21: 17. Lev. 20: 9. Prov. 20: 20. Mark 7: 10.
- 5 But ye say, Whosoever shall say to his father, or his mother, It is a gift, by whatsoever thou mightest be profited by me;
 - · Mark 7: 11, 12. Mat. 15: 5. 23: 18
- 6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.
- 7 Ye hypocrites! well did Esaias prophesy of you, saying,
- 8 This people draweth nigh unto me with their mouth^d, and honoureth me with their lips, but their heart is far from me.
 - d Psal 78: 36, &c. Isa. 29: 13. Jer. 12: 2. Ezek 33: 31. Mark 7: 6.
- 9 But in vain they do worship me, teaching for doctrines the commandments of men.
- 10 And he called the multitude, and said unto them, Hear, and understand.
- 11 Not that which goeth into the mouth defileth a man*; but that which cometh out of the mouth, this defileth a man.
- d Mark 7: 14, 15, 18. Acts 10: 14, 15 Rom. 14: 14, 20. 2 Tim. 4: 4. Tit. 1: 15.
- * Eusebius, and the histories of Socrates, Sozomen, and Theodorit, page 209, says, "Pork and Swine's flesh were thought lawful to eat by the Jews, &c, from the Epistle, which says, To the

clean all things are clean. [See Tit, 1: 15. Rom. 14: 14, 20. - 1 Tim, 6: 17.]"

- 12 Then came his disciples, and said unto hun, Knowest thou that the Pharisees were offended after they heard this saying?
- 13 But he answered, and said, every plant which my heavenly Father hath not planted shall be rooted up*.
 - * Isa. 53: 2. John 15: 2. Jude 12.
- * "All the Pharisaical observations grounded merely on human tradition, and not of divine institution, must be plucked up, and broken to pieces." Ellwood, page 116.
- of the blind. And if the blind lead the blind, both shall fall into the ditch.
- Isa. 29: 18, 24, -32: 3. -42. 7, 15, &c -49: 9. Mat 25: 16, 17, 24. &c Luke 6: 39. John 9: 39. Rev. 3: 17.
- 15 Then answered Peter, and said unto hime, Declare unto us this parable.

c Mark 7. 17.

- † "Some render the Greek word, for parable, here, This saying. And it may with propriety be rendered, A Proverb, A moral maxim, A forcible sentence, A weighty doctrine, as well as a comparison." Illustration of the English Harmony, page 179.
- 16 And Jesus said, Are ye also yet without understanding?
- 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?
- 18 But those things which proceed out of the mouth come forth from the heart⁴, and they defile the man.
- d Mat. 12: 34, 35. 15: 18, 19. Mark 7: 20 to 24. Luke 6: 45. Acts 7: 51. 8. 21. Rom. 2: 5, 25, αc.
 - 19 For out of the heart proceed evil roughts,

murders, adulteries, fornications, thefts, false witness, blasphemies^a;

.° Gen. 6: 5. - 8: 21. Deut. 5: 29. - 15: 9, - 29: 4. Josh. 24: 19. r Kings 8: 38. rr Chron. 6: 29. Job 36: 13. Prov. 3: 5. - 14: 10. - 22: 15. Eccles. 8: 11. - 19: 3. Jer. 4: 14, 18. - 9: 26. - 17: 1, 9. Ezek. 18: 3. - 44: 7.

20 These are the thing; which defile a man; but to eat with unwashen hands defileth not a man.

MARK 7: 1.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say^b, with unwashen) hands,* they found fault.

b Mat. 15: 2.

- * "The Jewish elders added a great many superstitious purifications; as washing of hands up to the elbow before meals; washing of pots, cups, and tables." Bible dict. under Cleanse.
- 3 (For the Pharisees, and all the Jews', except they wash their hands oft, eat not, holding the tradition of the elders †:

c John 2: 6.

- † "Tradition; some things handed down from age to age, without being committed to writing. The Jews pretend, that besides the laws of Moses written in the Pentateuch, God gave him a great many more, of which he informed Aaron and his sons: they handed them down to the elders; and these informed the prophets thereof; these, from one generation to another conveyed them to posterity. This oral law, conveyed without writing, they reckon the soul of the written law, which, as it were, gives life and sense to it. These traditions, however, were but the inventions of presumptuous men. Moses expressly calls us to regard only what God has revealed to us in his word. Deut. 29: 29." Bible dict. under Tradition. See Cruden, under the same, and also the former.
- 4 And when they come from the market, except they wash, they eat not. And many o-

ther things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.)

* Mat. 23: 25, 26. Luke 11: 38, &c.

- 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?
- 6 He answered, and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written^b, This people honoureth me with their lips, but their heart is far from me.

b Isa. 29; 13. Mat. 15: 8.

- 7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.
- 8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.
- 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.
- 10 For Moses said, Honour thy father and thy mother, and whose curseth father or mother, let him die the death.

c Mat 15: 4.

11 But ye say, If a man shall say to his father or mother, It is* Corban^a, that is to say, A gift, by whatsoever thou mightest be profited by me; he shall be free;

d Prov. 28: 24. Mat. 15: 5.

^{* &}quot;It is Syriac word, and was a gift to the temple, a gift consecrated to God and religious uses." Burkitt. At 12: 40, He

calls Corban, The temple's common treasury, and in other places. See Cruden, at Phansee.

- "There was a solema form of devoting among the Jews, though contrary to charity, yet very frequent among them, to bind a man's self by vow or execration, that he will in nothing be beneficial to his neighbour, his Farents, &c: confirming by oath the cruelty of his disposition, says Philo. And this by the Jews was carled Corban, (Wat. 15: 5.) A gift. What is thus passed under their vow, is. say they, utterly forbidden or unlawful, which being consecrated must not be touched or employed to any other use. So that the plain meaning of the place is, A Father being in want complains to his son; the son answers that he hath vowed he will not, and therefore it is unlawful for him to relieve his father: And the Pharisees approved of this practice, that he may thus evacuate his duty to his Parents; and though quite contrary to the precent of honouring and relieving them, yet it was thought obligatory by them to the frustrating of this commandment." [See Illustration of the English Harmony, page 178.] Author's name effaced, page 98.
- 12 And ye suffer him no more to do ought for his father or his mother;
- 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.
- 14 And, when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:
- 15 There is nothing from without a man, that entereth into him³, can defile him: but the things which come out of him, those are they that defile the man.

· Mat. 15: 11, 18, 19.

- 16 If any man have ears to hear, let him hear.
- 17 And when he was entered into the house from the people, his disciples asked him converning the parable.

- 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him*;
- * See Tit. 1: 15. I Tim. 4: 3, 4, 5. Dr. Watts in his Scripture history, says, that blood may now be eaten; building his opinion on such passages of Scripture as those above mentioned; but it appears from the judgment of the synod of the Apostles, that it is to be abstained from, Acts 15: 20, 29. 21: 25. The latter must be our guide.
- 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
 - 20 And he said, That which cometh out of the man, that defileth the man.
- 21 For from within, out of the heart of men^b, proceed evil thoughts, adulteries, fornications, murders,

^b Gen. 6: 5. - 8: 21. Mat. 15: 18 19.

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eyet, blasphemy, pride, foolishness;

c Lake 16: 14.

- † "That is, an envious spirit, which frets and grieves at the happiness of other men, &c." Burkitt.
- 23 All these evil things come from within, and defile the man,
- 24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *u*; but he could not be hid.
- 25 For a certain woman, whose young daughter had an unclean spirit, heard of him and came and fell at his feet;

26 (The woman was a Greek*, a Syrophenician by nation:) and she besought him that he would cast forth the devil out of her daughter.

* "The Greek language was in general, spoken through Syria at that time, and this woman who was a Syrian or Phenician, is called a Greek." Southwell, "Syrophenicia, was either that part of Phenicia bordering on Syria, or perhaps the whole of Phenicia, which by conquest had been united to Syria. The people were originally Canaanites." Bible dict. under Syrophenicia.

"Phenicia being comprehended in Syria, accounts for the distinction Syro-phenician. The Canaanites and Phenicians were the same; though the seven nations in Judea, before the conquest by Joshua, were descended from Canaan, the son of Ham, Gen. 9: 18, yet the Canaanites were frequently enumerated as one of those nations, Deut. 7: 1. Josh. 9: 1. By which is meant, Canaan with his first-born, Sidon (Gen. 10: 12.) occupied the tract about Sidon and Tyre." Illust. of the English Harmony, page 180.

Josephus, vol. 6. page 207. saith, "The Phenicians lived by the sea-side." Bible dict, under Syria, says, "Syria, properly so called, had the Mediterranean sea on the west and north, Cilicia on the north, and Phenicia, Canaan, and part of Arabia the Desert, on the south." Under Syrophenicia, it says, "Syrophenicia, was either that part of Phenicia bordering on Syria, or perhaps the whole of Phenicia, which by conquest had been united to Syria. The people were originally Canaanites." Under Phenicia, Brown, in the same dict. says, "Phenicia; a country on the shore of the Mediterranean sea, on the north-west of Canaan, and south-west of Syria, whose principal cities were Tripoli, Ptolemais, Dora, and Tyre and Sidon. This country was anciently stocked with inhabitants descended from Canaan, mentioned Gen. 10: 6, 15, &c." The whole account is very long, and very intelligent, to which we refer the reader.

An anonymous author explains the passage, page 362, as follows, "The coasts or territories of Tyre and Sidon, is the same tract of land as the Greeks called Phanicia, and afterwards Syro Phanicia, when it became a province of Syria." Hence, the woman in verse the 26th. is called a Syro-Phanician, &c.

"Seleucidæ, a race of Grecian kings who reigned as successors of Alexander the Great in Syria. Their establishment is a celebrated æra in chronology, called the Syro-Macedonian æra, or that of the Seleucidæ; and which, according to the best authors, began 12 years after the death of Alexander the Great, and 311 before Christ," Proctor's dict. See 1 Mac. 1: 1, to 10.

27 But Jesus said unto her, Let the children first be filled; for it is not meet to take the

children's bread, and to cast it unto the dogs. . Mat. 7: 6.

- 28 And she answered, and said unto him, Yea Lord: yet the dogs under the table eat of the children's crumbs.
- 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.
- 30 And when she was come to her house. she found the devil gone out, and her daughter laid upon the bed.

MATTHEW 15: 21.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

- 22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.
- 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
- 24 But he answered, and said, I am not sent but unto the lost sheep of the house of Israela.

a Mat. 10: 6.

- 25 Then came she and worshipped him, saying, Lord, help me.
- 26 But he answered, and said, It is not me t to take the children's breadb, and to cast il to dogs*.

Mat. 7: 6.

"This most contemptuous language the Jews generally applied to the Gentiles. Our Lord in verse 24th, applies the term lost sheep to the Jewish nation, and adopts their expression in his address to the woman; most probably as a trial of her faith, as the verses following, there, seem to indicate." See Mat. 7: 16. Illustration of the English Harmony; page 181.

Cruden under devil, observes, That "wicked men are called dogs, Psal. 22: 16." And that dog at the 20th verse signifies "the devil." See more of his account, under devil. And dog, in Bible dict.

- 27 And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table.
- 28 Then Jesus answered, and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

MARK 7; 31.

And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolise.

e Mat. 4: 25. Mark 5: 20,

+ See the note at Mark 1: 14.

- 32 And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him.
- 33 And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue;

• Mark 8: 23. John 9: 6.

- 34 And. looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
 - 35 And straightway his ears were opened,

and the string of his tongue was loosed, and he spake plain.

36 And the charged them, that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

MATTHEW 15: 29.

And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them, those that were lame, blind, dumb, maimed*, and many others, and cast them down at Jesus' feet, and he healed them;

· Isa. 35: 5, 6.

* "Maimed, properly signifies such as want members of their body, Mat. 18: 8 Mark 9: 43. but these maimed, whom Carist healed, appear to be such as had legs, but by the palsy or otherwise had lost the use of them, for we never read of his giving people new members, Mat. 15: 30" Bible dict.

A man was cured of a decay in his eyes, and another man, who was lame of his hand, was also cured by Vespasiau, whom Nero, the Roman emperour sent into Judea to conquer the Jews, Vide

Dissertations, vol. 1, page 58. Josephus.

"The creation of a new limb is an astonishing evidence of the miraculous power of Jesus. That this is the proper application, may be proved from Mark 9: 43, and Mat. 18: 8, where the word Halt, in that passage, and mained in the former, are expressed by the same Greek word," [Brown's account in the Dictionary of the Bible, must not be depended on.] Illustration of the Engilish Harmony, page 183.

Vespasian before mentioned, was sent by the emperour Nero, to abdue the Jews. He had been general of the Roman army, un-

der Claudius and was sent by him to subdue Britain, in which thirteen battles were fought; and Claudius had a triumph on the occasion. See Josephus, vol. 6. page 125, 152. May see vol. 5, pages 202, 205, 247.

Proctor's Dict. says, "Boadicea, a British queen and a widow, who lived in the first century. Her army slaughtered 70 or 80 thousand Romans. Suetonius slew of Britains, then, 80 thousand, and gained the victory, This battle was fought in the 61st, year of the christian æra."

Of the Roman roads, or military ways, see Way, in Proctor's Dict. It says, under Military Ways, "they are the large Roman roads which Agrippa procured to be made through the empire in Augustus's time for the marching of troops, and conveying of carriages, These were paved from the gates of Rome, to the utmost limits of the empire."

"Julius Cæsar, the great conqueror, who had so frequently triumphed over, and rendered tributary so many nations, found in England a people who proved a match for his ever before victorious legions. Finding the inability of arms, he had recourse to intrigue and the fomenting of discords in its states. He, however, could not succeed in his attempts to exact tribute and subjection. After this Rome and Britain were engaged in commercial correspondence, and this proved more fatal than force or stratagem, for by the intercourse Britons improved in civil arts and sunk much in their aversion to the Romans. Their passion for liberty grew weaker as the manners of Rome prevailed. A loss of jealousy of the power of Rome, gave faction an opportunity to pave the way to conquest. Claudius was solicited to invade the country. (A. D. 42.) and made a formal demand of tribute, which was refused by the British princes, and all intercourse prohibited. Claudius then ordered forces from Gaul (now France) which he soon afterwards followed, and invading England, gained considerable advantages. took Camelodunum, near where St. Alban's now stands, and settled the first military colony that had been in Britain. At his return, A. D. 44, triumphal arches were erected, crowns of gold were presented him, one weighing nine pounds, another seven; and a naval crown was placed on the imperial palace, to denote his dominion over the British seas. Messaline, his consort, had a seat next him and a triumphant car assigned her; to crown all, the sirname of Britannicus was decreed to him and his Family. Boadicea and her two daughters thought to have found a friend in Nero; the Romans, however seized her possessions, and on her remonstrating she was publicly whoped and her daughters ravished by the soldiers; which indignity the Britons revolted to revenge. She with a hundred and twenty thousand men attacked the colony at Camelodunum, where many Romans were killed, eighty thousand of her forces were slain, and she poisoned herself.

A. D. 79, Julius Agricola gained many advantages in Britain, as far as the Tay in Scotland, building forts and castles so well situated that none were taken, surrendered, or abandoned. The Britons were disconcerted. A chain of forts were built from the Frith of Clyde to that of Forth; and Agricola vanquished Perthshire and Fife; but was soon afterwards poisoned by Domitian,

who envied his glory.

A.D. 118, The Emperor Adrian came over to suppress the Britons, and built a wall of turf from the Tyne to Solway Firth as a boundary; the north Britons, however, made incursions, and Lollius Urbicus, in the reign of Antonius Pius, raised another wall near that of Agricola's. Under Severus, affairs in Britain were in great disorder, and he came over in person, and, advancing to Adrian's rampart, found great devastation. The Britons proposed a peace, which he rejected, appointing his younger son Geta, to the direction of affairs in south Britain: and at the head of a large army aimed at glory more than the extension of dominion; cutting down woods, levelling heights, laving causways, and building bridges: he lost fifty thousand men. He, however, carried a new wall near or on the foundation of Adrian's.

A. D. 276, Many Vandals and Burgundians were sent into Britain by Probus, and in 282 Carausius retiring into Britain, greatly increased her naval force; he was seven years sovereign of Britain, and at last murdered by one of his own officers who set up himself, but was overcome by Constantius, who through affection for Helena, an Inn-keeper's daughter at Colchester, made Britain his residence, and had by her Constantine, the Great. It is said, London, owes its being walled to her, and Wales has many proofs

of her munificence. Constantius died at York.

After this, the southern Britons in supporting Roman generals, left their country a prey to the Caledonians, and were carried into Italy, where leaving Maximus, many dispersed themselves over Italy and France, many settled at Armonia, afterwards called Little Britain." [See the note at John 11: 48.] History of England.

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the mained to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.

32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I

will not send them away fasting, lest they faint in the way.

Mat. 9: 36.

- 33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
- 34 And Jesus saith unto them, How many loaves have ye? And they said, seven, and a tew little fishes.
- 35 And he commanded the multitude to sit down on the ground.
- 30 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.
- 37 And they did all eat, and were filled: and they took up of the broken meat that was left be seven baskets full.

Mat. 16: 9, 10. Mark 6: 43. - 8: 8.

38 And they that did eat were four thousand men, besides women and children.

MARK 8: 1.

In those days, the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

- 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat;
- 3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves

have ye? And they said, seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

7 And they had a few small fishes; and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left^a seven baskets.

e Mat. 15: 37.

9 And they that had eaten were about four thousand, and he sent them away.

MATTHEW 15: 39.

And he sent away the multitude and took ship, and came into the coasts of Magdala*.

* Magdala was situated, as it appears by the map, in the upper Galilee, or Galilee of the Gentiles, near the sea of Galilee. See the note Mark 8: 10. There is a Magdala in the map, on the west side of Jordan, near the south end of the sea of Galilee, or lake of Genesareth. If the map be right, there must have been two Magdala's.

MARK 8: 10.

And straightway he entered into a ship with his disciples, and came into the parts of Dalmanuthat.

- † "Matthew calls Dalmanutha Magdala, 15: 39. and probably for this reason, that they were situate near each other; and such ways of naming places is common in the Greek and Roman writers." Southwell. Cruden says, "Magdala signifies Tower or greatness," Dalmanutha was situated in the upper Galilee, or Galilee of the Gentiles on the east side of Jordan. In the map, it is placed near to the sea of Galilee.
- 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

• Mat. 15: 12: 38. - 16: 1, &c. John 2: 18. - 6: 30, - 1 Cor. 1; 22.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation,

MATTHEW 16: 1.

THE Pharisees also, with the Sadducees, came, and tempting, desired himb that he would shew them a sign from heaven.

b Mark 8: 11,

2 He answered and said unto them, When it is evening ye say, It will be fair weather; for the sky is red:

* Luke 12: 54.

- 3 And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?
- 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given

unto it but the sign of the prophet Jonas. And he left them, and departed.

· Mat. 12: 39·

MARK 8: 13.

And he left them, and entering into the ship again, departed to the other side.

MATTHEW 16: 5.

And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees*, and of the Sadducees.

b Luke 12: 1.

- * "To leaven are compared the erroneous doctrines, and vitious practices of the Pharisees, and Sadducees; the corrupt glosses of the law, the doctrine of traditions, invented and promoted by the former; and that poisonous doctrine of the mortality of the soul, strenuously maintained by the latter; which like leaven, are not only of a sour, but also of a contagious and infectious nature, and suited to men of atheistical hearts and lives. The leaven mentioned at I Cor. 5: 6, &c. means scandalous sinners." Cruden.
- 7 And they reasoned among themselves, saying, It is because we have taken no bread.
- 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
- 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
- 10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

· Mat, 14: 17, 20, - 15: 37,

11 How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

MARK 8: 14.

Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod*.

* " The leaven of Herod, or the Herodians is thought to be this: That because Herod was made king of the Jews, and lived at the time when the Messiah was expected, there were those that held the opinion that he was the promised Messiah; which opinion Jesus compares to leaven, because leaven diffuses itself into the whole mass of bread with which it is mixed." Burkitt. leaven of the Pharisees may mean the corrupt doctrine which they See Cruden under Sect and Leaven, and also Sect in Bible dict. The leaven of Herod which Christ alluded to, was probably the diversions which Herod the Great introduced among the Jews, such as chariot and horse-races, theatrical entertainments, the appointing of criminals to fight with wild beasts at the amphitheatres, &c. which sports Josephus says, "were hurtful to true piety." Of the said diversions introduced by Herod; and how a conspiracy was made against him for it. See Josephus, vol. 3, page 270. &c. See Whiston's comment there, on our modern masquerades, plays, operas, &c. Writers of any eminency, who have treated of divine subjects, all inveigh against theatrical entertainments. See note at John 12; 26. "A pions Clergyman, the late Mr. Hervey, [Author of the Meditations among the Tombs, &c.] was once travelling in a stage coach with a lady, who entertained her fellow passengers by repeating the substance of a play which she had seen the night before, and at length she said. She had a threefold pleasure in it, and that was the pleasure of seeing it, the pleaoure of meditating upon it, and the pleasure of entertaining her

friends with it. The clergyman then told her, She had forgotten the most material thing: and upon her being very desirous to know what he meant, he informed her, It was the pleasure she would have in meditating upon it in a dying hour and in the judgment day. It is said she say the propriety of the ironical observation; and from that time renounced her worldly pursuits, and sought pleasure in the ways of the Lord." Beaufoy.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Jesus knew it, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

- 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
- 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

Mat. 15. 37.

- 21 And he said unto them, How is it that ye do not understand?
- 22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him
- 23 And he took the blind man by the hand, and led him out of the town, and when he had spit on his eyes, and put his hands upon him, he asked if he saw ought?

Mark 7: 33. John 9. 6.

24 And he looked up, and said, I see men, as trees, walking.

- 25 After that, he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.
- 26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.
- 27 And Jesus went out and his disciples into the towns of Cesarea Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am?
- 28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.
- 29 And he saith unto them, But whom say ye that I am? and Peter answereth and saith unto him, Thou art the Christ.
- 30 And he charged them that they should tell no man of him.

MATTHEW 16: 13.

When Jesus came into the coasts of Cesatea Philippi, he asked his disciples, saying*, Whom do men say, that I, the Son of man, am?

^{* (}He asked his disciples whom men thought him to be, and in the next verse they give an answer.) "In Galilee, especially, the Sect of the Pharisees was mightily divided; whose opinion was, That the souls of dead men according to their several merits did transmigrate into other bodies of very perfect and excellent persons. And therefore in all this variety of opinions none of the men that passed their opinion about Jesus hit upon the right, or fancied him to be a distinct person from the ancients: But although they differed in the assignation of his name, yet generally they agreed it was the soul of a departed prophet, which had passed into another body." See the note at John 9: 2. and Cruden at Pharisee. Author's name effaced. Cesarea Philippi lay about a

day's journey eastward from Sidon, and westward from Damascus It is supposed by Authors to have been the city of Dan.

"Dan; a city on the east of the springs of Jordan, and south of Mount Lebanon. It was early built by the Canaanites, and called Laish or Leshem, Judg, 18: 1 to 31. Josh, 19: 47. After the end of Joshua's wars, the inhabitants became extremely secure, and connected themselves with no body. This tempted the Danites, who fived about 140 miles distant to the south west, to come and seize on it. During our Saviour's [abasement.] Philip the tetrarch, Luke 3: 1. finely built this place, or one very near it, and called it Cesarea Philippi. Bible dict. under Dan. Cesarea Philippi, "Was a city built in honour of Tiberius Cesar, by Philip the tetrarch, in the northern parts of Palestine, bordering upon Syria, at the foot of Mount Libanus. It was called Paneas, before Philip enlarged it, It was also called Laish, and afterwards Dan," [See Josephus, vol. 4, page 73.] Ellwood, page 121.

"King Agrippa built Cesarea Philippi larger than it was before, and in honour of Nero, named it Neronias." Josephus vol. 4, page 228. It appears, that afterwards it was called by its former name, "for Titus at Cesarea Philippi, staid a considerable time, after he had destroyed Jerusalem, and exhibited all sorts of shows. And here a great number of the captives were destroyed, some being thrown to wild beasts, and others in multitudes forced to kill one another, as if they were their enemies." Vol. 6, page 144. "An immense number of captives were sold at Jerusalem." Page 131. " Of the young men, the tallest and most beautiful, were chosen and reserved for the triumph, [which was to be held at Rome] Many were put into bonds, and sent to the Egyptian mines. Titus also sent a great number into the provinces, as a present to them, that they might be destroyed upon their theatres by the sword, and by the wild beasts; but those that were under seventeen years of age were sold for slaves." Page 136. "The number of those that were carried captive during this whole war, was calculated to be 97,000." Same page. See Deut. 38: 15, to 68, inclusive. Jer. 44: 7.

"The number of those that perished during the whole siege, was also calculated to be eleven hundred thousand, the greatest part of whom were indeed of the same nation, [with the citizens of Jerusalem] but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which at the very first occasioned so great a straitness among them, that there came a pestilential destruction upon them, and soon afterwards a famine, as destroyed them more suddenly." Josephus, vol. 6, page 136.— Whiston's note there, says, "The whole multitude of Jews that were destroyed during the entire seven years before this time, in all the countries of, and hordering on Judea, is summed up by Archbishop Usher, from Lypsius, out of Josephus, at the year of

Christ 70, and amounts to 1,337,490". Of those that were slain, and otherwise perished before the siege began, see Josephus, vol. 5. pages 216, 218, 219, 222, 243, 224, 232, 250, 282, 283, 286; 296, 307, 368, 309, 317, 319, 348, 849, 357, 363, 364, 365. The three last pages compare with Dan. 9: 26, which speaks of a flood. Slain by the factions that arose in Jerusalem, when Titus besieged it, were many, see Josephus, vol. 6. pages 4 and 129, so that they even turned the city into a shambles of human blood,— Slain of the Jews at Macherus, after Jerusalem was destroyed, see Josephus, vol. 6, page 166. At Masada, many of them also slew themselves, page 188. At Cyrene many were slain, pages 192, 194. See B ble dict. under Hebrews, vol. 1, page 590 to 604. The seed of Abraham were to be multiplied (according to the promise of God, which he made unto him,) as the stars of heaven, and as the sand which is upon the sea shore. See Gen. 22: 17. - 15: 5. Heb. 11: 12. And the promise was verified in a great measure, 'tis evident from their excision as before shewn; the Jews being the seed of Abraham. Of their being numerous as the stars and as the sand, may see the following additional texts, Deut 28: 62. 1 Kings 4: 20, Isa. 10: 22. Rom. 9: 27. Isa 48: 19. Jer. 15 8. Hos. 1: 10. Hab 1: 9. Gen. 26: 4.

the Laish or Lechem of he Canaanites, the Dan of the Israelites, and the Paneas of the heatlens, from the spring Paneum or Panin, the fournain head of Jordan, near to which this city was built. Herod the Great gave this city to his son Philip, who resided there, rebuilt and beautified it, made it the capital of his dominions of Turæa and Trachonites; and in honour to Tiberius Cæsar; his patret, called it Cæsarea, and to perpetuate his own name, as well as to distinguish it from the Cæsarea, built by his father on the Mediterranean, in honour of Augustus Cæsar, he added the name Philippi." An anonymous Author, page 364.

14 And they said, Some say that thou art John he Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered, and said, Thou art the Christ, the Son of the living God.

. Luke 2: 26.

17 And Jesus answered, and said unto him, Blessed art thou, Simon Bar jona*; for flesh

and blood hath not revealed it unto thee, but my Father which is in heaven.

- * "Barjona, a Syriac designation of Peter, importing that he was the son of one Jona, or Jonas" Bible duct. Cruden says, "Simon signifies, one that hears, or obeys."
- 18 And I say also unto thee^a, That thou art Peter; and upon this rock I will build my church; and the gates of hell^b shall not prevail against it.
 - John 1: 40, 41, 42. Acts 5: 38. 39.
- † "The utmost force, power, strength, policy, &c. of devils and of men shall not prevail against the church of Christ," Ellwood. Cruden, under rock, says, " Christ sustains and bears up his church, built upon him by faith, as a house upon a rock"... Bib e dict. at rock, says, " Jesus Christ is the rock on which his church and people are built; he alone bears their weight and all their concerns; he is their refuge, their occasion of wide prospect into divine things, and the source of all purifying and refreshful influence to them, Isa. 32: 2. Mat. 7: 25." Cruden, under hell. explains it thus, " By the gates of hell is meant the power and policy of the devil and his instruments." Bible dict at gate, says, The gates of hell that cannot prevail against Christ's church, are the whole power and policy of hell; the whole legions of evil angets and their unnumbered agents of erroneous and wicked men." Cruden under gate says further, "The gates of cities were the places both of jurisdiction or judicature, and of fortification, and chief strength in war Judg. 5: 8. Psal. 147; 13."
- 19 And I will give unto thee the keys of the kingdom of heaven; and whatsoever thous shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven
- ^c Isa 22: 22. Mat. 18: 18 John 20: 23. Rom. 15: 19 1 Cor. 5: 4, 5. 11 Cor. 2: 6 to 12. 7: 8 to 14 10: 6 to 15. 1 Fin. 1: 20.
- † "The speech is metaphorical, and alludes to stewards and officers in great houses, to whose trust the keys of the household are committed. Christ's ministers are the stewards of his house, or church. &c." Burkitt. "It may allude to the keys which are an ensign of power and authority [in some great cities and corporate towns] as in others, the mace and sword to Leigh, Page 240 and 708. They keys in Mat. 16; 19, signify,

say some, "The whole administration of the gospel, with reference both to publication and its doctrine, and the dispensing the ordinances of it. It is an emblem of government and power. Isa. 22: 22." Mat. 16: 18, 19. gates there spoke of. Cruden says, under gate, "The gates of cities were the places both of jurisdiction or judicature, and of fortification and chief strength in war. Judg. 5. 8. Psal. 147: 13. "The keys here, are power and authority to preach the gospel, and administer the sacraments, and to exercise government and discipline, that men may be admitted to, or excluded from the church, as is proper." Bible dict. at key. Cruden, under bind, tells us it means, "Judicially to declare or pronounce a person's sins unpardoned, according to the directions of God's word, and to inflict any church censure upon him for the same."

20 Then charged he his disciples, that they should tell no man that he was Jesus the Christ.

LUKE 9: 18.

And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

- 19 They answering, said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.
- 20 He said unto them, But whom say ye that I am? Peter answering, said. The Christ of God.
- 21 And he straitly charged them, and commanded them to tell no man that thing;
- 22 Saying, The Son of man must suffer many things*, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.
- " Jesus foretold his disciples of his sufferings, here, and in several other places of the gospels, to correct the error which they

had entertained [or imbibed] concerning the temporal kingdom of the Messias, That he was to be a great and mighty prince upon earth, &c". Burkitt.

MARK 8: 31.

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed; and after three days rise again.

- 32 And he spake that saying openly. And Peter took him, and began to rebuke him.
- 33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind med, Satan: for thou savourest not the things that be of God, but the things that be of men.

d Mat, 16: 23.

MATTHEW 16: 21.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day*.

Exed. 3: 16. Num. 11: 16. Deut. 27: 1. Ezra 10: 8, 14.

^{* &}quot;Of Jesus to rise again on the third day after his crucifixion, see a learned and elaborate note, in the Illustration of the English Harmoy of the Four Gospels, page 191, &c. "Jesus was hanged on the cross, on the sixth day of the week, and on the same day towards evening, taken from the cross and laid in the sepulchre: where his body remained until the morning of the first day of the week following. So that he was in the grave two whole nights, one whole day, and two small parts of two other days; which put together, with the help of a synedoche of part for the whole, is taken to make up the prefixed time of three days and three nights, Mat. 12: 40. Ellwood, page 283, in his comment on Mat. 27: 63, &c. See the note at Luke 24: 6.

- 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.
- 23 But he turned and said unto Peter, Get thee behind me², Satan*; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.
- * 11 Sam. 19: 22. 24: 1, 1 Chron. 21: 1, Zech. 3: 2. Mat. 4: 10. Mark 8: 33.
- * "Satan, or Sathan, or Sathanas; this is an Hebrew word, and signifies an adversary; an enemy, an accuser. [In the first sense he is here meant, and Peter is here called Satan, because, in reproving Jesus for his intention of becoming a sacrifice for sin and sinners, he acted Satan's part.] Therefore Jesus says to Peter, Get thee behind me, &c. That is, Be gone, O mine adversary, thou that withstandest what I most desire, and what I came into the world about namely, to lay down my life for [the race of fallen Adam;] in that the dissuadest me from this, thou art an enemy to the redemption and salvation of mankind, which [dissuation] is a work fit for none but a devil." Cruden, under Satan.

MARK 8: 34.

And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after meb, let him deny himself and take up his cross, and follow met.

Mat. 10: 38.

- † "Taking up the cross alludes to the Roman custom, that the malefactor who was to be crucified took his cross upon his shoulder, and carried it to the place of execution. By denying ourselves, must be understood a willingness to part with all our earthly comforts and temporal enjoyments for Christ's sake, if we should be called thereunto, and to bear patiently the hardships that may be laid upon us." Burkitt.
- 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

- 36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

 Mat. 16: 26. Luke 9: 25.
- 37 Or, what shall a man give in exchange for his soul?
- 38 Whosoever, therefore, shall be ashamed of meb*, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.
- b Job. 6: 10. Psal. 119: 31, 46, 63. Luke 9: 26. 11 Tim. 1: 8 1 John 2: 28.
- * A faithful professor of Jesus must bear his testimony to stem the torrent of immorality, and the corruptions of the world: are must stand as a barrier against vice, as an *iron pillar*, and brazen wall, &c. against sinners. Jer. 1: 17, 18.

MARK 9: 1.

AND he said unto them, Verily I say unto you, That there be some of them that stand here which shall not taste of death's till they have seen the kingdom of God come with power.

6 Mat. 16: 28. Luke 9: 27.

LUKE 9: 23.

And he said to them all, If any man will come after me, let him deny himself^d, and take up his cross daily, and follow me.

d Mat. 10: 38.

24 For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it.

e Mat. 10: 39.

25 For what is a man advantaged, if he gain

the whole worlda, and lose himself, or be cast away?

. Mark 8: 36.

26 For whosoever shall be ashamed of me, and of my words^b, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

b Mark 8: 38,

27 But I tell you of a truth, There be some standing here which shall not taste of death till they see the kingdom of God.

c Mark 9: 1.

MATTHEW 16: 24.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself^a, and take up his cross, and follow me.

d Mat. 10: 38.

- 25 For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it.
- 26 For what is a man profited, if he shall gain the whole worlde*, and lose his own soul? or what shall a man give in exchange for his soul?

e Mark 8: 36.

- * "God has entrusted every one of us with a soul of inestimable value and preciousness, capable of being saved or lost, and that to all eternity. The gain of the whole world is not comparable with the loss of one precious soul. Its loss is an incomprehensible and irrecoverable one." [Josephus, vol. 5, page 290, calls it "A divine depositum."] Burkitt.
 - 27 For the Son of man shall come in the

glory of his Father, with his angels; and then he shall reward every man^a according to his works.

e 11 Sam. 3: 39. Job 21: 19, 20, -34: 11. Psal. 62: 12. Prov. 12: 14: -24: 12. -26: 10. Eccle. 3: 17. -11: 9. -12: 14. Isa. 3: 11. Jer. 17: 10. -32: 19. Mat. 6: 2, 16. -12: 36. -26: 27, 64. Rom. 1: 27, 32. -2: 6. -14: 12. If Tim. 4: 14. Heb. 2: 2, &c. If Pet, 2: 13. Rev. 2: 23. -20: 12, &c. -22: 12.

28 Verily I say unto you, There be some standing here which shall not taste of death^b, till they see the Son of man coming in his kingdom*.

b Mark 9: 1.

Some will have them refer to our Lord's transfiguration mentioned in the next chapter. Second. Others understand the words, of Christ exercising his kingly power in the destruction of Jerusalem and the Jewish nation, which John the loved disciple lived to see. Third, Others refer the words to the time of the gospel after Christ's resurrection and ascension, when the gospel was propagated and spread far and near, according to Mark 9: 1. which some explain, Till they see the increase and enlargement of the church by the gospel." Burkitt.

LUKE 9: 28.

And it came to pass^c, about an eight days after these sayings†, he took Peter, and John, and James, and went up into a mountain to pray.

c Mat. 17:1. Mark 9: 2.

- † Mat. 17: 1, and Mark 9: 2, six days are only mentioned. "Some think it probable, that Luke counted inclusively, reckoning the day of the promise, (taking the Son of man's coming in his king dom, to mean his transfiguration) and the day of the execution; whereas Matthew [and Mark] had regard only to the six intermediate days. "Cruden under Transfigured. The time which the journey took up, in going to the mountain, from the place where he then was, might be two days.
- 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

- 30 And behold, there talked with him two men, which were Moses and Elias:
- 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.
- 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.
- 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.
- 34 While he thus spake, there came a cloud and over-shadowed them: and they feared as they entered into the cloud.
- 35 And there came a voice out of the cloud, saying, This is my beloved Son*; hear him.
- * "My beloved &c. because of his conformity to me, and compliance with me; Likeness is the cause of love, and an union or harmony of wills, causes a mutual endearing of affections." Burkett.
- 36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

MARK 9: 2.

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

• Luke 9: 28.

- + Probably for three witnesses to testify afterwards his transfiguration to others. More than one generally witnessed his miracies. One witness in the Old Testament was not sufficient, &c. Burkitt saith on the passage, "Here we have the history of our Saviour's transfiguration, when he laid, as it were, the garments of our frail humanity aside for a little time, assuming to himself the robes of majesty and glory, to demonstrate and testify the truth of his divinity; for this divine glory was an evidence of his divine nature; and also an emblem or preludium of the glory which he and all his faithful followers, shall enjoy together in heaven." Luke 9: 27. which shall not taste of death, &c. "This implies two things, 1st, That after they had seen this transfiguration, they must tas'e of death as well as others. 2nd, That they should but taste of it, and no more. From whence learn, 1st, That the most renowned servants of Christ, for faith, holiness, and service, must at length, in God's appointed time, taste, and have experience of death, as well as others. 2nd, That although they must taste, yet they shall but taste of death; they shall not drink of the dregs of the bitter cup, though they fall by the hand of death, yet shall they not be hurt by it, but in the very fall be victorious over it." Burkitt. Luke 9: 27, which follows Mark 9: 2, speaking of six days when Christ was transfigured, on a mountain, Matthew 17: 1, also speaks of six days: But Luke mentions eight days, &c. Luke 9: 28. Cruden, under transfiguration, supposes that Luke " counted inclusively, reckoning the day of the promise, and the day of the transfiguration: Whereas Matthew and Mark had regard only to the six intermediate days." Luke's account seems to begin about the transfiguration, at ver. 18. ver, 28, he says, after these sayings, from which we may suppose, that two days were then elapsed, from the 18 ver, to which, if we add six days more, reconciles his account, with Matthew's and Mark's. Just before the transfiguration, Jesus was visiting the towns of Cesarea Philippi, Mark 8: 27. Mat. 16: 13; and from these two passages we may infer, that his transfiguration, was not on Mount Tabor. More is said of it elsewhere. After the transfiguration, Jesus passed through Galilee to Capernaum. 9: 30. &c. see in this Harmony.
- 3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.
- 4 And there appeared unto them Elias with Moses; and they were talking with Jesus.

- 5 And Peter answered, and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.
- 6 For he wist not what to say; for they were sore afraid.
- 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son; hear him.
- 8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.
- 9 And as they came down from the mountain, he charged them, that they should tell no man what things they had seen, till the Son of man were risen from the dead.
- 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean*.
- * "Not that they questioned the resurrection in general, but Christ's in particular, because his resurrection did suppose his death; and they could not conceive how the Messiah, whom they erroneously supposed must be a temporal prince, should suffer death at the hands of men." Burkitt.
- 11 And they asked him, saying^a, Why say the scribes that Elias must first come?

• Mat. 11: 14.

12 And he answered, and told them, Elias verily cometh first, and restoreth all things; and how it is written^b of the Son of man, that he must suffer many things, and be set at nought.

122. 53: 3.

13 But I say unto you, That Elias is indeed come, and they have done unto him what-soever they listed, as it is written of him.

MATTHEW 17: 1.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

· Luke 9: 28.

- * "Jesus took them with him to be witnesses of his transfiguration." [Two or three witnesses were required by the law on most occasions.] Burkitt,
- 2 And was transfigured before them; and his face did shine^b as the sun†, and his raiment was white as the light.

b Rev. 1: 16. - 10: 1.

- † Sacred Chronology says of Moses' face that shone, Exod. 34: 29, "His face shone always afterwards, which he veiled when he came forth to the people. And that he had attained to a degree of glorification, by being so long in the Mount with God."
- 3 And behold, there appeared unto them Moses and Elias talking with him⁺.
- t " Moses the giver of the law, and Elias the chief of the prophets, attending both upon Christ, shewed the consent of the law and the prophets with Christ, and their fulfilling and accomplishment in him." Burkitt. The high mountain verse the 1st, might be Panium, see Josephus, vol. 5. page 84. "Beda de Locis Sanctis c 17, says, Some devout Persons in memory of the mystery of the Transfiguration of our Lord did erect three Churches in the same place in after ages." | It must bave been near the foot of the mountain Christ was transfigured, if three churches were built at the place. Author's name effaced, page 107. "It has been commonly supposed that Jesus was transfigured on mount Tabor in Galilee, but it was probably a mountain near Cesarea Philippi. Peter rashly begged leave [of Jesus] to build there three tabernacles; one for him, and one for each of the prophets; imagining they were to tarry a considerable time (with Jesus.") Bible dict. under Christ, page 259. "It is thought that this transfiguration happened in the night; and from thence proceeded the sleep, with which the Apostles were oppressed. Moreover Luke observes, that the next day they came down from the mountain, Luke 9:

37: Therefore they had passed the preceding night there." [More is here said of the transfiguration,] Cruden.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles²; one for thee, and one for Moses, and one for Elias.

e Psal. 84: 1, 10.

- 5 While he yet spake, behold, a bright cloud over-shadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear yeb him.
- b Deut, 18: 15, &c. Isa. 42: 1. Mat. 3: 17. 12: 18. John 12: 28, 29. 11 Pet. 1: 17, 18.
- 6 And when the disciples heard it, they fell on their face, and were sore afraid.
- 7 And Jesus came and touched them, and said, Arise, and be not afraid.
- 8 And when they had lifted up their eyes, they saw no man, save Jesus only.
- 9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man*, until the Son of man be risen again from the dead.
- * "For two reasons. First, lest it should hinder his bloody passion; for had the rulers of the world known him to be the Lord of life and glory, they would not have crucified him; (Acts 3: 17. I Cor. 2: 8.) therefore Christ purposely concealed his Deity to give way to his suffering on the cross. Second, he being now in a state of humiliation, would have his Majesty veiled, and his glory concealed." [Some say, "Jesus, at his transfiguration received a specimen of his future glorification."] Burkitt.
- 10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

- 11 And Jesus answered, and said unto them, Elias truly shall first come, and restore all things.
- 12 But I say unto you, That Elias is come already, and they knew him not; but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.
- 13 Then the disciples understood that he spake unto them of John the Baptist.

LUKE 9: 37.

And it came to pass, that on the next day, when they were come down from the hill, much people met him:

- 38 And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child:
- 39 And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and bruising him, hardly departeth from him.
- 40 And I besought thy disciples to cast him out; and they could not.
- 41 And Jesus answering, said, O faithless and perverse generation! how long shall I be with you, and suffer you? Bring thy son hither.
- 42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.
- 43 And they were all amazed at the mighty power of God: but, while they wondered ex

very one at all things which Jesus did, he said unto his disciples,

- 44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.
- 45 But they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him of that saying.

MARK 9: 14.

And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

- 15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.
- 16 And he asked the scribes, What question ye with them?
- 17 And one of the multitude answered, and said, Master, I have brought unto thee my son, which hath a dumb spirit;
- 18 And wheresoever he taketh him, he teareth him; and he toameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out; and they could not.
- 19 He answereth him, and saith, O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.
- 20 And they brought him unto him: and when he saw him, straightway the spirit tare

him; and he fell on the ground, and wallow-ed, foaming.

- 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.
- 22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.
- 23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
- 24 And straightway the father of the child cried out, and said with tears, Lord. I believe; help thou mine unbelief.
- 25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him.
- 26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.
- 27 But Jesus took him by the hand, and lifted him up; and he arose.

MATTHEW 17: 14.

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son*; for he is lunatic, and sore vexed; for oft-times he falleth into the fire, and oft into the water.

* "The young man brought to Christ's disciples was afflicted, it is thought, with the Falling-sickness. which during the fit deprives a man of his reason; reducing him to a state of lunacy."

Southwell.

"Lunatic.—Are persons effected with some distemper influenced by the moon, such as the falling sickness, or epilepsy, madness, &c. They are often worst at the new and full moon. Perhaps Satan rendered the persons he possessed, worst at these times, that the moon might be reckoned the cause of the malady," Bible dict.

16 And I brought him to thy disciples, and

they could not cure him.

17 Then Jesus answered, and said, O faithless and perverse generation! how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

MARK 9: 28.

And when he was come into the house, his disciples asked him privately, Wny could not we cast him out?

29 And he said unto them^a, This kind can come forth by nothing but by prayer and fasting.

1 Sam. 12: 17, 18. 1 Kings 17: 1, 7, 14. - 18: 1, 41, &c. James 5: 17, 18.

MATTHEW 17: 19.

Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed*, ye shall say unto this mountain*, Remove hence

to yonder place, and it shall remove; and nothing shall be impossible unto you.

e Luke 17: 6.

- * "By this, some understand, The least degree of sincere faith in God: it being a proverbial speech among the Jews, used for the least thing." Burkitt.
- 21 Howbeit, this kind goeth not out but by prayer and fasting.
- † "Prayer, in theology, is a petition to God, eitherfor the obtaining some future favour, or the returning thanks for a past one. Divines distinguish three kinds of prayer; vocal, which is clothed in words and sounds, to be uttered by the mouth; mental, which is only formed or conceived in the mind, and not delivered in words; and ejaculatory, which is a short sudden flight, without study, order, or method. Among us prayer is most frequently considered under the divisions of preconceived and extemporary: under the first come all set forms, whether public or private, by which the mind is directed in the order, manner, expression, &c. of its petitions; the second is that where the mind is left to itself, and its own conduct, both as to the matter, manner, words, &c." Proctor's dict.
- 22 And while they abode in Galilee, Jesus said unto them. The Son of man shall be betrayed into the hands of men:
- b Mat. 20: 17, 18. Mark 9: 31. Luke 9: 22, 44. 18: 31. 24: 6, 7. John 2: 19, 21.
- 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

[Jesus now journeyeth, with his disciples, towards Jerusalem, to the Feast of Tabernacles, as appears by the three first Evangelists.]

MARK 9: 30.

And they departed thence, and passed through Galilee; and he would not that any man should know it.

- 31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men*, and they shall kill him; and after, that he is killed, he shall rise the third day.
- * The certainty of a thing that should afterwards come to pass is often, in Scripture, expressed in this manner, vide Luke 13: 35. Isa. 21: 9. 63: 18. 64: 10, 11. Jer. 51: 8. Rev. 14: 8. more instances might be shewn.
- 32 But they understood not that saying, and were afraid to ask him.

MATTHEW 17: 24.

And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your Master pay tribute;?

- + " This tribute money originally was a tax paid yearly by every Jew to the service of the temple, to the value of fifteen pence a head. But when the Jews were brought under the power of the Romans, this tribute money was paid to the Emperour, and was changed from a homage-penny to God, to a tribute-penny to the conqueror." Exod. 30: 11 to 17. Burkitt. In the next verse, of Jesus asking if kings took tribute of strangers? It means, according to Cruden, "That as he was the Son of God, he ought to be exempt from this capitation," Cruden under didrachma, says, "Didrachma is a Greek word, signifying a piece of money of two drachms in value. A Didrachm was worth about fourteen pence English; two Didrachms, worth 2s. 4d. which made an Hebrew Shekel. The Jews were by the law obliged to pay every one half a shekel to the temple. It is said in the gospel, Mat. 17: 24, that they that received the tribute or capitation of two drachms, or half a shekel, came and demanded it of our Saviour; and that he, having ordered Peter to fish in the lake, told him, that the fish he should take, would have a piece of money in its mouth, of four drachms in value."
- 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the

kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him^a, Of strangers. Jesus saith unto him, Then are the children free.

· Mat. 22: 21.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up*; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee.

* "Jesus works a miracle, rather than the tribute money should go unpaid. Whether he created this piece of money in the mouth of the fish. (which was half-a crown for himself and Peter, who had a house in Capernaum and was there to pay his poll) or whether Jesus caused the fish to take up this piece of money at the bottom of the sea, is not necessary to enquire, or possible to determine. Our duty is, reverentially to adore that Omnipotent power, which could command the fish to be both his treasurer to keep his silver, and his purveyor to bring it to him." Burkitt.

"Jesus to prevent all suspicion of his being of the Galilean party, who refused to acknowledge the Roman authority, or of his being a despiser of the temple, ordered Peter to cast his hook into the sea, and open the mouth of the fish he first apprehended, and he would there find a shekel of silver, to pay tribute for them two." [See Exod, 30: 11, to 17, and Ransom and Shekel, in Bible dict.]

Bible dict, under Christ, page 260.

MARK 9: 33.

And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

b Mat. 20: 27.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be

first, the same shall be last of all, and servant of all.

Mark 10: 44.

- 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,
- 37 Whosoever shall receive one of such children in my name, receiveth me^b: and whosoever shall receive me, receiveth not me, but him that sent me.

b Mat. 10: 40. - 18: 5. Luke 9: 48.

LUKE 9: 46.

Then there arose a reasoning among them, which of them should be greatest.

e Mat. 20: 27.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him;

48 And said unto them⁴, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

d Mat 10: 40. Mark 9: 37.

MATTHEW 18: 1.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven*?

e Mat. 20: 27.

^{* &}quot;The disciples meant, as some think, a temporal and earthly kingdom, which he, as the Messias, should shew forth the glory of; in which there should be distinct places of honour and offices, one above another, and they wanted to know which of them should have the chief place of dignity under him, &c. these thoughts prompted them to ask the above question. Burkitt."

- 2 And Jesus called a little child unto him, and set him in the midst of them,
- 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
 - Mat: 19: 14.
- 4 Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.
- b Job 22: 29. Psal. 9: 12. -10: 17. -138: 6. Prov. 3: 34. -11: 2. -16: 19. 32. -18: 12. -22: 4. -29: 23. Mat. 5: 3. -23: 12. Luke 18: 14. Jam. 4: 9, 10.
- 5 And whoso shall receive one such little child in my name receiveth me.

Mat. 10: 40.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

d Mark 9: 42. Luke 17: 1. 2.

* "These little ones mean believers and followers of Jesus in the world, who become humble and meek, in their hearts, as young children, &c." Southwell.

LUKE 9: 49.

And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

Mark 9: 38.

50 And Jesus said unto him, Forbid him not f: for he that is not against us is for us,

f Mark 9: 40. Luke 11: 23.

MARK 9: 38.

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.

Mat. 19:27.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me.

b 1 Cor. 12: 3.

40 For he that is not against us is on our part.

* Luke 11: 23.

41 For whosoever shall give you a cup^d of water to drink in my name, because ye belong to Christ, Verily I say unto you, He shall not lose his reward.

d Mat. 10: 42.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

e Mat. 18: 6. Luke 17: 1. 2.

LUKE 17: 1.

THEN said he unto the disciples, It is impossible but that offences will come; but woe unto him through whom they come!

Mat. 18: 7. Mark 9: 42.

2 It were better for him that a millstone were hanged about his neck, and he cast into

the sea*, than that he should offend one of these little ones.

• Mat. 18: 6. Mark 9: 42.

MATTHEW 18: 7.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

b Luke 17: 1.

8 Wherefore, if thy hand or thy foot offend theec*, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.

c Mat. 5: 30,

- * "The command of Christ in this, and the next verse, is not to be understood literally, as if it were our duty to maim our bodily members; but the exhortation is, to cut off all occasions that may betray us into sin, and to mortify our beloved lusts, though as dear to us as our hands, feet, and eyes, &c." Burkitt. "The priests [among the Israelites] performed their service bare-footed, and the people approached the altars with their snoes off. To this day, the Jews enter their synagogues bare-footed, on the fast of expiation." [See Cruden.] Bible dict. under foot.
- 9 And if thine eye offend thee, pluck it out^d, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

d Mat. 5: 29.

10 Take heed that ye despise not one of these little ones*; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

· Mark 9: 42.

- * "By little ones are meant the children of God, the members and followers of Jesus, who are near and dear to him, obey his word, &c." Burkitt.
- 11 For the Son of man is come to save that which was lost.
 - Luke 19: 10. 15; 24, 32.
- 12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth be not leave the ninety and nine, and goeth into the mountains^b, and seeketh that which is gone astray?

b Mat. 12: 11. Luke 15: 4, &c:

- 13 And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep than of the ninety and nine which went not astray.
- 14 Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.

MARK 9: 43.

And if thy hand offend thee, cut it offe: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched;

° Deut. 32: 22. Isa. 33: 14, -66: 24. Mat. 5: 30. Rev. 14: 10, 11.

44 Where their worm dieth not, and the fire is not quenched.

c Psal. 11: 6. - 75: 8.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched;

• Mat. 5: 30.

- * Cruden, under fire, says, "The torments of hell are described by fire both in the Old and New Testament. Our Saviour makes use of the same similitude, (as it is mentioned in Deut-32: 22. Isa, 33: 14. - 66: 24.) to represent the punishment of the damned, Mark 9: 44. He likewise speaks frequently of the eternal fire prepared for the devil, his angels, and reprobates, Mat. 25: 41. The sting and remorse of conscience is the worm that will never die, and the wrath of God upon their souls and bodies, the fire that shall never go out." Some give a different explanation, here omitted, to which we refer the reader. See Rev. 19: 20. - 21: 8. Cruden under hell, speaking of the worm that dieth not, at verse 48, says, "The wicked in hell not only undergo the punishment of sense, but also that of loss, which is a separation from God, a privation of his sight, and of the beatific vision. Add to these the eternity of their misery, which above all considerations makes it intolerable; Their worm dieth not, and their fire is not quenched," Bible dict. at worm, the exposition is, "Conscience, as for ever upbraiding and tormenting the wicked in hell, is called a worm that dieth not, but as it were for ever preys on their vitals, Isa. 66: 24." Cruden, at worm, comments, "The worm of the damned dies not, and their fire shall never be guenched, They will feel a worm of conscience that shall never die, and the fiery wrath of God upon their souls and bodies that shall never go out," The above note has reference also to the two preceding verses of Mark's.
- 46 Where their worm dieth not, and the fire is not quenched.
- 47 And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire;

Mat. 5: 29.

- 48 Where their worm dieth not, and the fire is not quenched.
- 49 For every one shall be salted with fire*, and every sacrifice shall be salted with salt.

b Lev. 2: 13. Mat. 5: 13. Luke 14: 34. Col. 4: 6.

* "That is, every one of them mentioned in the foregoing verses, who refuses to cut off a right hand, and pluck out a right eye; that is, to mortify their bosom lusts, and beloved corrupti-

ons, which are as dear as a right hand or a right eye; every such wicked and unmortified person shall be salted with fire; that is, thrown into hell fire, where the worm dieth not, &c. And their being salted with fire implies, that as to their beings they shall be preserved, even as salt preserves things from corruption, that they may be the objects of the eternal wrath of God. So that for sinners to be salted with fire, is to be given up to everlasting destruction. &c. Every sacrifice shall be salted with salt, that is, every Christian who has given up himself a real sacrifice unto God, shall be salted, not with fire, but with salt, to be preserved and kept savoury. The grace of mortification is that to the soul, which salt is to the body, &c. It is the true salt which must clarify the soul. and with which every sacrifice must be salted, that will be a savoury offering unto God." Burkitt. "Every person must either be purified with trouble, and in the way of sorrow for sin, and mortification thereof; or, he shall be for ever salted with the tormenting, but preserving torments of hell. Verse 50th. True grace, and edifying converse, are likened to salt; how delightful they render the spiritual food of divine truths! and what blessed means of healing souls, and preserving them from infectious corruption! Col, 4: 6." Bible dict. under salt. See Cruden.

50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

MATTHEW 18: 15.

Moreover if thy brother shall trespass against thee, go, and tell him his fault between thee and him alone^a: if he shall hear thee, thou hast gained thy brother.

• Lev. 19: 17. - 6: 14, 15. Luke 17: 3, 4.

16 But if he will not hear thee, then take with thee one or two more; that in the mouth of two or three witnesses^b every word may be established.

17 And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear

^b Num. 35; 30. Deut. 17: 6. -19: 15, John 8: 17. 11 Cor. 13: 1, Heb. 10: 28.

the church, let him be unto thee as an heathen man and a publican*.

e i Cor. 5: 7, 8. i Thes. 3: 14.

* "The Jews had a common proverb among them, Take not a wife out of that family in which there is a publican, for they are all publicans. That is, They are all thieves, robbers, and notorious sinners. And to this proverbial custom Jesus alludes, when speaking of an hardened sinner, on whom neither private reproofs, nor the public censures and admonitions of the church, can prevail. Let him be unto thee, &c." Fleetwood's Life of Christ, page 486. The former part of the verse, says, if he neglect to hear the church, &c. Cruden explains the words thus, "Tell it to the church, that is, to such rulers to whom the censures of the church do of right belong, that by them it may be communicated to the whole society." See his description of church, " Church, has different significations, according to the different subjects to which it is applied, 1. It is understood of the collective body of Christians, or all those over the face of the whole earth, who profess to believe in Christ, and acknowledge him to be the Saviour of mankind. 2. Church is applied to any particular congregation of Christians, who at one time, and in one place associate together and concur in the participation of all the institutions of Jesus Christ, with their proper pastors and ministers. 3. Church denotes a particular sect of Christians distinguished by particular doctrines and ceremonies, 4. Church is used to signify the body of ecclesiastics, or the clergy, in contradistinction to the laity. Churches, first began to be built in 696, fifty new ones, were built in London, by order of parliament, 1710.

Burial-places were first consecrated in 317, and Church-yards permitted in cities, in 740." Proctor's dict.

18 Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

b Mat. 16: 19.

19 Again I say unto you, That if two of you* shall agree on earth as touching any thing that they shall ask', it shall be done for them of my Father which is in heaven.

c Mat. 7: 7.

^{* &}quot;Two, &c. signifies an assembly of sacred rulers met in

Christ's name and authority, to execute his laws, and govern his people, in a congregation, city, or province, &c." Bible dict. vol. 1. page 272.

20 For where two or three are gathered together in my name, there am I in the midst of them.

e Psal. 89: 7.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me^b, and I forgive him? Till seven times?

b Mat. 6: 14, 15. Luke 17: 3, 4.

22 Jesus saith unto him, I say not unto thee, Until seven times; but Until seventy times seven.

LUKE 17: 3.

Take heed to yourselves: If thy brother trespasse against thee, rebuke him; and if he repent, forgive him.

e Mat. 6: 14.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying. I repent; thou shalt forgive him.

MATTHEW 18: 23.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents*:

* Verse 28, An hundred pence is mentioned. "By the parable of a master forgiving ten thousand talents, which is about three

millions, four hundred and eighty-one thousand, eight hundred and seventy five pounds, and that very debtor refusing to forg ve his fellow servant an hundred pence, which is about three pounds four shillings and seven pence. Jesus represented the absurdity and danger of neglecting or refusing to forgive miuries," Mat. 17: 15. &c. - 6: 15. - 18: 25. Mark 11: 26. Luke 6: 37. - 17: 3, 4.3 Bible dict, under Christ, page 200. See table of Tewish weights in the large Bobles; and Talent in Bible dict. and in Cruden's Concordance. At Josephus, vol. 1, page 72, it appears that a talent of silver, was 3,000 shekels, and in value 375l. A talent of gold not more than 648l. In the Bible dict, a talent of silver, is said to amount to 450l, sterling, and one of gold to 16 times as much. viz. 7,2001. There is another calculation in the Bible dict, about talents, which see. There must be a mistake made in the above accounts of the value of a talent of gold. Sterling, which means English money, being mentioned of the talent of silver, the 450l, may probably be a true calculation. Proctor's dict. says. "A talent is very hard to assign in English money," more is said about it, to which we refer the reader.

- 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.
- * Gen. 31; 15. Exod. 21; 1, to 12. 22; 1, &c. Lev. 25; 10, to 55. 27th chap Deut. 15; 12. 21; 14. 32; 30. Judg 2; 14. 3; 8. 10; 7. If Kings 4; 17. Neh 5; 1 to 14. Esth. 7; 4. Prov. 6; 30. 31. Isa. 50; 1. Jer. 34; 13, &c. Joel 3; 3, to 9. Amos 2; 6. Zech. 11; 5.
- 26 The servant, therefore, fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.
- 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.
- 28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence*; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.
- * "The Roman silver penny, is the eighth part of an ounce, which after five shillings the ounce, is seven pence halfpenny," Large Bibles. The table of weights, "says seven pence three

farthings." It is sometimes called a Denarius. "Penny; a Roman coin, equal to seven pence three farthings sterling. It was the hire of a labourer for a day's work: and hence the reward of eternal life, which we prepare for in our day of life, is likened to a penny, Mat. 20: 1, to verse 15. The two pence, given by Jesus to his ministers, who take care of his people in the church militant, are the two Testaments of his word: or law and gospel; or gifts and graces; or the reward of grace here, and glory hereafter, Luke 10; 35." Bible dict. An anonymous author, at page 368, says, "The ten thousand talents, mentioned in the 24th verse, was a debt of 1,875,000l. and the hundred pence spoken of in the 28th. verse, was 3l. 2s. 6d. sterling."

- 29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
- 30 And he would not; but went and cast him into prison, till he should pay the debt.
- 31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.
- 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
- S3 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?
- 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.
- 35 So likewise shall my heavenly Father do also unto you², if ye from your hearts forgive not every one his brother their trespasses.

a Mat. 6: 14.

[Jesus journeyeth to Jerusalem, to the feast of tabernacles, and leaves it: as described particularly by Luke: excepting two passages in Matthew's gospel.]

LUKE 9: 51.

And it came 'to pass, when the time was come that he should be received up, he sted-fastly set his face to go to Jerusalem*.

5 John 7: 2. &c.

- * We think it may be confidently asserted, that the meaning of Luke is, Jesus was to be received up at Jerusalem, to the feast of tabernacles. Jesus now sets off for Jerusalem to the said feast, and leaves Jerusalem at 13:35. More will be said of up. In Luke's account of what occurred when Jesus went up to Jerusalem to the feast of tabernacles, we have put some of the passages to parallel ones, found in the gospels of Matthew and Mark, vide the note which follows Mat. 12: 45, at Luke i1: 14. All the commentaters on this passage of the gospel, apply it to the last passover, when Jesus was crucified, buried, rose again, and received up into heaven; but with all deference to such respectable names, as Dr. Owen, Burkitt, and other commentators highly celebrated, we give it as our opinion, and hope it will not be found a postulatum, that the real meaning of the passage is, Jesus should be received up at Jerusalem, to the feast of tabernacles. Ascending to Jerusalem, &c. This phrase was on account of its being situated in the hill-country of Judea. Leaving Jerusalem, to go to other places, is often called, Going down. And sometimes it is called, Descending from Jerusalem, &c. Of going up to Jerusalem, came and went up, may open to Luke 2: 42. John 5: 1. -7: 10, 14. -12: 20. Acts 11: 2. - 15: 2. - 18: 21, 22. - 21; 4. 12, 15. - 24: 11. - 25: 9. Gal. I: 18. - 2: 1, 2. Of ascended, or ascending to Jerusalem, see Luke 19: 28. Acts 25: 1. Of going down, coming, went down, &c. from Jerusalem, vide Luke 10: 30. Acts 18: 22. -25: 6, 7. - 12: 19. open to; and 24: 22. Of descending from Jerusalem, see Acts 24: 1, More scriptures might be instanced, relating to going up to Jerusalem, and going down, but let the above suffice. Though it is generally called, Going up to Jerusalem, it was (excepting the upper part of the city, spoken of by Josephus, vol. 6, page 130.) situated in a valley, and mountains surrounded it, as appears from Jer. 21: 13. Isa. 22: 1, 2. Psal. 125: 2. Josephus, vol, 1. (Dissertation 3d) page 61, see &c. where it is said to have stood on an high elevation.
- 52 And sent messengers before his face: and they went, and entered into a village of the Samaritans to make ready for him.
 - † "They did not receive him, verse 53. The reason was, the

difference of religion which was between the Jews and Samaritans; the Jews worshipped at the temple in Jerusalem, the Samaritans at a temple of their own, built upon Mount Gerizim. Upon the building of the latter temple, there arose so great a feud between the Jews and Samaritans, and in process of time such an implacable hatred, that they would not shew common civility to one another. A Samaritan's bread to a Jew, was no better than swine's flesh: they would rather thirst than drink a draught of Samaritan water. Hence we learn, That no enmity is so desperate, as that which arises from matters of religion." Burkitt.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

• 11 Kings 1: 10, &c.

55 But he turned*, and rebuked them, and said, Ye know not what manner of spirit ye are of.

* Ye know not what manner of spirit ye are of. "Ye are not now under the dispensation of the law, which indulged a cruel revengful spirit of retaliation, but under the calm and gentle institution of the gospel, which designs universal love, peace, and good will to all mankind. It was the design of Christ, and his holy religion, to discountenance all fierceness, rage, and cruelty, in men, one towards another, and to inspire them universally with a spirit of love and unity. Christ is so far from allowing us to persecute them that hate us, that he forbids us to hate them that persecute us." Burkitt.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 And it came to pass, that as they went in the way, a certain man said unto humb, Lord, I will follow thee whithersoever thou goest.

^b Mat. 8: 19, 20,

- † "A good resolution, if made deliberately and wisely, not for sinister ends or secular advantages. It was a common opinion among the Jews, that the disciples of the Messiah, should get wealth and honour by following of him. "Tis likely what this person said, proceeded from this opinion; and it seems to be so, from our Saviour's answer." Burkitt.
- 58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

* 11 Cor. 8: 9.

59 And he said unto another. Follow meb. But he said, Lord, suffer me first to go and bury my Father.

^b Mat. 8: 21.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God*.

Mat. 8; 22.

- * "We are not to suppose by this prohibition, that Christ disallows or disapproves of any civil office from one person to another, much less of a child to a parent, either living or dying; but he lets us know, 1. That no office of love and service to man must be preferred to our duty to God, to whom we owe our first and chief obedience. 2. That lawful and decent offices become sinful, when they hinder greater duties. 3. That such as are called by Christ to preach the gospel, must mind that alone, and leave inferior duties to inferior persons; as if Christ had said, Others will serve well enough to bury the dead, but thou that art called to minister unto God, must do that unto which thou art called. Under the law the priests might not come near a corpse, nor meddle with the interment of their own parents, unto which our Saviour here probably alludes." Burkitt. See Cruden, at quicken, and Bible dict.
- 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.
- 62 And Jesus said unto him, No man having put his hand to the plough[†], and looking back is fit for the kingdom of God^b.

d Cantic, 5: 3.

‡ Cruden, at plough, says, "It signifies, To engage one's self in the service of God, or work of the ministry, or preaching the gospel." Bible dict. adds, and says, Looking back means, "Afterward to turn away to a worldly or wicked course,"

MATTHEW 8: 19.

And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head*,

e Psal. 80: 17.

- * "Christ is the man of God's right hand, the person whom God has installed in his mediatory office with his solemn oath, and whom he peculiarly upholds and assists, and whom he raiseth up to the most dignified station, Psal. 80: 17." [By the Son of man, the Jews always understood the divine Messiah. See Dan. 7: 13. Acts 7: 37.] Bible dict. vol. 2, page 136. "Ezekiel is called Son of man about eighty-nine times; and Christ, called Son of man, about eighty times in the Evangelists," Cruden, under Son. Birds of the air are mentioned in the verse, Proctor's dict, at Ark, says, "We are not acquainted with above an hundred and thirty species of four footed beasts; nor do we know of a greater number of birds; and with regard to reptiles, not more than thirty species. We know only six species of beasts larger than a horse. There are very few equal to this creature, and many much less, and which are under the size even of sheep."
- 21 And another of his disciples said unto him, Lord, suffer me first to go and bury my Father.
- 22 But Jesus said unto him†, Follow me; and let the deadb bury their dead.
- b Rom. 6: 12, 13. 11; 15. 11 Cor. 5: 14, 15. Eph. 2: 1, &c. 5: 13, 14, Col. 2; 13. 1 Tim, 5; 6. Heb. 6; 1: 9; 14. Jam. 2; 17, 26. 1 Pet. 4; 6. Jude 12. Rev. 3; 1.
- + "Jesus considered the whole body of the Jewish people as dead in trespasses and sins." Southwell. All men by nature are so. See Eph. 2: 1, 5. Col. 2: 13. 1 Pet. 4: 6. "Let men need in sin, bury those naturally dead; or let the dead lie unbu.

ried rather than the preaching of the gospel be hindered. Dead signifies, Eph. 2: 1, 2: t Tim. 5: 6. without spiritual life; under the dominion of sin; void of grace; incapable to perform any spiritual exercise. Luke 15: 24. Signifies, desperately obstinate in wickedness. Rev. 3: 1. Signifies formal hypocrites; or much decayed in grace." Bible dict.

LUKE 10; 1.

AFTER these things the Lord appointed other seventy^{a*} also, and sent them^b two and two before his face into every city and place whither he himself would come.

- Exod. 18: 13, to 27. Num. 11: 16. Isa. 8: 16. Mat. 19: 1, &c.
- * An anomymous author says, page 370, "The seventy were not ordained to the same degree in the church as the aposiles had been before. They were sent upon the same errand, and entrusted with the same powers, excepting the power of conferring the Holy Ghost, by the imposition of hands, which was peculiar to the twelve, (Acts 8: 14, &c.) and therefore has always been looked upon as the proper distinction between the apostles, and the seventy disciples; and between bishops, who in the ecclesiastical style, are called the successors of the apostles; and presbyters or priests, who, in the same style, are generally looked upon as successors of the seventy disciples." See Cruden and Bible dict.
- 2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest.

Mat. 9: 37, 38.

3 Go your ways: behold, I send you forth as lambs among wolves^d.

^d Mat. 10: 16.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

Mat. 10: 9, 10. f 11 Kings 4: 29.

5 And into whatsoever house ye enters, first say; Peace be to this house.

8 Mat, 10: 12, 15.

- † "A salutation among the Jews and other eastern nations. By which they wished all health and happiness, or prosperity, I Sam. 25: 6, -I Chron. 12: 18. Psal. 122: 7, 8. John 20: 19." [In the Epistles the same salutation is often used.] Ellwood.
- 6 And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again
- 7 And in the same house remain, eating and drinking such things as they give²: for the labourer is worthy of his hire. Go not from house to house.

* Mat. 10: 10.

8 And into whatsoever city ye enter, and they receive you, eat such things^b as are set before you:

b Mat. 10: 11.

9 And heal the sick that are therein; and say unto them, The kingdom of God is come nigh unto you.

c Mat. 10. 7.

d Mat. 10: 1.

- 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,
- 11 Even the very dust of your city, which cleaveth to us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

e Mat. 10: 14. Mark 6: 11.

12 But I say unto you, That it shall be more tolerable in that day for Sodom^f, than for that city.

f Mat 10: 15. - 11: 24.

13 Woe unto thee⁵, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been

done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

Mat. 11: 20, 21.

14 But it shall be more tolerable for Tyre and Sidon at the judgment^b, than for you.

Mat. 11: 22.

15 And thou Capernaum, which art exalted to heaven^c, shalt be thrust down to hell*.

Mat. 11: 23.

- * Southwell, at Psal. 9: 17. says, "Hell here means the state of departed souls in general; as in the creed, it is expressed, Jesus descended into heil. Psal. 16: 10, which relates to him, means the state of the dead."
- 16 He that heareth you^d, heareth me; and he that despiseth you^c, despiseth me; and he that despiseth me, despiseth him that sent me.

d Mat. 10: 14, 40. 1 Thes. 4: 8.

e Prov. 8: 34.

25 And behold, a certain lawyer stood up, and tempted him, saying, Master^f, what shall I do to inherit eternal life?

⁴ Mat. 22: 35. Mark 12: 28.

- 26 He said unto him, What is written in the law? How readest thou?
- 27 And he answering, said^g, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour^h as thyself.

5 Mat. 22: 37-

h Mat. 19: 19.

28 And he said unto him, Thou hast answered right: this doi, and thou shalt live;

i Lev. 18: 5. Ezek. 20: 11. 13, 21. - 36: 25, &c. John 6: 45.

† "Christ intimates to him, that the law considered in itself could give life, but then a person must keep it perfectly and ex-

actly, without the least deficiency, which is impossible to man in his fallen state; for the law is not weak to us, but we are weak to that, Rom. 8: 3. The law becomes weak through the weakness of our flesh: such as seek salvation by the works of the law, must keep the law perfectly and exactly; which being impossible in our fallen estate. Christ has obtained of his Father, that for his sake. our sincere, though imperfect obedience, shall find acceptance with God, and be available to our salvation." Burkitt. works of the law a man is not justified, Gal. 2: 16, &c. - 3d. chap. - 4th. chap. - 5th. chap. - 6: 12 to 18. Rom. 1: 16, 17. -2d. chap. - 3d. chap. - 4th, - 5th, - 7th, - 8th, 10th, and 6th. Heb. 4: 2, &c. - 6: 12, &c, - 7: 11, 12, 18, 19. - 8: 6, &c. -9th. chap. - 10: 1 to 39. - 11: 1, &c. - 12: 1, 2, &c. - 13: 10, &c. See Mat. 5: 17, 18, 19. - 11: 13. - Luke 16: 16, 17. John 7: 19. Acts 7: 53. - 13: 38, 39. - 15: 5, 24, &c. - 18: 13, - 21: 24, 28. Rom. 13; 8, 10. - I Cor. 15: 55, &c. Eph. 2: 15, &c. Phil. 3: 6, 9, &c. - 1 Tim. 1: 7, &c. Tit. 3: 8, 9. Jam. 1: 25. -2: 8, to 14. Jam. 4: 11, 12. - I John 3: 4. Isa. 51: 7. Prov. 3: 1, &c. - 4: 2. - 7: 2, &c. Jer. 31: 33, Heb. 8: 10, - 10: 16. Deut. 17: 18, 19. Mat. 7: 12. Psal. 40: 8. Psal. 94: 12. - 119: 18, 34, 43, 44, 51, 53, 55, 61, 70, 77, 92, 97, 113, 136, 142, 85, 150, 109, 126, 163, 165, 174. - 1 Cor. 9: 20, 21. Ezra, 7: 25, 26. Neh. 9: 13, 14. Psal. 105: 45. Sometimes the law, called the ten commandments, Exod. 20: 1 to 18. Deut. 5th and 6th, chap, is alluded to in the above collection of Scriptures; and sometimes the ceremonial law, as given by Moses. See Josh, 24: 19, of men not serving the Lord.

References on righteousness. Psal. 106: 3. - 119: 144, 172. Prov. 8: 18, 20. - 10; 2. - 11th. chap. 12: 28. - 13: 6. - 15: 9. - 16: 31. - 21: 21. Isa, 5: 23. - 32; 17. - 45: 8, 24. - 51: 1. -54: 17. - 60: 17. - 61: 3, 10, 11. - 62: 1. - 64: 5. Jer. 23: 6. -33: 15, 16. Ezek. 14: 14. - 18: 20. - 33: 12. Dan, 4: 27. &c. - 9: 24. - 12: 3. Hos. 10: 12. Amos 5: 7, 24. - 6: 12. Zeph. 2: 3. Mal. 4: 2. Mat, 5: 6. Luke 1: 74, 75. John 16: 8. &c. Acts 10: 35. Rom. 9. 30, &c. - 10th. chap. - 14: 17. - 1 Cor. 1: 30. - 15: 34. - 11 Cor. 3d. chap. - 5: 21. - 6: 7, 14. - 9: 9, &c. - 11: 14, 15. Eph. 5; 9. - 6; 14. Phil. 1: 11. - 3: 6, &c. - 1 Tim. 6: 11. - 11 Tim. 2: 22. Tit. 3: 4, &c. Heb. 1: 8. - 5: 13. - 11: 7. - 12: 11. Jam. 1: 19, 20, &c. - 3: 17, 18, - 1 Pet. 2: 24. - 11 Pet, 1: 1, -2: 5, 21. -1 John 2: 29. - 3: 7, 10. Rev. 19: 8, Psal, 106: 31. Rom. 4; 3, Gal. 3: 6, Gen. 15: 6, Jam. 2: 23, Rom. 4: 22, Mat. 5: 10. - 1 Pet. 3: 14. Job 33: 26. Psal. 22: 31. - 98th. Psal. 112: 3, 9. Eccle. 7: 15. Isa, 42: 21. - 59: 16, 17. Ezek. 3: 20. - 18: 22 to 27. - 33d chap. Psal. 9: 8. Prov. 8: 8. Isa. 32: 1. - 42: 6. - 45: 22, 24. - 54: 14. - 63: 1. Hos. 2: 19. - 10: 12. Mal. 3: 3, 4. Eph. 4: 24, 11 Tim. 3: 16. Job. 27: 6. Psal, 4; 1. Isa, 51: 5 to 9. - 56: 1. Phil. 3: 9. Job 35: 7, 8.

Psal. 36: 10. - 37: 6. - 40: 6 to 11. - 71: 16. - 72: 1, 2. - 89: 16: &c. - 419: 40. - 145: 7. Isa. 48: 18, - 58: 8. - 62: 1, 2. - 33: 15 to 18. - 45: 24. - 64: 5. 6. Ezek. 3: 20. - 33: 13. Isa, 3: 10.11.

References on believing and of faith. John 6: 28, 39. – 12: 36. – 17: 20, 21. Acts 8: 37. – 13: 38, 39. – 15: 7, 11. – 16: 31. – 19: 3, 4. – 1 Cor. 1: 21. – 11 Cor. 4: 13. Gal. 3: 22. Eph. 1: 19. Phil. 1: 29. – 1 Thes. 2: 13 – 11 Thes. 1: 10. – 1 Tim. 1: 16. – 4: 10. Heb. 10: 39. – 11: 6. – 1 Pet. 1: 20, 21. – 2: 7. – 1 John 3: 23. – 5: 13. – 8: 24. 31, 32. – 16: 27. – 17: 8, – 20: 29. Acts 11: 17. 18. – 13: 48. – 18: 27. – 19: 2. – 1 Cor. 15: 2. Eph. 1, 13. – 11 Tim. 1: 12. Tit, 3: 8. Heb. 4: 3. – 1 John 4: 15, 16. John 3: 18. Rom. 15: 13. Heb. 3: 18, 19. John 11: 25, 26. Acts 8: 36, 37. Isa. 28: 16. Mark 16: 16. John 3: 14, 19, 36. – 6; 40, 47. – 5: 24. – 7: 38. – 12: 46. Acts 10: 43. Rom. 9: 33. – 10: 11, &c. – 11 Cor. 6: 15. – 1 Pet. 2: 6. – 1 John 5: 1: to 11. John 20: 31. Rom. 15: 13. – 1 Pet. 1. 8, 9.

References on the just shall live by faith, &c. Hab. 2: 4. Rom. 1: 17. Gal. 3: 11. Heb. 10: 38. vide Eph. 2: 8. Job 25: 4. - 32: 1, 2. - 42: 3, 6. Psal. 143: 2. Isa. 45: 25.

References of life obtained through believing in Christ, &c. John 1: 4. - 3: 36. - 5: 24, 40. - 6: 33 to 64. - 8: 12. - 10: 10. - 12: 25. - 10: 11, 13, 15, 17. Mat. 7: 14. John 11: 25. - 14: 6. - 20: 31. Mat. 10: 39. - 16: 25. - 20: 28. Mark 8: 35. - 10: 45. Luke 9: 24. - 17: 33. - 14: 26. Prov. 4: 13. - 10: 16. - 11: 19. - 19: 23. Ezek. 3: 18, &c. Acts 8: 33. - 5: 20. - 11: 18. Rom. 5: 6, 17, 21. - 6: 4, 5. - 8th. chap. - 11: 15. - 7: 10, &c. - 1 Cor. 3: 22, 23. - 15: 19. - 11 Cor. 2: 16. - 3: 6. - 4: 10, &c. - 5: 4. Gal. 2: 20. - 3: 21, &c. Eph. 4: 18, &c. Phil. 1: 20, &c. - 2: 16. Col. 3: 3, &c. - 1 Tim. 4: 8. - 11 Tim, 1: 1, 10. Heb. 2: 15. - 7: 16. Jam. 1: 12. - 1 Pet. 3: 7, 10. - 4: 6. - 11 Pet. 1: 3, &c. - 1 John 1: 1, 2. - 3: 14, &c. - 5: 11, 12, 16. Rev. 2: 7, 10. - 21: 6. - 22: 1, 2, 14, 17.

29 But he, willing to justify himself, said unto Jesus. And who is my neighbour?

a Exod. 23: 7. Job 9: 20 to 32. Luke 16: 15.

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves*, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

- * "Jesus lays the scene of his history to verse 38th. of the man falling among thieves. taken from Adumnim; a mountain and city near Jericho, and in the lot of the tribe of Benjamin. It lay in the way from Jerusalem to Jencho, and it is said to have been much infested with robbers; and hence perhaps it received its name, which signifies The red or bloody ones. Josh. 15: 7. 18; 17." [Verse 21st. Jericho was in Benjamin's lot.] Bible dict. See the note at Luke 18: 35.
- 31 And by chance* there came down a certain priest that way; and when he saw him, he passed by on the other side.
- * See I Sam. 6: 9. Eccle. 9: 11. Some authors exclude chance out of the world; and pretend, that as God is omniscient, omnipotent, and infinitely wise; every entity, action, and whatever takes place in time, must be foreseen by him; brought about by his ordination, as supreme Sovereign of the universe; that in his eternal councils there is nothing casual or contingent, but all is unalterably fixed, and determined by him, &c. There are more passages of Scripture, in which chance is mentioned, than the above, which might have been instanced; and all that we shall say on the subject, is, that such writers contradict the Scripture.
- 52 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
- 33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him,
- 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
- 35 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
 - 36 Which now of these three, thinkest thou,

was neighbour unto him that fell among the thieves?

- 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.
- 38 Now it came to pass, as they went, that he entered into a certain village*: and a certain woman named Martha^a, received him into her house.

a Mat. 26: 6, &c.

- * "This village was Bethany, where Jesus went into the house of Mary and Martha as he went up to Jerusalem, to the feast of tabernacles. It appears, by the subsequent verses, that he partook of a meal with them; and it was the first time of his going to their house.
- 39 And she had a sister^b called Mary, which also sat at Jesus' feet, and heard his word.

 *John 11: 1, 2, -12: 3.
- 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.
- 41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:
- 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

LUKE 11: 1.

And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say², Our Father which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done^b, as in heaven, so in earth.

a Mat. 6: 9. b Mat. 6: 10. Luke 22: 42. Acts 21: 14.

- 3 Give us day by day our daily bread.

 Psal. 68: 19. Prov. 30: 8. Isa, 33: 16. Mat, 6, 11.
- 4 And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.
- 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;
- 6 For a friend of mine in his journey is come to me, and I have nothing to set before him?
- 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend; yet because of his importunity he will rise and give

him as many as he needeth.

9 And I say unto you, Ask^d, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

d Mat. 17: 7.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

- 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?
- 12 Or if he shall ask an egg^a, will he offer him* a Scorpion?

a Mat. 7: 9. 10.

- * "The body of a Scorpion, especially of the white kind, as its head can scarcely be distinguished, bears a general resemblance to an egg: the Scorpions in India are about the size of an egg." Illustration of the English Harmony, page 232. See Cruden, and Bible dict.
- 13 If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father^b give the holy Spirit to them that ask him?

b Mat. 7: 11.

LUKE 11: 37.

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

- 38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner,
- 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

Mark 7: 4.

- 40 Ye fools! did not he that made that which is without, make that which is within also?
- ^d Gen. 1: 26. &c. Job 33: 4. 10; 8. 31; 15. Psal. 100: 3. 119: 73. Jer. 38: 16.
 - 41 But rather give alms of such things as ye

have: and behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint, and rue^a, and all manner of herbs, and pass over judgment, and the love of God: these ought ye to have done, and not to leave the other undone.

a Cantic. 8; 6, 7. Mat. 23: 23.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues^b, and greetings in the markets.

^b Mat. 23: 6. Luke 20: 46.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not*, and the men that walk over them are not aware of them.

Mat. 23: 27.

- *"They were like graves and sepulchres grown over with grass, which, though they held dead men's bones, yet the putrefaction not outwardly appearing, men walked unawares over them, and so were polluted by them; intimating, that the inward rottenness and filthy corruptions of the Pharisees not appearing unto men, the people were easily deceived by outward shews of sanctity, and so fell into a dangerous imitation of them. Their outward shews of devotion and piety, gained them great veneration and esteem among the people. The Pharisees had their names from the Hebrew word, which signifies to Separate, because they were persons separated and set apart for studying the law of God." Burkitt. See Cruden, at Sepulchre.
- 45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.
- 46 And he said, Woe unto you also. ye lawyers! for ye lade men with burdens grievous to be borne; and ye yourselves touch not the burdens with one of your fingers.

d Mat. 23: 4, 23. Luke 11: 52.

- † Cruden and Bible dict. under Lade, say. "Lade [here] is to impose the performance of unnecessary traditions or strict injunctions, over and above what the law requires:—to oppress with troublesome ceremonies, &c." Probably, in the said verse, Jesus alluded to what he had said in the 42nd verse, and if so, they have not hit upon the right import of the word lade, &c. Even the latter part of the 40th, verse overthrows their exposition; for the lawyers meddled much with traditions, and useless ceremonies.
- 47 Woe unto you! for yea build the sepulchres of the prophets, and your fathers killed them.
- * Mat 23: 29 to 38, ver. Acts 7; 52. 1 Thes, 2: 15. Heb. 11: 37. Rev. 16: 6. 18: 24.
- 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.
- 49 Therefore also said the wisdom of God*, I will send them prophets and Apostles. and some of them they shall slay and persecute;
- La Cor. 1: 24. 2; 7. CMat. 23: 34. Rev. 16: 6. 18; 20. 19: 2.
- "Wisdom. It is taken for true piety, or the fear of God, which is spuritual wisdom, Psal. 90: 12. Job 28: 28.... The fear of the Lord, that is wisdom.... Wisdom is put for Jesus Christ, the eternal, essential Wisdom, the Word, the Son of God. It was by Wisdom that God established the heavens, and founded the earth, Prov. 3: 19. It was this Wisdom that the Lord possessed from everlasting, from the beginning, or before ever the earth was, Prov. 8: 22, 23. He [Jesus Christ] was set up, he was anointed from everlasting, before all worlds, to be the person by whom the Father resolved to do all his works, first to create, and then to up-

hold, govern, and judge, and afterwards to redeem and save the world; all which works are in scripture particularly ascribed to the Son of God. Solomon in Prov. chap. 8th, discourses largely and profoundly of this Wisdom." Cruden at wisdom. [Eccles. chap, 24th.] He supposes that wisdom at Luke 11: 41, is put for the holy scriptures. And explains the passage at 1 Cor. 1: 30, as follows. "Christ Jesus reveals the will and knowledge of God to us, and makes us wise unto salvation." Of men being exhorted to learn wisdom, &c. See Prov. chap. 1, 2, 3, 4, 5, 7, 8, 9. Of wisdom and being wise, vide 10: 21. - 19: 20. - 21: 20. - 23: 23, - 24: 14. Job 28: 12 to 23. Bar. 3: 15. - 1 Cor, 2: 6, 7. Rev, 5: 12. - 7: 12.

Of wisdom commending herself in the Apocrypha, inviting and wooing men to come unto her, &c. See I Esd. 4: 59. Wisd. 1: 1 to 7. - 3: 11, 15. - 4: 9. - 6: 9, 12, 15 to 24. - 7: 7, &c. - 8: 5, &c. - 9: 4, &c. 10: 4, &c. - 14: 5. - 17: 7. Eccles. 1: 1 to 28. - 4; 11, 23, 24. - 6: 18, &c. - 14: 20. - 15: 10, &c, - 18: 28, &c. - 19: 18 to 25. - 20: 30, 31. - 24th. chap. - 25: 5, 10. - 27: 11. - 32: 4. - 34: 8, 9. - 37: 20, 21. - 38: 24, 25. - 39: 1, &c. 40: 20. - 41: 14, 15. - 43: 33. - 44: 15. - 50: 27, 29. - 51: 13, &c. Bar. 3: 9, &c.

- 50 That the blood of all the prophets, which was shed from the foundation of the world; may be required of this generation;
- 51 From the blood of Abel^a, unto the blood of Zacharias, which perished between the altar and the temple*; verily I say unto you, It shall be required of this generation.

. Gen. 4: 8. Mat. 23: 35.

- * "A space of nine feet was left between the body of the temple, and the altar. This was an asylum affording protection to criminals. They laid hold on the horns of the altar, (1 Kings 1: 52. -2: 28, &c. 11 Chron. 24: 20 to 23.)" [See note at Mat. 23: 35.] Illustration of the English Harmony, page 115.
- 52 Woe unto you, lawyers! for ye have taken away the key of knowledge^b: ye enter not in yourselves, and them that were entering in ye hindred.

b Mat. 33: 13. See the note at Mat. 5: 20.

53 And as he said these things unto them, the scribes and the Pharisees began to urge

him vehemently, and to provoke him to speak of many things;

54 Laying wait for him^a, and seeking to catch something out of his mouth, that they might accuse him.

Mat. 22; 15. Mark 12: 13. Luke 20; 20.

LUKE 12: 1.

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

Mat. 16: 1, 6, 12.

2 For there is nothing covered, that shall not be revealed: neither hid, that shall not be known.

^c Job 28: 10, 24. - 34: 21. Ezek. 8: 12. - 9: 9. Mat. 6: 4, 6, 18. Luke 8: 17.

3 Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed^d on the house-tops.

d Mat. 10: 27.

4 And I say unto you, my friends, Be not atraid of them that kill^c the body, and after that have no more that they can do.

Mat. 10: 28.

5 But I will forewarn you whom ye shall fear; Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

f Gen. 20: 11. - 22: 12. - 42: 18. Exod. 1: 17, 21. - 9: 20. - 14: 31. - 15: 11. Lev. 19: 14, 32. - 25: 17, 36, 43. Deut. 4: 10. - 5: 29. - 6: 2. 13, 24. - 10: 12, 20. - 13: 4. - 14: 23. -17: 19. - 25: 18. - 28: 58. - 31: 12, 13. Josh. 4: 24. - 22: 25. - 24: 14. I Sam, 12: 18. I Kings 8: 40, 43. - 18: 3, 12. II Kings 4: 1. - 17: 28 to the end. 1 Chron. 16: 25, 30. Neh. 1: 11. - 7: 2. Job 1: 1. 8, 9. - 2: 3. - 28: 28. Psal. 2: 11. - 15: 4. - 19: 9. - 22: 23, 25. - 25: 12. 14, - 31: 19, - 33: 18. - 34; 7, 9, &e. -36: 1. -55: 19. -67: 7. -72: 5. -76: 7, 11. -85; 9, -86: 11. -89: 7. -103: 11, 13, 17. -111: 10. -112: 1, &c.115: 11, 13, -119, 38, 63. -128, 1, &c. -130: 4. -135: 20. -139: 14 - 145: 19. - 147: 11. Prov. 1: 7, 26, &c. - 2: 5. - 3: 7. - 8: 13. - 10; 27. - 13; 13. - 14: 2, 16, 27. - 15; 16, 33. -16: 6. - 19: 23. - 22: 4. - 23: 17. - 24: 21. - 28: 14. - 31: 30. - Eccle. 3: 14. - 5: 7. - 7: 18. - 8: 12 13. - 12: 13. Isa. 8: 13. -11: 2.3. -29: 13. -33: 6, 14. -50: 10, 11. -57: 11. -59:19. Jer. 2: 19. -3: 8. -5: 22. -10: 7. -26: 19. -32: 39. 40. -44: 10. Dan. 6: 26. Hes. 3: 5. - 10: 3. Jonah 1: 9, 16. Mal. 1: 6. - 2: 5. - 3: 5, 16, &c. - 4: 2. Mat. 10: 28. Mark 11: 18. - 19: 21. Luke 1: 50, - 18: 2, 4. - 23: 40. Acts 9: 31. - 10: 2, 22, 34, 35. - 13: 26. Rom. 3: 18. - 11: 20. - 11 Cor. 7: 1. Eph. 5: 20. Phil. 2: 12. Col. 3: 22. - 1 Tim. 5: 20. Heb. 4: 1. – 10: 27, 31. – 12: 28. – 1 Pet. 1: 17. – 2: 17. - 3: 15. - 1 John 4: 18. Jude 12. Rev. 2; 10. - 11: 18. -14: 7. - 15: 4. - 19: 5.

6 Are not five sparrows sold for two farthings^b, and not one of them is forgotten before God?

b Mat. 10: 29. Mark 12: 42.

7 But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows.

c Mat. 10: 30.

8 Also I say unto you, Whosoever shall confess me before men^{d*}, him shall the Son of man also confess before the angels of God.

d Mat. 10: 32.

* "Not to confess Christ, is in his account to deny him, and to be ashamed of him. Whosoever shall deny or be ashamed of Christ, either in his person, in his gospel, or in his members, for any fear or favour of man, shall with shame be disowned, and eternally rejected by him at the dreadful judgment of the great day.

He may be denied doctrinally, by an erroneous and heretical judgment; verbally, by oral expressions; vitally, by a wicked life; but woe to that soul that denies him, &c." Burkitt.

- 9 But he that denieth me before men, shall be denied before the angels of God.
- 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him^a; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

a Mat. 12: 31.

11 And when they bring you unto the synagogues, and unto magistrates, and powers^b, take ye no thought how or what thing ye shall answer, or what ye shall say;

b Mat. 10: 19.

- 12 For the Holy Ghost shall teach you in the same hour what ye ought to say.
- 13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.
- 14 And he said unto him, Man, who made me a judge, or a divider over you?
- 15 And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.
- ^c Exod. 20: 17. Deut. 5: 21. Psal. 10: 3. Eccles. 10: 9. 14: 9. Luke 16: 14. Rom. 7: 7, &c. 13: 9. 1 Cor. 5; 10, 11. 6: 10. Eph. 5: 3, 5, Col. 3: 5. 1 Tim. 6: 7, &c. Heb. 13: 5.
- 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
 - 17 And he thought within himself, saying,

What shall I do, because I have no room where to bestow my fruits?

- 18 And he said, This will I do; I will pull down my barns*, and build greater; and there will I bestow all my fruits and my goods:
- * Jesus here alludes to a passage or two in the book of Ecclesiasticus; see 5; 1 to 9. - 11: 18. 19, 26. some of which verses are nearly verbatim with Luke's, about pulling down barns, &c. Watts, in his Scrip. Hist. pages 213, and 214, says, "The book of Ecclesiasticus was called by the Jews, The treasury of all virtue." And Proctor and Castieau's dict. under Euergetus, informs us, that "The Jews used to read it in their synagogues by way of instruction: but it was not held a book of infallible authority." Euergetus, the king, is mentioned in its first chap. Southwell says at Dan. 11: 7, 8, 9, " By the branch is meant Ptolomy Euergetus." There were several kings called by the name of Ptolony, of whom we may read in Josephus, and in the Apocrypha. But the Ptolomy Euergetus was the third that was called Euergetus, according to Josephus, vol. 6, page 256. Euergetus is not particulary mentioned in the 2nd book of the Maccabees. See the note at Luke 2: 1. He was the son of Ptolomy Philadelphus.
- 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.
- 20 But God said unto him, *Thou* fool! this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?
- 21 So is he that layeth up treasure for himself^a, and is not rich toward God.
- Job 1: 21. Eccle. 5: 14 to 18. Mat. 6: 20. 1 Tim. 6: 17, &c. Jam.
 2: 5. Rev. 2: 9, &c.
- 22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life^b†, what ye shall eat; neither for the body, what ye shall put on.

b Mat. 6: 25.

^{† &}quot; Luke has here, as well as in other places, recapitalated se-

veral precepts given by our Lord to his followers, according to Matthew, at a very different period. See Mat. 6: 25, &c. But it was surely proper that our Lord should repeat the doctrines, before delivered in Galilee, to his hearers in Judea, who had not hitherto been favoured with his public ministry." [Our Saviour was now journeying to the tabernacles feast.] Illustration of the English Harmony, page 117.

- 23 The life is more than meat, and the body is more than raiment.
- 24 Consider the ravens'; for they neither sow, nor reap; which neither have store-house, nor barn; and God feedeth them: How much more are ye better than the fowls?
 - a Job 38; 41. Psal. 104: 21, 22. 147: 9. Cantic. 5; 11. Mat. 6: 26.
- 25 And which of you, with taking thought, can add to his stature one cubit?

Mat. 6: 27.

- 26 If ye then, be not able to do that thing which is least, why take ye thought for the rest?
- 27 Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these.

c Mat. 6: 28.

28 If then, God so clothe the grass, which is to-day in the field^d, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

d Mat. 6: 30.

- 29 And seek not ye, what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.
 - SO For all these things, do the nations of the

world seek after: and your Father knoweth that ye have need of these things;

31 But rather seek ye the kingdom of Goda, and all these things shall be added unto you.

a Mat. 6: 33.

- 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
- 33 Sell that ye have, and give alms^b; provide yourselves bags which wax not old*, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

b Mat. 6: 19, 20.

- * "Bags, &c. Heavenly treasures which perish not, as earthly things do." Thus far Cruden. Bible dict. explains bags thus. "Treasures of heavenly blessings that cannot be scattered, lost, or fade away."
- 34 For where your treasure is, there will your heart be also.
- 35 Let your loins be girded about; and your lights burning;
- e Exod. 12: 11. 1 Kings 13: 46. Prov. 31: 17. Mat. 25: 1. Rom. 13: 12. 11 Cor. 6: 7. Eph. 6: 11, 14. 1 Pet. 1: 13.
- † "These words are an allusion to the custom of servants in the east, attending on their masters during public entertainments. On such occasions, the servants had girdles round their loins, by which their lower garments were tied up, while they were employed in triming the lamps, and discharging every other duty that could give satisfaction to their masters." Southwell.
- 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Mat. 22: 3.

37 Blessed are those servants whom the lord, when he cometh, shall find watching; verily

I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

a Luke 22: 27.

- 38 And if he shall come in the second watch, or come in the third watch, and find them so; blessed are those servants.
- 39 And this know, that if the good manb of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
- 40 Be ye therefore, ready also; for the Son of man cometh at an hour when ye think not.
 - c Mat. 24: 42, 44. 25: 13. Mark 13: 33, &c. Luke 21: 34, &c.
- 41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?
- 42 And the Lord said, Who then is that faithful and wise steward^d, whom his lord, shall make ruler over his household, to give them their portion of meat in due season?
- ^d Jer. 1: 7, 8, 19. 15: 19, &c. 20: 11. Ezek, 3: 8, 9. Dan. 12: S. Mat. 10: 40. 24: 45, &c. 25: 21. 28: 20. Luke 10: 16. 21. 14: 15. John 4: 35, 36. 13: 20. Acts 20: 17, &c. 1 Thm. 4: 16. 1 Pet. 5: 2, &c, Rev. 2nd. and 3d.
- 43 Blessed is that servant whom his lord, when he cometh shall find so doing.
- 44 Of a truth I say unto you, That he will make him ruler over all that he hath.
- 45 But, and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken;

46 The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

a Mat. 24: 50, 51.

47 And that servant which knew his Lord's will, and prepared not himself, neither did according to his will^b, shall be beaten with many stripes.

^b Deut. 25: 3. Rom. 2: 8, 9. - 11 Thes. 1: 8, 9. - 1 Pet. 4: 17, 18. - 11 Cor. 11; 24, &c. Deut, 25: 3.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given^c, of him shall be much required; and to whom men have committed much, of him they will ask the more.

c Mat. 13: 12.

49 I am come to send fire on the earth^d; and what will I, if it be already kindled?

Mat. 10: 34, 35, &c. - 1 Pet. 4: 12.

50 But I have a baptism to be baptized* with; and how am I straitened till it be accomplished!

· Mat. 20: 22. - 26: 39, 42. Mark 10: 38.

- * "There is a threefold baptism spoken of in the gospels; a baptism with water, a baptism of the Spirit; both these Christ had been baptized with; but the third was the baptism of blood; he was soon to be drenched and washed in his own blood, in the garden, and on the cross; and was straitened or pained with desire like a woman in travail, till his sufferings were accomplished." Burkitt:
- 51 Suppose ye that I come to give peace on earth? I tell you^a, Nay; but rather division:

a Mat. 10: 34.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

a Mic. 7: 6. Mat. 10: 35, 36.

- 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother: the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.
- 54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower^b; and so it is.
 - b 1 Kings 18: 43, &c. Mat. 16: 2.
- 55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.
- 56 Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?
- 57 Yea, and why even of yourselves judge ye not what is right?
- 58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

c Mat. 5: 25, 26.

59 I tell thee, Thou shall not depart thence, till thou hast paid the very last mite.

LUKE 13: 1.

THERE were present at that season* some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

* " These Galilaans were so called, not because they were all natives of Galilee, but followers of Judas Gaulonites, or Galilaeus. And their crime was the raising a sedition under this Gaulonites, and one Sadducus, a Pharisee, against the Roman government in Judea, under a pretence that taxes were a badge of slavery; that the Jews ought to acknowledge no sovereign but God alone, por pay any tribute but to his temple". An Anonymous author. page 374. "According to Josephus, these words alluded to an insurrection that happened in Galilce, soon after Pilate came to Jerusaiem as Roman governor. Several of the ringleaders having come up to the temple to worship, Pilate ordered the soldiers to slay them, just at the time that they were going to offer up their sacrifices; and thus, their own blood, and that of the victims were mingled together". Southwell. See the note at Luke 23: 12. -"There were two eminent seels among the Jews in our Saviour's time, the Herodians and Galileans: the former stood stiffly for tribute to be paid to the Roman emperor; but the Galileans (so called probably from Judas of Galilee, mentioned Acts 5: 37,) opposed this tribute, and often raised rebellion against the Roman power, Pilate takes the opportunity, when these Galileans were come up at the passover, and sacrificing in the temple, to fall upon them with soldiers and barbarously mingled their own blood with the blood of the sacrifices which they offered: neither the holiness of the place, nor the sacred work they were upon, could divert Pilate from his purpose and impiety". [The Galileans were not properly a sect.] Burkitt. " These Galileans here spoken of, were a faction of one Judas Gaulonita, or Galileous, according to Josephus, a sort of people that taught it to be unlawful to pay tribute to strangers, or to pray for the Romans; and because the jews in general aid both, they refused to communicate in their sacred Rites, and would sacrifice a-part: At which separate solemnity, when Pilate the Roman Deputy had apprehended many of them, he ordered them to be slain, causing them to die upon the same altars. These were of the Province of Judea*, but of the same opinion with those who taught in Galilee, from whence the sect had its appelation", Author's name Effaced, page 128, 155. One Saddok a priest was concerned with Galileous. See of them Acts 5: 37; and Josephus vol. 4. page 68. "Some writers have thought, that the reason of this cruelty, exercised on those Galileans, was, because they forhad sacrifices to be offered for the Roman empire, or for the safety of the Emperor; which so incensed Pilate with anger, that taking the advantage when they were come to Jerusalem to sacrifice, he

slew them while they were sacrificing: and so mingled their own blood with that of their sacrifices". Ellwood, page 167. Ellwood's comment, at Luke 23: 12, on Pilate and Herod being made friends together, is. "The grudge on Herod's side arose from Pilate's slaying the Galileans, who were subject to Herod, spoke of, Luke 13th, chap. or that it arose from some other encroachment he had made on Herod's Jurisdiction". Page 262. See Josephus vol. 4. page 78, and Whiston's note there. Of Judas a Gaulonite, before mentioned, see Josephus, vol. 4. pages 68, and 69, and the note there; vol. 5. page 160, and Bible dict. under Galilee. * This appears to be a mistake.

- 2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?
- 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.
- 4 Or those eighteen* upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?
- * "The tower of Siloam was a bathing place near Bethesda, and there being a portico in the front, it is probable, that more people crouded to it than it was sufficient to bear, by which the structure was brought to the ground, and no less than eighteen were buried in the ruins". Southwell. Cruden says, "Bethesda signifies, the house of pity or mercy, &c." See John 5: 2.
- 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.
- 6 He spake also this parable; A certain man had a fig-tree+ planted in his vineyard; and he came and sought fruit thereon, and found none.

º Mat. 21: 19. Mark 11: 13.

† "The Fig-tree produces flowers, both male and female. It contains a milky or oily substance; the deficiency, and redundancy of which renders it barren. When this juice is deficient, the overseer cures it with dung and sweet water; when it is redundant, he takes care to make part of it evaporate. Fig-trees have large

leaves, and are large themselves; some in the East Indies are capable to shelter fifty, or as others, 400 horsemen; with the leaves of such Fig-trees, possibly our first parents covered their nakedness, Gen. 3: 7. Cruden says that M. Turnefort has said, that in the islands of the Archipelago, one of their Fig-trees generally produces 280 pound in weight of figs.] The saints are likened to fig-trees; they have at once an agreeable profession and an useful practice, that keep pace with one another; and they are the protection of nations; and their good fruits delightful to God and good men, Cantic, 2: 13. The jewish nation is likened to a barren fig-tree, spared another year at the request of the dresser. When our Saviour came into the world, and for three years [and about an half] exercised his public ministry among them, how barren were they of good works, and how ripe for destruction! but by his intercession, and the prayers of his apostles, they were spared a while longer, till it was seen that the preaching of the gospel had no good effect in the most of them; and were afterwards cut off with terrible destruction", Bible dict. See Cruden under fig-tree, and the note at Luke 22: 15.

- 7 Then said he unto the dresser of his vineyard, Behold, these three years*, I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?
- * Burkitt saith, "That Christ, here alluded to the three years of his own ministry among the Jews." See Pible dict. under Dress, Jesus was then at, or near to Jerusalem; it being the feast of tabernacles, he had been three years in his ministry from the time that he was baptized by John, in the river Jordan. 8th. verse, This year, &c; must mean the last half year of his ministry. See the note at Luke 3; 4.
- 8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it;
- 9 And if it bear fruit, well; and if not, therafter that thou shall cut it down.
- 10 And he was teaching in one of the synagogues on the sabbath;
- 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and

was bowed together, and could in no wise, lift up herself.

Psal. 146: 8. - 145: 14.

- 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity:
- 13 And he laid his hands on her; and immediately she was made straight, and glorified God.
- 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work; in them, therefore, come and be healed, and not on the sabbath-day.
- 15 The Lord then answered him, and said, Thou hypocrite! doth not each one of you on the sabbath, loose his ox or his ass from the stall, and lead him away to watering?

b Luke 14: 5.

16 And ought not this woman^c, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

c John 8: 39.

17 And, when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

LUKE 13: 22.

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him², Lord, are there few that be saved? And he said unto them,

a Psal. 15th. 24: 3 to 7. Isa. 33: 15 to 18. Ezek. 18: 9. - 33: 10 to 21. Mat. 7: 13. 14.

- 24 Strive to enter in, at the strait gate*: for many, I say unto you, will seek to enter in, and shall not be able.
 - b Mat 7: 13, 21.
- * "For the clearer understanding of which expression we must know, That Christ alludes to the feasts and marriage-suppers amongst the jews; they that were invited entered by a gate which was very strait and narrow, and as soon as the invited were once entered, the gaze was shut and opened no more. Here Christ bids them strive to enter into the kingdom of heaven, before the gate is shut against them, and their entrance, by means of their coming too late, be made impossible to them &c", Burkitt.
- 25 When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are:

c Mat. 7: 22, 23,

d Mat. 25: 10.

† "Our Saviour having exhorted his followers in the foregoing verses to make sure of heaven to themselves, whilst the door of hope and salvation is open to them; by this parable of the master of a family inviting guests to his table, and waiting for their coming. and at last shutting the door against them, because they either denied or delayed coming: Christ, hereby represented to the Jews the great danger they were in, if they neglected the present season of grace and salvation, which now they did enjoy; telling them, in the next verse, how little it would profit them, at the day of judgment, to allege that they had eaten and drank in his presence, and that they had heard him preach in their streets, if they did not forsake their sins, and obey his gospel. Adding farther, that it would be an heart-piercing sorrow, a soul-rending grief, to them at the great day, to see not only the Patriarchs and prophets, and other Jews, (but even the despised Gentiles from all quarters and nations, whom they thought accursed,) admitted into the kingdom of heaven and themselves eternally shut out; For the first shall be last, and the last first: that is, the Gentiles who were

afar off shall receive the gospel, when you for rejecting it shall be cast off." Burkitt. See Cruden under Door.

- 26 Then shall ye begin to say. We have eaten and drunk in thy presence, and thou hast taught in our streets.
- 27 But he shall say, I tell you, I know you notwhence ye are; depart from me, all ye workers of iniquity.

a Mat 7: 23.

28 There shall be weeping^b and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob^c, and all the prophets in the kingdom of God, and you yourselves thrust out.

b Mat, 8: 12.

Mat. 8: 11, 12,

29 And they shall come from the east^d, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

d Mat. 8: 11.

30 And behold, there are last which shall be first, and there are first which shall be last.

e Mat. 19: 30.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out and depart hence^f; for Herod will kill thee*.

Mat. 23: 37. &c. Luke 23: 7.

* It clearly appears that Herod the tetrarch of Galilée was at Jerusalem, at the feast of tabernacles: and he was also there at the time of the passover, when Jesus was arraigned at Pilate's bar, Luke 23: 5 to 13 - 3: 1. We may here connect the two accounts, given by John and Luke, of Jesus going to the feast of tabernacles, and of his leaving Jerusalem when the feast of dedication, was over. John says, at 10: 39, that Jesus escaped out of the hands of the Jews. Some of the Jews say to him, as he was going out of the city, Get thee out and depart hence; for Herod will kill thee. What follows the 31st, verse, of Luke, as above, to the

end of the chapter, would, with the 31st. verse (if we had brought the whole passage into this Harmony, after John 10: 39.) have made a clear connection. Though Luke has no where said anything about the feast of dedication; the quotation made might be after it.

32 And he said unto them, Go ye and tell that fox*, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day* I shall be perfected.

a John 7: 39. Acts 3: 13.

* "Herod's father had shewn his cunning as a fox, but was frustrated in his design, as appears, Mat. 2: 7, 8, &c; to which policy and craftiness, then shewn by him, our Lord might allude, as well as to the like actions of his son. An anonymous author, at page 378 says, "Jesus called Herod Antipas, a fox, because it was a suitable emblem of the part, which that Tetrarch had played by alternately joining with the Jews, and the Romans; and with the Pharisees and Sudducees, as he saw most likely to support his private interest," 33d. verse, that a Prophet perish out of Jerusalem, see Mat. 23: 34 to 37. Jerusalem, at which city Jesus was crucifed, is spiritually called Sodom and Egypt, Rev. 11: 8. To Sodom it is compared, for being so wicked in destroying the prophets; and to Egypt, because their king attempted to destroy the male-children of the Hebrews, at the time of their birth, by ordering the midwives to kill every son, &c. in fabulous history, king of Egypt, the son of Neptune and Lybia, who was killed by Hercules, is thought by some writers to have been the Pharaoh who occasioned the destruction (or intended it,) of the new-born sons of the Israelites." Proctor's dict. Sacred Chronology says, (Exod. 1: 8, &c.) "After the death of Joseph, a new king arose in Egypt, called Ramesses Miaman, who reigned 66 years; he took the resolution to destroy the male-children of the Israelites, by the command, given by him to the midwives. But they making an excuse, (Exod. 1: 19.) he ordered his subjects to cast the male or men-children into the river. It was the son of the said king that was drowned in the Red sea, with his host, when Moses' hands were invested with the Divine omnipotence, to divide the waters of it, (Chap. 14th.)"

An anonymous author, page 75 says, "The king of Egypt that knew not Joseph, his name was Ramasses Mianamoun, or Amenephthis, who died in the fourth year of Moses. There does not want good authority for calling him Salatis, &c. He commanded the midwives to kill the male-children of the Israelites or Hebrews; and when he found they disobeyed his command, he ordered that all the male children of them should be thrown into the ri-

ver Nile. The allegement that the midwives made for not obey. ing the king, was so highly approved on by the Lord, that he blessed and established their families from generation to generation. The persecution of throwing the male-children into the river lasted 86 years. Thermuthis was the name of the king's daughter, that ordered Moses to be taken out of the river. His parents had named him Joachim." At page 138, the same author says, "The Pharaoh, who was overthrown, with his army, in the Red sea, was called, Pharaoh Amenophis." Job had his afflictions, about the time that the Israelites passed through the Red sea, to which passing he seems to allude, chap. 26, from verse 7 to 13. It is said, Exod. 1: 15 to 20, God made the midwives houses, because they feared him. The brevity of the sentence, appears to have caused it to be misunderstood by most readers; but we take it in the following sense, viz. The midwives were houses of shelter, or a means of safety to the male-infants, through the answer which they gave the king. The like brevity is frequently used in Luke's gospel.

† The true import of these words seem to be. That after his suffering death on the cross he should (after his interment) rise again, ascend into heaven, possess the Glory which he had with the Father before the world was, John 17: 5. Eph. 4: 8, give gifts unto men; which means the sending the Holy Spirit down on his apostles, at the day of Pentecost, &c. See Psal. 2: 6, 7. Acts 13: 33. Heb. 1: 3, 5. John 17: 1, 5, 24. His being perfected, glorified, &c; See Acts 2: 33. – 3: 13, 16. Heb. 2: 9, 10. – 5: 8, 9. – 1 Tim. 3: 16. See further of his entering into heaven, Heb. 7: 26. – 8: 1. – 9: 11, 12, 24, – 10: 12. – 12: 2. His receiving power over principalities, &c, vide Eph. 1: 20, 21. – 1 Pet. 3: 22. •

The similar expressions at Luke 13: 32, 33. we may venture to say, That they imply, the whole three years of Christ's public ministry among the Jews; the other half year of it not being noticed; and that days are put for years; the same as at John 2: 19.

33 Nevertheless, I must walk to-day and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem*.

a Mat. 23: 35.

* Josephus saith at vol. 3 page 172, "Our law hath forbidden to slay any man, even though he were a wicked man, unless he hath been first condemned to suffer death by the Sanhedrim." — Whiston's note there, here follows. "It is worth our while to remark, that none could be put to death in Judea, but by the approbation of the Jewish sanhedrim, there being an excellent provision in the law of Moses, that even in criminal causes, and particularly where hife was concerned, an appeal should lie from the les-

ser councils of seven in the other cities, to the supreme council of 71 at Jerusalem. And this is exactly according to our Saviour's words, when he says, at Luke 13: 33, It cannot be that a prophet perish, &c." Josephus, vol. 1. page 213.

34 O Jerusalem, Jerusalem, which killest the prophets^a, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood^b under her wings, and ye would not!

a 11 Esd. 1: 30.

Mat. 23: 37.

- 35 Behold. your house is left unto you desolate*; and verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.
 - c Psal. 118: 26. Mat. 21: 9. Mark 11: 10. Luke 19; 30. John 12: 13.
- * It appears that Jesus was then leaving Jerusalem; and he tells the mhabitants, They should see him no more until the time came when they should say, Blessed is he that cometh in the name of the Lord. This means the time of his going to Jerusalem, a little before the last passover, when they would hosannah him into the city, and use the same words; the which they did. Vide Mat. 21: 9. Mark 11: 9. Luke 19: 38. John 12: 13. In Matthew's gospel the same passage is put to the last passover, which we find in Luke's at the feast of tabernacles; the which is evident to every skilful reader, since the words are nearly verbatim with Luke's; compare Mat. 23: 37, 38, 39, with Luke 13: 34, 35. The former we have brought, to Luke's feast of tabernacles.

MATTHEW 23: 57.

O Jerusalem. Jerusalem†, thou that^d killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

d 11 Chron, 24: 21. 11 Esd. 1; 30. Luke 15: SS, 34. Acts 7: 52. Heb. 11: 37.

- † "Jesus here makes a pathetical lamentation over Jerusalem, and his ingemination or doubling of the word shews the vehemency of his desire (with the similitude of the hen and chickens) for the people's salvation," 38th. verse, Behold, your house is left unto you desolate. "It certainly and suddenly will be so. The present tense used for the future, is to shew the certainty and nearness of the ruin of the Jewish nation." Burkitt,
- 38 Behold, your house is left unto you desolate;
- 39 For I say unto you, Ye shall not see me henceforth, till ye shall say*, Blessed is he that cometh in the name of the Lord.
- * Dr. Southwell, understood this passage, as the last public discourse delivered by Jesus to the Jews, and has commented upon it thus. "By their not seeing him again till, &c. We are to understand, That although some of them would embrace the terms of salvation, as offered in the gospel, yet as a collective body of people, they would remain impenitent till the fulness of the Gentiles was completed, and then they would return to God, and bless him who came in his name, to confer the blessings of redemption on those who had long been objects of the Divine displeasure." The Dr. was not aware that the passage belonged to the feast of tabernacles.

[Jesus journeyeth to Jerusalem, to the feast of tabernacles, as described by John; and of his not leaving it till the feast of the temple's Dedication was over.]

JOHN 7: 2.

Now the Jews' feast of tabernacles was at hand.

- a Exod. 23: 14, &c. Lev. 23: 34. Num. 29: 12. Deut. 16: 13. 31: 10. 11 Chron. 8: 13. Ezra. 3: 4. Zech. 14: 16. &c. Luke 9: 51, to 13: 22, &c.
- † "A solemn festival of the Hebrews, observed after harvest, on the 15th. day of the month Tisri, instituted to commemorate the goodness of God, who protected the Israelites in the wilderness, and made them dwell in booths, when they came out of Egypt. On the first day of the feast, they began to erect booths of the boughs of trees: and in these they were obliged to continue seven days. The booths were placed in the open air, and were

not to be covered with cloths, nor made too close by the thickness of the boughs; but so loose that the sun and the stars might be seen, and the rain descend through them. In these they eat, and drank, and slept, during the continuance of the festival. But sick persons who could not bear the smell of the earth, might stay at home; the rabbins also freed women and little children from this obligation. If the rain likewise proved so great that they could not live dry, or the cold so intense that it endangered their healths, they might all return to their houses." Proctor's dict. The feast of tabernacles, is also the feast of Ingathering: with Exod. 23: 16. compare Lev. 23: 34, 39. Num. 19: 12, &c. Deut. 16th. chap.

It was also the feast of Ingathering, according to the Bible dict. under Ingathering; and according to Cruden, under Tabernacle. Lev. 23: 34, 39. At Exod. 23: 16. - 34: 22, the feast of ingathering is said to be at the end of the year, which seems to be a mistake of the translators; unless the last feast be meant for it: for it is said, Num. 28: 26, the people should bring a new meatoffering, after their weeks were out, See 16th. verse, and also Lev. 23: 5, 15, &c. Deut. 16: 1, 9. The feast of tabernacles. was also the feast of Pentecost, Josephus, vol. 5, page 148. And it was called, the feast of weeks, Deut. 16: 10, 16. Exod. 34: 22. II Chron. 8: 13. See the note at Luke 24: 49, and Cruden, at Pentecost. It is said, Neh. 8: 14, 17, that this feast had not been kept since the days of Joshua: But it appears that it was kept in the days of king Solomon, see 11 Chron. 8: 12, 13. 14. Of booths, then made in the temple, see Neh. 8: 16. Josephus, vol. 6. page 120. Tabernacle, see Cruden. Under harvest he says, That there was a feast of tabernacles, at Mat. 9: 37, 38.

3 His brethren, therefore, said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

a Mat. 12: 46. Mark 3: 31. Acts 1: 14.

- 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, shew thyself to the world.
 - 5 For neither did his brethren believe in him*.
- * Of their names, see Mat. 13: 55. Mark 6: 3. One of his brethren must be excepted in the above assertion of John's; for one of them had been chosen for an apostle, by Jesus, a long time before. See the explanation of the Twelve apostles, when they were chosen; empowered to cast out devils, heal diseases, and sent forth to preach.

- 6 Then Jesus said unto them, My time is not yet come; but your time is alway ready.
- 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

a John 15: 19.

b John 3: 19. - 1 John 5: 19,

- 8 Go ye up unto this feast; I go not up yet unto this feast; for my time is not yet full come.
- 9 When he had said these words unto them, he abode still in Galilee.
- 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.
- 11 Then the Jews sought him at the feast, and said, Where is he?
- 12 And there was much murmuring among the people concerning him; for some said, He is a good man: others said, Nay; but he deceiveth the people.
- 13 Howbeit, no man spake openly of him for fear of the Jews.

e John 9: 22.

- 14 Now, about the midst of the feast, Jesus went up into the temple, and taught.
- 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?
- 16 Jesus answered them, and said, My doctrine is not mined, but his that sent me.

d John 12; 49. - 14; 24.

17 If any man will do his will, he shall

know of the doctrine, whether it be of God, or whether, I speak of myself.

e Job 7: 17, 18.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

a John 5: 41.

- 19 Did not Moses^b give you the law, and yet^c none of you keepeth the law? Why go ye about to^d kill me?
 - Exod. 24th. chapter.
 Acts 7: 53. Gal. 6: 13. Jam. 2: 10, 11, 12.
 John 5: 16, 18. 7: 1.
- 20 The people answered, and said, Thou hast a devil*: who goeth about to kill thee?

· John 8: 48, 52. - 10: 20.

- * "The king of saints in heaven, as well as the whole host of saints on earth, have been frequently smitten and deeply wounded with reproach. Christ was reproached for our sake, and when we are reproached for his sake, he takes our reproach as his own. Moses' reproach was the reproach of Christ, Heb. 11: 26. And he esteemed it a treasure, which did more enrich him with its worth, than press him with its weight, esteeming the reproach of Christ greater riches than the treasures in Egypt." Burkitt.
- 21 Jesus answered, and said unto them^f, I have done one work, and ye all marvel.

f John 5: 5, &c. - 7: 23.

22 Moses, therefore, gave unto you^g circumcision, (not because it is of Moses^h, but of the tathers,) and ye, on the sabbath-day circumcise a man.

* Lev. 12: 3. h Gen. 17; 10.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at met, because I

have made a man every whit whole on the sabbath-day?

a John 5: 5, &c.

- † "Hence learn. That the law of doing good, and relieving the miserable at all times, is a more ancient and excellent law, than either that of the sabbath-rest, or of circumcision, upon the eighth day. A ritual law must and ought to give place to the law of nature, which is written in every man's heart." Burkitt. Our Saviour bere alludes to the man that was cured at a former feast. See pages 339, 341.
- 24 Judge^b not according to the appearance, but judge righteous Judgement.

b Deut. 1: 16. Prov. 24: 23.

- 25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?
- 26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?
- 27 Howheit, we know this man' whence he is*: but when Christ cometh^d, no man knoweth whence he is.
 - · Mat. 13: 55. Mark 6: 3 Luke 4: 22. John 6: 42.
- d Psal. 61: 6, 7. 110: 4. Isa. 9: 9. Mat, 16: 20. Luke 9: 20, 21. John 8: 14. Heb 7: 1, 3.
- * "Observe, 1. The argument which the Jews urged against our Saviour being Christ, and the promised Messias, namely, that they knew whence he was, whereas when the Messiah cometh, no man shall know whence he is; now herein they assert a manifest untruth; for though Christ, in respect of his Godhead, was prefigured by Melchizedek, Gen. 14: 18. Psal. 110: 4. Heb. 5: 6, 10. - 6: 20. - 7: 1, &c, who was without father or mother, without descent; (that is, without any that the scripture mentions) vet in respect of his human nature, the Jews might know whence he was; for the scripture plainly pointed out the tribe, the family, the lineage, and the place of his birth. Observe 2. That Christ being grieved at this impudent cavil, doth reply unto it with much boldness and zeal; 28th. verse. He cried, saying, Ye both know me, and whence I am; but the Father that sent me, ye know not; that is, You know me as a man, where I was born, and of what family I am, but you know not my Divine nature, nor the Fa-

ther from whom I am by eternal generation, and who hath sent me into the world." Burkitt.

28 Then cried Jesus in the temple as he taught, saying, Ye² both know me, and ye know whence I am: and I am not come of myself^b, but he that sent me is true, whom ye know not.

Mat. 13: 55. John 8: 26.

29 But I know him: for I am from him, and he hath sent me.

c John 8: 42. - 17: 3.

30 Then they sought to take him: but no man laid hands on him^d, because his hour was not yet come.

d John 8: 20

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

e John 8: 30.

- 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.
- 33 Then said Jesus unto them^f, Yet a little while am I with you, and then I go unto him that sent me.

f John 16: 16.

34 Ye shall seek me[§], and shall not find me: and where I am, thither ye cannot come.

8 John 8: 21. - 13: 33.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentilesh, and teach the Gentiles?

h rt Kings 15: 29. - 17th. Isa. 11: 12. - 49: 6. John 10: 16. - 11: 52. Eph. 1: 10. - 2: 14. &c. Jam. 1: 1. 1 Pet. 1: 1. 1 John 2: 2.

- 36 What manner of saying is this that he said, Ye shall seek me, and shall not find me? and where I am, thither ye cannot come?
- 37 In the last day^a, that great day of the feast*, Jesus stood and cried, saying, If any man thirst^b, let him come unto me, and drink.
- * " The feast of Tabernacles (which is the feast here meant) lasted eight days; the first and last of which were to be kept holy with religious assemblies and sacrifices: and it was a custom among the Jews. upon that solemn day, to offer up a pot of water unto God, which they drew out of the fountain of Siloam; with reference to this custom, Christ here cries with a loud voice, inviting the people to fetch and draw from him, as from a living fountain, all the sanctifying gifts and saving graces of the Holy Spirit. [Isa. 12: 3, see.] Learn hence, That Jesus Christ is the original, and fountain of all saving grace, whom, if we thirst after, repair to, and by faith depend upon, as a Mediator, we shall certainly receive what influences of grace soever we want and stand in need of." Burkitt. " With singing, ye shall with joy draw water out of the wells of salvation, Isa. 12: 3. The people drew water out of the pool of Siloam, and the priests poured it forth mingled with wine, at the bottom of the brazen altar." Bible dict. vol. 1. page 466. Ellwood says, page 144, that "the people sang the words as the priests poured the water and wine upon the altar." Cruden under Last day, says, "At the great day of the feast, there were the greatest assemblies." See Prov. 9: 5. and also, an elaborate note in the Illustration of the English Harmony, pages 206, and 216.
- 38 He that believeth on me, as the scripture hath said, Out of his belly shall flow rivers of living water.
- ° Psal. 36: 8. 46: 4. Prov. 18: 4. Isa. 12: 3. 32: 2. 33: 21. 44: 3. Ezek. 47: 5, 9. Joel 3: 18. John 4: 14.
- † "Here again, Christ alludes to a Jewish custom; the Jews were wont at fountains to build great vessels of stone, and in the midst or belly of them to have pipes, through which the water passed. Now, says Christ, Thus shall it be with every one that believeth on me; he shall be a bundantly filled with the Spirit of

Ged, in all the sanctifying and saving graces of it. Christ and his Holy Spirit are a living fountain, whose waters never fail; they are not a water-brook, but a spring of water: we shall never miss of the waters of life, it we seek unto and wait upon Christ for them. For if we believe on him, out of our belly shall flow rivers of living waters, sufficient for ourselves, and wherewith to refresh others. Eurkitt. "He shall be endued with the gitts and graces of the Spirit in a plentiful measure, which shall not only refresh himself, but shall break forth, and be communicated to others also for their refreshing." Cruden under River, which see, and also Bible dict.

39 But this spake he of the Spirit^{a*}, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not^b yet glorified.

a Isa, 35: 7. Joel 2: 28. Acts 2: 17, 33. Acts 2: 23. - 3: 13.

b John 12: 16. - 16: 7.

- * "These words are the Evangelist John's commentatory upon the foregoing promise; he tells us, that Christ spoke this of the miraculous gifts of the Spirit, which did accompany the descent of the Holy Ghost at the feast of Pentecost, Acts 2: 1, &c. For the Holy Ghost was not yet given: that is, not so plentifully given; because Jesus was not yet glorified. Learn hence, That although the Spirit was in some measure given by the Almighty from the beginning to good men, yet the more plentiful effusion of it was deferred, till the ascension and glorification of Jesus Christ," Burkitt.
- 40 Many of the people, therefore, when they heard this saying, said, Of a truth this is the prophet.

. Mat. 21: 11. Acts 7: 34, to 40.

† "Some were so affected with what Jesus had said before, that they beheved him to be the great prophet promised to Israel, Deut. 18: 15, &c. Others thought him to be the Christ; others contradict both, supposing him to be born not at Bethlehem, but in Galilee, as appears by the subsequent verses. Learn hence, That diversity of opinions in matters of religion, even concerning Christ himself, have been even from the beginning. Some accounted him a prophet, others the Messiah: some thought him neither; but a grand impostor and deceiver. Our dear Lord when here on earth, passed through evil report and good report; let his followers expect and prepare for the same: for innocence itself could not protect Jesus from slander and talse accusation." Burkitt.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

a Luke 2: 26. John 1: 46.

42 Hath not the scripture said, That Christ cometh of the seed of David; and out of the town of Bethlehem, where David was?

- 1 Sam. 16: 1, 4, &c. Psal. 18: 50. 132: 11. Isa 11: 1. Mic. 5: 2. Mat. 2: 5, 6. Luke 2: 4, &c. Acts 13; 22. Rom. 1: 3. 4: 13. 9: 7, &c. Gal, 3: 16, &c.
- 43 So there was a division among the people because of him.
- 44 And some of them would have taken him; but no man laid hands on him.
- 45 Then came the officers to the chief priests and Pharisees: and they said unto them, Why have ye not brought him?
- 46 The officers answerea, Never man spake like this man.

c Luke 2: 47.

- 47 Then answered them the Pharisees, Are ye also deceived?
- 48 Have anyd of the rulers, or of the Pharisees believed on him?

d Luke 12: 42.

- 49 But this people who knoweth not the law are cursed.
- 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

 * John 3: 1, 2. 19: 39.
- 51 Dothf our law judge any man before it hear him*, and know what he doeth?

f Deut. 1: 17. - 7: 18. - 19; 15.

- * See the note at Luke 13: 33, which will explain the question asked.
- 52 They answered, and said unto him, Art thou also of Galilee? Search and look^a; for out of Galilee ariseth no prophet*.
 - ^a Isa. 9: 1, 2. Mat. 4: 12, to 17. John 1: 46.
- * "This saying of the Pharisees (if it be taken generally of all prophets) is plainly false. For there were some prophets born in Galilee, as Elizeus, Tobias, and Jonah of Gath-Hepher; Nahum, and Deborah, the prophetess." Ellwood, page 146.
 - 53 And every man went unto his own house.

JOHN 8: 1.

Jesus went unto the mount of Olives.

- 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
- 3 And the scribes and Pharisees brought unto him a woman taken in adultery: and, when they had set her in the midst,
- 4 They say unto him, Master, this woman was taken in adultery, in the very act.
- 5 Now, Moses in the law commanded us, that such should be stoned †: but what sayest thou?
 - ▶ Lev. 18th, chap. 20: 10 &c. Deut. 22: 22. &c.
- † "Sometimes the punishment of adultery was burning, Gen. 38: 24. Lev. 20: 14, -21: 9. Sometimes stoning, always death. How ought Christians to blush, who have slight thoughts of the sin of adultery, which both Jews and Pagans held ever deadly! But what sayest thou? The Pharisees desire no better advantage against Christ, than a contradiction to Moses their law-giver. Fain would these colloguing adversaries draw Christ to contradict Moses, that they might take advantage of the contradiction to condemn him. Observe, 1. The wisdom and caution of our Lord's answer; he doth not excuse her crime; but bids her accusers look at home, and examine their own consciences, whether they were not guilty of the like, or as great a sin; he doth not say, Let her

he stoned; this had been against the course of his mercy; he doth not say, Let her not be stoned; this had been against the law of Moses: but he so answers, that both his justice and mercy are entire: she dismissed, and they ashamed. It is a false zeal that is eagle-eved abroad, and blind at home; such as are most wicked themselves, are oft-times the most ready to spy out the faults and failings of others: we stand too near ourselves to discern our own miscarriages. The eye that sees every thing, sees not itself. Observe, 2. Though Christ abhorred the sin, yet he does not condemn the sinner. Hath no man condemned thee? neither do I condemn thee, says Christ. This he said, not to excuse the woman, or to connive at her offence, but to shew that he declined the office of a civil judge, which was to pass sentence on criminals. He therefore doth not say. No man ought to condemn thee, but, Hath no man condemned thee? Christ doth not execute the office of a magistrate in judging her to death; but of a minister, in calling her to repentance and reformation. Observe lastly. Our Saviour's cautionary direction to this adultress; Go, and sin no more. Where note. he doth not say, Go, and commit adultery no more; but, Go, and sin no more. It is not a partial repentance, or a turning away from this or that particular sin, which will denominate us true penitents, or entitle us to the pardoning mercy of God, but a leaving off all sin, of what kind soever; therefore, says Christ, Go, and sin no more". Burkitt. See Cruden, at Punishment, Proctor's dict. under Adultery, and Bible dict.

Because of adultery, a wife was put away, Mat. 5: 31, 32. -19: 3, to 10. - I Cor. 7: 10, &c. "Nothing but death, adultery, or wilful desertion of one party, can dissolve the union of married persons. But the Jews being a malicious, revengeful [hard-hearted] people. Moses, to prevent their murder of their wives, permitted the husbands to divorce them; if they found some hateful uncleauness in them; This permission their Rabbins extended to such a degree, that, in our Saviour's time, it was thought lawful to divorce a wife for the merest trifle. Women too divorced their husbands. Salome the sister of Herod the Great, was the first we find mentioned that did so; but it soon after became a common practice. All the three sisters of Agrippa divorced their husbands; Beruice, Polemon king of Pontus; Marianne, Archelaus; and Drusilla, Azizus king of Emesa. [Drusilla, Bible dict, see. Also Felix Claudius, Josephus, vol. 3. page 267.] The old Testament affords no instance of divorce: for the marriage of the strange wives was unlawful and null from the beginning. Since the last dispersion of the Jews, they are more cautious on the head of divorce. Scarce any thing but adultery, or strong suspicions thereof, are reckoned sufficient grounds for it: The bill of divorce runs to this purpose, On such a day, month, year, and at such a place, I N. voluntarily divorce, put away, and restore to your liberty, you N. who was formerly my wife; and permit you to marry whom you please. This bill of divorce must be written by a woman, a deaf man, or a Rabbi, on parchment, in twelve lines of square letters: two witnesses must sign their attestation of the man's subscription, and other two must attest the date of it. Ordinarily there are other ten persons present at the giving of it. They generally advise the woman not to marry, till after three months. But the divine law absolutely prohibited her return to her former husband, Deut. 24: 4. Jer. 3: 1. Such girls, as had been married under ten years of age, were allowed before twelve to leave their husbands without any divorce. God's divorcement of the Hebrew nation, and of which he denies himself the cause, is his casting them off from being his peculiar covenant-people, and church, Jer. 3: 8. Isa. 50: 1." [See the note at Mat. 1: 19. and Josephus, vol. 4, page 66. vol. 5. page 99, of divorcement, and polygamy.] Bible dict. under Divorce.

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you^a, let him first cast a stone at her.

a Deut. 17: 5, 7.

- 8 And again he stooped down, and wrote on the ground.
- 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.
- 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
 - 11 She said, No man, Lord. And Jesus

said unto her, Neither do I condemn thee : go, and sin no more.

a Luke 12: 14. b John 5: 14. See the note at 4: 18.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

° Psal. 97: 11. - 119: 130. Isa. 49: 6. - 60: 19. Mat. 4: 16, compare with Isa. 9: 2. Luke 2: 32. compare with Isa. 42: 6. John 1: 4, to 10. - 3: 19. - 9: 5. - 11: 10. - 12: 35, 46.

13 The Pharisees, therefore, said unto him, Thou bearest record of thyself^d; thy record is not true.

d John 5: 31.

14 Jesus 'answered and said unto them, Though I bear record of myself, yet my record is true*: for I know whence I came, and whither I go; but ye cannot tell whence I come^e, and whither I go.

· John 7: 28. - 9: 29.

* "In the 12th, verse, Our Saviour instructs the people in the nature of his office, which was, to enlighten all men with knowledge of divine truth; so that they should not walk in darkness, either of sin or errour, but be led to eternal life. Learn hence, That the great end and errand of Christ's coming into the world, was to give light unto poor souls that sat in darkness. Observe, 2. The exception which the Pharisees made against his testimony of himself; Thou bearest record of thyself, thy record is not true. But Christ being true God, that cannot lie, and coming out of the bosom of his Father, as his ambassador, his testimony of himself is above all exception, and ought to be credited without farther proof. 14th. verse, Though I bear record of myself, yet my record is true. Corist declares that he is not alone in the testimony given of himself, but that the Father did also testify and bear witness of him; and that according to the Jews own law, the testimony of two men was always accounted and esteemed valid. Now says Christ, If so much weight be to be laid upon the testimony of two men, how much more forcible should the testimony of the Father and of him whom the Father hath sent, be, to satisfy you, that what I say of myself is true, &c." Burkitt.

- 15 Ye judge after the flesh'; I judge no man*.
 - a John 3: 17. 12: 47.
- * "The Pharisees had judged carnally of Christ, and according to the meanness of his outward appearance, whereas he judged no man; that is, first, No man, as they judged according to outward shew. Or, secondly, I judge no man; that is, at present. My proper work is not to condemn any, but to teach all; and my present office is that of a prophet, and not of a judge. My coming now is to instruct and save the world; my next coming will be to judge and condemn it." Burkitt.
- 16 And yet if I judge, my judgement is true; for I am not alone, but I and the Father that sent me.

b John 8: 29. - 14: 10.

17 It is also written in your law, that the testimony of two men is true.

c Deut. 17; 6. - 19: 15. Mat. 18: 16. II Cor. 13: 1. Heb. 10: 28.

18 I am one that bear witness of myself, and the Father that sent med beareth witness of me.

d John 5: 37.

19 Then said they unto him, Where is thy Father? Jesus answerede, Ye neither know me, nor my Fatherf: if ye had known me, ye should have known my Father also.

• John 16: 3.

4 John 14: 9.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

8 Mark 12, 41.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins †: whither I gob, ye cannot come.

h John 7: 34.

^{† &}quot;Observe here, A dreadful threatening denounced by Christ

against the obstinate and unbelieving Jews. Ye shall die in the guilt of your sins, under the power, and undergoing the punishments of your sins: Lord! what a sad word is this, Ye shall die in your sins: O better is it a thousand times to die in a [furnace], for they that die in their sins, shall rise in their sins, and stand before Christ in their sins; such as lie down in sin in the grave, shall have sin lie down with them in hell to all eternity. The sins of believers go to the grave before them; sin dieth while they live; but the sins of unbelievers go to the grave with them. While they live they are dead in sin; and by sin they fall into death; from which there is no recovery unto life. Observe, 2. The grand sin for which this great punishment is threatened, and that is the sin of unbelief: If ye believe not, &c. Plainly intimating, that, of all sin, infidelity or unbelief is the grand damning sin under the gospel. The devil hath as grand an advantage upon men, by making them strong in unbelief, as God hath by making his people strong in faith, Unbelief renders a sinner's case desperate and incurable." Burkitt.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them^a, Ye are from beneath; I am from above: ye are of this world; I am not of this world

. John 3: 31.

24 I said, therefore, unto you, That ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

b Luke 2: 26. John 8: 28.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you^c: but he that sent me is true; and I spake to the world^d those things which I have heard of him.

c John 12: 49. - 15: 15. d John 7: 28.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son² of man, then shall ye know that I am he, and that^b I do nothing of myself^c; but as my Father hath taught me, I speak these things.

a John 3: 14. Rom. 1: 4. b John 5: 19, 30. c John 12: 49.

29 And he that sent med is with me: the Father hath not left me alone; for I do always those things that please him.

d John 8: 16. - 14: 10.

- 30 As he spake these words, many believed on him.
- 31 Then said Jesus to those Jews which beleived on him, If ye continue in my word, then are ye my disciples indeed;
- S2 And ye shall know the truth, and the truth shall make you free.*
- e Job 17: 9. Psal 84: 7. 92: 12, 14. Prov. 4: 18. Isa. 41: 10, &c. John 1: 17. 8: 34. 15: 2, &c. 17: 15. Rom. 6: 6, 14, 18; &c. 8: 2, 4, 57, &c. 1 Cor, 1: 8. 10: 13. 11 Cor, 1: 21. 12: 9. Gal. 1: 4. 5: 16 to 19. 6: 14. Phil. 1: 6. 1 Thes. 5: 23. 11 Thes. 5: 5. 11 Tim. 4: 18. Heb., 2: 18. 1 Pet. 1: 5. 11 Pet. 1: 8. 2: 9. 1 John 2: 14. 4: 4. 5: 4, 5, 18. Jude 24.
- * "Where note, 1. That man is naturally in bondage and captivity, by blicdness of mind, by hardress of heart, by rebellion of will. 2. That the means appointed by the Almighty for setting him at liberty from this captivity and bondage, is the word of Christ, and the doctrine of the gospel, &c." Burkitt. "Wicked men are servants of sin, as they are under its ruling power, and fulfil its lusts." Bible dict. under Servant, See Cruden, at Will. John 8: 34, is the servant of sin. "It signifies one, who is in spiritual bondage, and under the power of sin and corruption." 36th. verse, Some explain it thus. If the Son make you free, &c. "In our natural corrupt state, though voluntary agents, we are the slaves of sin, because our will is evil: and from the liberty (so called) of being left to ourselves and our natural wills, every believer will, above all things, desire to be delivered."
 - 33 They answered himf, We be Abraham's

seed*, and were never in bondage to any man: how sayest thou, Ye shall be made free?

f Gen. 22: 13, &c. John 8: 39. Heb. 6: 13, &c.

- * "Observe here. How the carnal Jews understand all that our Saviour said, to be spoken in and after a carnal manner; when he spake to them before, of eating his flesh and drinking his blond, they understood it grossly of his natural body. When he speaks to them here of a spiritual freedom from sin, they understand it of a civil freedom from servile bondage and subjection; alleging, They were Abraham's seed, and never in bondage to any man: which was a manifest untruth, having been in bondage, in their ancestors, to the Egyptians and Babylonians: and in their own persons to the Romans. But this was not the bondage that Christ meant; but a spiritual slavery and thraldom under the dominion of sin, and power of Satan; for he that committeth sin, is the servant of sin, 34th. verse: That is, whosoever doth habitually, wilfully, deliberately, and constantly, allow and tolerate himself in a sinful course, he is under the servitude and thraldom of sin. Every sinner is a bond-slave; and to live in sin is to live in slavery, and this every man doth till the Son makes him free; then, and not till then, is he free indeed. Learn hence, That interest in Christ, and continuance in his doctrine, sets the soul at liberty from all that bondage whereunto it was subject in its natural state. O happy exchange, from being the devil's slaves, to become Christ's freemen! and also freed from the rigorous exactions and terrible maledictions of the law." Burkitt.
- 34 Jesus answered them, Verily, verily I say unto you^a, Whosoever committeth sin is the servant of sin.

a Job 10: 14, 15. Mat. 6: 24. Rom. Sd. - 6: 16, 20. II Pet. 2: 19. I John 3: 4 to 10.

35 And the servant abideth not in the house for ever^b: but the Son abideth ever.

h Gal. 4: 30, 31.

36 If the Son, therefore, shall make you free, ye shall be free indeed.

Rom. 6: 14. - 8: 1, &c. Gal. 5: 1.

37 I know that ye are Abraham's seed; but ye seek to kill^a me, because my word hath no place in you.

a John 5: 16, &c. - 7: 1, 19.

38 I speak that which I have seen with my Father; and ye do that which ye have seene with your father.

b John 5: 19.

c John 8: 44.

39 They answered, and said unto himd, Abraham is our father. Jesus saith unto theme, If ye were Abraham's children*, ye would do the works of Abraham.

d Gen. 12: 3. - 17: 7, 19. - 18: 18. - 21: 2 - 22: 18. - 26: 4. Mat. 3: 9. Inke 1: 55. - 13: 16 - 19: 9. John 8: 53, &c. Acts 3: 25. - 13: 26, &c. Rom. 2: 12: &c. - 4th. 9th. Gal. 3: 17, &c. - 4: 23, &c. Eph. 1: 4, 5. 1 Thes. 2: 11. Heb. 2: 11. - 11: 11. 1 Pet. 1: 14. • Rom. 2: 28. - 9: 7.

- * Cruden, at Abraham, comments, "Abraham, the father of a great multitude. And Abram, signifies, an high father: the father of elevation. The Messiah was promised to be of Abraham's family, for in his seed all the jamilies of the earth were to be blessed, Gen. 12: 3. Acts 3: 25. Gal. 3: 8, &c. 16th. verse, see. Abraham's faith was tried in being commanded to offer up his son Isaac, Isaac in this matter was an eminent type and figure of Christ, who, in the time appointed by the Father, was to be offered up a sacrifice for the sins of those that believe in him. The spiritual children of faithful Abraham, are those that believe in Jesus Christ, and do the works of Abraham, John 8: 39. Rom. 4: 16. - 9: 7. Gal. 3: 7, 22." See Abram and Abraham in the Bible dict.
- 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.
- 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Fatherf, even God.

f Isa, 63: 16. - 64: 8. Jer: 31: 9. Mal. 1: 6. - 2: 10. Rom. 2: 17.

42 Jesus said unto them, If God were your Father, yea would love me: for I proceeded forth and came from God: neither came I of myselfb, but he sent me.

^{2 1} John 5: 1.

b John 5: 43. - 7: 28, 29.

43 Why do ye not understand my speech? even because ye cannot hear my word.

a John 7: 17.

- 44 Ye are of your father the devil*, and the lust of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his own; for he is a liar, and the father of it.
- ^b Gen. 3; 1, &c. Mat. 13: 38. Eph. 2; 2, 3. 1 John 3: 8. Jude 6.
- * "This appears by their being actuated by him, by their imitating of him; their inclinations, dispositions, and actions, being all to fulfil the lusts of the devil. Now, as his servants we are whom we obey; so his children we are, whom we resemble. — Learn hence, That men's sinful practices will prove them to be Satan's children, let their profession be what it will; if in the temper of their minds, and in the actions of their lives, there be a conformity to Satan's disposition, and a ready compliance with his temptations, they are certainly his children, what pretentions soever they make of being the children of God. None could pretend higher to the relation of God's children than the Jews did: yet, says Jesus, Ye are the children of the devil, for his work's ye do. Note hence, That the devil hath the relation of a father to all wicked men: and this fatherhood doth not proceed from the act of the father, but of the children; for the devil doth not make wicked men his children by begetting them; but they make the devil their father, by imitating of him." Burkitt. See Cruden, at Father. "Ye would imitate the deeds of your father: he was a murderer from the beginning, he abode not in the truth. He is a liar, and the father of it; he is a falsifier, a deceiver, a seducer. He deceived Eve and Adam; he introduced sin and falsehood into the world: He inspires his followers with his spirit and sentiments; he keeps the school of fraud and deceit; his only business is to tempt and ensuare mankind." Cruden, under Father. Bible Dict. says, "The devil makes men like himself, and directs and counsels them in their evil way."
- 45 And because I tell you the truth, ye believe me not.
- 46 Which of you convinceth me of sin? and if I say the truth, Why do ye not believe me?

47 He that is of God, heareth God's words: ye, therefore, hear them not, because ye are not of God.

a John 10: 27. - 1 John 4: 6.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan^b, and hast a devil?

b John 7: 20. - 8: 52.

49 Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory; there is one that seeketh and Judgeth.

c John 5:54.

51 Verily, verily I say unto you, If a man keep my saying^d, he shall never see death*.

d Psal. 89: 48. John 5: 24. - 11: 26. 1 John 2: 17.

- * "That is, shall be secured from eternal misery, and enjoy eternal life. Observe, 1. How the Jews misunderstood Christ's words. He that keeps my saying shall never see death; as if he meant a freedom from temporal death, and hereupon they looked upon him as beside himself, to promise a privilege which neither Abraham, nor the prophets did ever enjoy. Whereas it was not exemption from temporal death, but freedom from eternal destruction, which our Saviour promised to them that keep his saying. Observe, 2. That the misunderstanding of Christ's doctrine, and taking it in a carnal sense, has given occasion for the many cavils and objections made against it." Burkitt. Cruden, under Taste, explains, "Taste, To have an inward experimental knowledge of a thing, Psal. 34: 8." Have tasted of the heavenly gift, Heb. 6: 4. "Have had some transient experience of the power and efficacy of the Holy Ghost from heaven, in gospel administration and worship, so as to relish comfort and sweetness in the doctrine and promises of the gospel."
- 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

[°] Heb. 11: 8 to 17.

- 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?
- 54 Jesus answered, If I honour myself^a, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God.

 a John 5: 31.
- 55 Yet, ye have not known him^b; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

John 7: 28, 29. - 17: 25.

- 56 Your father Abraham rejoiced to see my day*: and he saw it, and was glad.
- Gen. 12: 3. 18: 18. 22: 18. 49: 10. Eccles. 44: 22. Luke 10: 24. Acts 3: 25. Gal. 3: 8, 16, &c.
- * "Abraham having received a promise, that the Messias should come of his seed, he exceedingly rejoiced to see the day of his coming in the flesh, though afar off, with the eye of faith, and in a figure, in his sacrificed son Isaac; and this sight of his faith transported him with joy. Faith produces an holy delight and rejoicing in the zealous followers of Christ," Burkitt.
- 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
- 58 Jesus said unto them, Verily, verily I say unto you, Before Abraham wasder, I am.

d Exod. 3: 14. Isa. 43: 13. John 1: 1, to 4,

† "Observe, I. What a false construction the Jews made of Christ's words, as if he had affirmed that he had seen Abraham, and Abraham him, with bodily eyes; whereas Christ only asserted, that Abraham had seen his day; that is, he foresaw by faith the day of his incarnation, and coming in the flesh. Observe, 2. Our Saviour's possitive asserting of his Divinity, or that he had a being as God from all eternity: for, says he, Before Abraham was, I am. Where note, That Christ does not say, Before Abra-

ham was, I was; but, Refore Abraham was, I am; which is the proper name of God, whereby is signified the eternal duration and permanency of his being. The adversaries of Christ's divinity say, That, before Abraham was, Christ was; that is, in God's foreknowledge or decree; but this may be said of any other person as well as Christ, that he was in the foreknowledge of God before Abraham was born. Whereas undoubtedly it was Christ's design in these words, to give himself some preference above Abraham, which this interpretation doth not in the least do. Observe lastly, how the Jews looking upon Christ as a blasphemer, for calling himself. The I am, or making himself equal with God, and for asserting his eternal existence, they make a furious attempt upon his life, by taking up stones to cast at him, as the Jews used to deal with blasphemers; but our Saviour delivers himself, by a miracle, from their fury, and escapes untouched." Burkitt.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

JOHN 9: 1.

And as Jesus passed by, he saw a man which was blind from his birth.

- 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents*, that he was born blind?
- * "In regard to the parents sin, the law strictly prohibited embraces with a menstruous woman (Lev. 15th. Ezek. 18: 6.); because it was thought that a child engendered at such a time would be obvoxious to leprosy, or mutilation, and consequently to blindness. Now in regard to the blind man's own sin: it could not be original sin; because, all mankind are subject to it, without an entail of any corporeal imperfection. But it relates to the platonical and pythagorean opinion of the pre-existence of souls, their transmigration from one body to another, and to their being sent into bodies better or worse, according to their merit or demerit; which opinion had gained great credit amongst the Jews, especially the Pharisees. So that the disciples took this opportunity to enquire, whether our Lord did allow of the prevailing notion; That the soul of this man might be put into this imperfect body, for the punishment of what he had done, either in, or out of the body, in a pre-existent state." An Anonymous Author, page 375. "It

is here supposed, that ar some afflictions come upon men for personal sins, so others come upon them for parental sins, and that children may, and offtimes do, very justly suffer for their parents sins. [Ezek, 18th, 33d, compare with this,] 2, It is here farther supposed, that there is no other reason of a person's suffering, but only sin; whereas though sin be much and often the cause of sufferings, yet we may wrong God and man; yea, and sin too, to conclude it is always the cause of suffering. 3. It is implied here, that there is a transmigration of souls from one body to another; the disciples supposed, that this soul, when it was in another body, sinned, and was now punished by being put into a blind body. This Pythagorean error was crept in among the Pharisees, and the disciples of Christ here seemed to be tainted and infected with it. This may teach us, how far the holiest and wisest of men are from an infallible spirit, and that the best of men may be misled by a common errour." Burkitt, "The Pharisees held a belief in the immortality of the soul, and in the existence of angels and spirits, Acts 23: 8. They likewise admitted a kind of transmigration of the souls of good men, which might pass from one body to another, whilst those of wicked men were condemned to dwell for ever in prisons of darkness. It was in consequence of those principles that some of the Pharisees said, That Jesus Christ, was John the Baptist, or Elias, or some of the old Prophets, (Mat, 16: 14.) That is, that the soul of one of these great men had passed into the body of our Saviour." Illustration of the English Harmony, page 26. See the note at Mat. 16: 13. Lev. 20: 18. Eccle. 3: 5. and Bible dict. at Beast. "Metempsychosis, the doctrine of transmigration, which supposes that human souls upon their leaving the body, become the souls of such kind of brutes as they most resemble in their manners. This was the doctrine of Pythagoras and his followers, who held that the souls of vicious men were imprisoned in the bodies of miserable beasts, there to do penance for sev ral ages, at the expiration of which they returned again to animate men; but if they had lived virtuous, some happier brute, or even a human creature, was to be their 10t." Proctor's dict.

The notions which the Romans had of human souls, after the close of this life, appear to be as follow. Titus, in his speech to his soldiers, to excite them to boldness and ardour in fighting against the Jews, says, "As for myself, I shall at present wave any commendations of those who die in war, and omit to speak of the immortality of those men who are slain in the midst of their martial bravery; yet I cannot forbear to imprecate upon those who are of a contrary disposition, that they may die in time of peace, by some distemper or other, since their souls are condemned to the grave, together with their bodies. For what man of virtue is there who does not know, that those souls which are severed froms

their fleshly bodies in battles by the sword, are received by the Ether, that purest of elements, and joined to that company which are placed among the stars; that they become good demons, and propitious beroes, and shew themselves as such to their posterity afterwards? White upon those souls that wear away in and with their distempered bodies, comes a subterraneau night, to dissolve them to nathing, and a deep oblivion to take away all the remembrance of them, and this notwithstanding they be clean from all spots and defilements of this world; so that, in this case, the soul at the same time comes to the utmost bounds of its life, and of its body, and of its memorial also. But since fate hath determined that death is to come of necessity upon all men, a sword is a better instrument for that purpose than any disease whatsoever. it not then a very mean thing for us not to yield up that to the public benefit, which we must yield up to fate?" Josephus, vol. 6. pages 85, 86. "The Pharisees say, that all souls are incorruptible, but that the souls of good men only are removed into other bodies. but the souls of bad men are subject to eternal punishment. But the Sadducees take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; and they say. that to act what is good, or what is evil, is at men's own choice, and that the one or the other belongs so to every one, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades." Josephus, vol. 5. pages 167, 168. See the note there.

Josephus, reasoning with some Jews about self-murder being a great crime, tells them, "The bodies of all men are indeed mortal, and are created out of corruptible matter; but the soul is ever immortal, and is a portion of the Divinity that inhabits our bodies. Do not you know that those who depart out of this life, according to the law of nature, and pay that debt which was received from God, when he that lent it us is pleased to require it back again, enjoy eternal fame; that their posterity is sure, that their souls are pure and obedient, and obtain a most holy place in heaven, from whence, in the revolution of ages, they are again sent into pure bodies; while the souls of those, whose hands have acted madly against themselves, are received by the darkest place in Hades, &c." Josephus, vol. 5. pages 289, 290. How great was the want of the gospel's light!

3 Jesus answered, Neither hath this man sinned, nor his parents^a: but that the works of God should be made manifest in him.

a John 11 4.

4 I must work the works of him that sent me

while it is daya*: the night cometh, when no man can work.

a Luke 19: 42. John 11: 9, 10.

- * "Here Jesus tells his disciples, That he was sent by his Father into the world, and had a great work assigned him, during his abode in it; namely, to instruct, reform, and save mankind: and what our Lord says of himself, is applicable to every one of us in a lower sense; we are sent into the world to work out our salvation in the first place, and then to promote the salvation of others as much as in us lies. Note, 1. That every one has a work to do in the world, a great work assigned him by his Maker that sent him into it. 2. That the time allotted for the finishing and dispatching of this great work, is a limited time, it is a short time; our working season is a short season; While it is day. 3. That after the working season is past and expired, there will succeed a night of darkness, in which there must be a cessation from work. The night cometh." Burkitt. Cruden, under Work, says, "The work of redemption is called God's work. And the faith of true believers is called the work of God, John 6: 29." See Cruden's comment at 6: 29, under Work, and Bible diet. "Night, the part of the natural day during which the sun is underneath the horizon, or that space wherein it is dusky. It was originally divided by the Hebrews, and other eastern nations, into three parts, or watchings. The Romans, and afterwards the Jews from them, divided the night into four parts, or watches. The ancient Gauls and Germans divided their time, not by days, but by nights; and the people of Iceland and the Arabs do the same at this day. The like is also observed of our Saxon ancestors." Proctor's dict.
- 5 As long as I am in the world, I am the light of the world.

b John 8: 12.

6 When he had thus spoken^c, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

· Mark 7: 33. - 8: 23.

7 And said unto him, God, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way, therefore, and washed, and came seeing.

d Neh. 3: 15.

- 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
- 9 Some said, This is he; others said, He is like him; but he said, I am he.
- 10 Therefore said they unto him, How were thine eyes opened?
- 11 He answered, and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
- 12 Then said they unto him, Where is he? He said, I know not.
- 13 They brought to the Pharisees him that a-foretime was blind.
- 14 And it was the sabbath-day when Jesus made the clay, and opened his eyes*.
- * "Observe, 1. The time which Christ chose for working this cure, it was on the sabbath; many, if not most of his famous miracles, were wrought upon the sabbath-day. Upon that day he cured the withered hand, Mat. 12: 10. Upon that day he cured the impotent man at Bethesda's pool, John 5: 9. Upon that day he cured the blind man here mentioned. Observe, 2. These cures Christ probably wrought to instruct the Jews (had they been willing to receive instruction) in the true doctrine, and proper duties of their sabbath; and to let them know, that works of necessity and mercy are very consistent with the due sanctification of it, It is hard to find out any time wherein charity is unseasonable; for as it is one of the best of graces, so the works of it are fittest for the best of days." Burkitt. "The practice of some men is a scandal to the Christian name. The command, in the old Testament, to keep the sabbath holy, or holily, plainly discharges all manner of civil business, travelling, carnal talk, &c. Exod. 20: 8. Isa. 58: 13. It were to be wished, multitudes of this generation would consider, how they will reconcile their carnal journeying, their shaving, their cleansing of houses, their idle recreation, their unnecessary sleeping, their idle chat, or clubing in the tavern, on it, there-

to; or how they will answer for these at the judgment-seat of Christ." Bible dict. under Sabbath, The Jews were tenacious of keeping holy the sabbath day, and so was our Saviour too, see John 24: 20; though he scrupled not to do works of mercy, in removing maladies from men thereon. It is said at Luke 6: 1, that he and his disciples went through the corn-fields on a sabbath, and Matthew and Wark say the same. If it was a journey of pleasure they were taking, it was a sabbath-day's journey. If not, they were probably going to, or returning from a synagogue, or place where prayer was wont to be made.

- 15 Then again the Pharisees also asked him, how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
- 16 Therefore said some of the Pharisees, This man is not of Goda, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? and there was a division among them.

• John 5; 10. - 9: 33. John 3: 2.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

. Mat. 21: 11.

- 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.
- 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?
- 20 His parents answered them, and said, We know that this is our son, and that he was born blind:
 - 21 But by what means he now seeth, we-

know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

- 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.
 - 2 John 7: 13, 9: 34, 35. 12: 42. 16: 2. 19: 38, 39.
- 23 Therefore said his parents, He is of age; ask him.
- 24 Then again called they the man that was blind, and said unto him. Give God the praise: we know that this man is a sinner.
- 25 He answered, and said, Whether he be a sinner, or no, I know not; one thing I know, that, whereas I was blind, now I see.
- 26 Then said they to him again, What did he to thee? how opened he thine eyes?
- 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?
- 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.
- 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

b John 8: 14.

30 The man answered, and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is*, and yet he hath opened mine eyes.

- * "The man admires that Christ having wrought such a miracle upon him that the Pharisees should be ignorant of his mission and authority. He lays down a general proposition, that no deceiver or false teacher is heard of God, or enabled by him to work such miracles as these, but only such faithful servants as do his will, are thus extraordmarily assisted by him." Burkitt.
- 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth*.
- Job 27: 9. 35: 12: Psal, 18: 41, -66: 18. 145: 18, 19. Prov. 1: 28. 15: 29. 28: 9. Isa. 1: 15. Jer. 11: 11, -14: 12. Ezek, 8: 18. Mig. 3: 4. Zech 7: 13. r Pet. 3: 12.
- * "Such as love and delight in sin, such as are in a state of sin. and go on in a course of sin, God will not hear such, or answer the prayers of such. Indeed, God sometimes hears a sinner's prayer in wrath, and refuses to hear a saint's prayer in mercy; but he pever denies a saint's prayer in wrath, or hears a sinner's prayer in mercy. The proposition laid down by the man that received his sight is an eternal truth. God heareth not sinners, so long as they purpose to continue sinners, and go on in a course of sin, and remain bold and presumptuous sinners. Learn thence, That none that live in a course of sin, can reasonably expect that God should hear them, and give an answer of prayer to them. But if a man feareth God, and worketh righteousness, him the Lord accepteth, heareth, and answereth. Learn hence, 1. That such as would be heard of God, and accepted with him, must be devout worshippers of him, 2. That it is not enough to prove men religious and acceptable with God, that they are devout worshippers of him, unless they walk in obedience to him, and do his will. -Observe, 3. How the man, to whom Christ gave sight, goes on to prove that our Lord had a special authority from God, and an extraordinary degree of the presence of God with him in what he did, because he had done such a work as was never done by Moses, or by any of the prophets, or by any person whatsoever, since the creation of the world. From whence he wisely and well infers, That Christ was a person authorized by, and sent of God. Learn hence, 1. That Christ having done that which was never done before, (namely, to give sight to one that was born blind) was an evidence of his omnipotency. 2. That this act of omnipotency proved him to be God. Observe lastly, How this man, though unlearned, judges more rightly of divine things, than the whole learned council of the sanhedrim." Burkitt.
- 32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God^a, he could do nothing.

a John 9: 16.

34 They answered, and said unto him^b, Thou wast altogether born in sins, and dost thou teach us^c? And they cast him out*.

b Psal. 51: 5. Rom. 7: 24.

c John 9: 22.

* "Cutting off a man from his people, is oft mentioned in the old Testament, as at Gen. 17: 14. and signifies cutting off from the congregation. And not only separation from the communion with the church, but in many cases, put to death by the magistrate, or destroyed by the immediate vengeance of heaven. The cutting off from the church, or casting out from the synagogue, was that which we call excommunication, whereby church-members, evidently guilty of obstinate rebellion against the law of God, are separated from the fellowship of the church, and deprived of the spiritual privileges proper to church-members. It is generally supposed the Jews had three kinds or degrees of excommunication; the first was Niddui, or separation of the person from things holy, for the space of thirty days; the second Cherem, or Anathema, which ratified the former, and excluded the ofiender from the synagogue, and from civil commerce: the third Shammatha, which was published by three or four hundred trumpets, and implied a final exclusion from the synagogue. But Selden, that miracle of Jewish learning, has pretty fully evinced, that Niddui and Shammatha are promiscuously used, and oft signify the same censure; and consequently the Jews have but a lesser and greater excommu-The form of the lesser is simple and short; Let such an one be excommunicated. If an offender continue three months under this without manifesting his repentance, the greater is inflicted. In it, the offender is charged with a multitude of terrible curses, by God, by angels, by heaven and earth, &c. The lesser excommunication debarred the offender from approaching nearer any person, his wife and children not excepted, than four cubits. The greater shuts him out from all converse; his goods are confiscated, and sometimes himself imprisoned. Miserable was the case of the excommunicated among the rigid sect of the Essenes. Their sentence debarred them from all commerce with these of their own party; their vow obliged them to receive no food from any other; they were therefore forced to live like beasts on roots and herbs, till their body decayed or rotted away. The other Jews were wont to be more moderate. They allowed the excommunicated person to be present at their public worship, and absolved him, upon an apparently serious profession of grief for his sin, and a promise of amendment; though, if the offence was immediately against God, absolution was never pronounced, till a month after the excommunication was past. But the modern Jews are terribly cruel to them. They are refused all manner of assistance; they meet with nothing but rudeness; they are pelted with stones if they appear in the streets; they are shunned by their nearest relations. In order to obtain absolution, they must be tied to a post and whipped; after which they must lie prostrate at the door of the synagogue, that the rest may step over them. If they die under the sentence, their death is celebrated with feasting and diversion. See Ezra 10: 7, 8. of Excommunication,

It seems, that private persons presumed to excommunicate and absolve offenders, as well as public judges. And we are assured, that some modern Jews imitate the Papists in excommunicating beasts, for what they reckon highly offensive. In the Christian church, there is a divine warrant for a prudential suspension of offenders from fellowship in sealing ordinances; but excommunication, properly so called, secludes from the seals of the new covenant, and other Christian privileges, and from all unnecessary civil converse of fellow Christians; rendering one as an heathen man and publican; and delivers him up to Satan, the god of this world, as, for the present, a visible member of his kingdom, that lieth in wickedness. Never, but for sins plainly prohibited by the divine law, and obstinately continued in, ought this censure to be inflicted. Nor ought it to be inflicted, but in a prudent, impartial, orderly, meek, and solemn manner. When thus inflicted, it is abundantly terrible, suppose no civil punishment attend it: it is ratified in heaven, by the God, Saviour, and Judge of the world. Mat. 18: 15, to 18. - 16: 19. John 20: 23. - 1 Cor. 5: 4, to 13. Gal. 5: 12. - 11 Thes. 3: 14, 15. Tit. 3: 10. - 1 Tim. 1: 20." -Cruden, under excommunicated is the same as the above, but not carried to so great a length: Under Synagogue he is very prolix. See Love, last article.\[Bible dict. under Cut.

- 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
- 36 He answered, and said, Who is he, Lord, that I might believe on him?
- 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
- 38 And he said, Lord, I believe. And he worshipped him.
 - 39 And Jesus said, For judgement I am 3 R 2

come into this world^b, that they which see not^c might see; and that they which see might be made blind*.

a John 5: 22, 27.

b Mat. 13: 13.

c John 1: 4. - 8: 12.

- * Cruden, at Vail, has commented thus. "The apostle speaks of the vail of ignorance, blindness, and hardness of heart, which keeps the Jews from understanding the scriptures of the Old Testament, the spiritual sense and meaning of the law, and from seeing that Christ is the end of the law for righteousness; this vail was cast over them, for their wilful and malicious rejecting the gospel-light, 11 Cor 3: 14, 15. John 9: 39."
- 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
- 41 Jesus said unto them, If ye were blind, ye should have no sin^d: but now ye say, We see; therefore your sin remaineth.

d John 15: 22, 24.

JOHN 10: 1.

VERIY, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

e Isa. 56: 9 to 12. Jer. 23; 1 to 7. - 50; 6. Ezek. 34th.

2 But he that entereth in by the door is the sheepherd of the sheep.

f John 10: 11, 15, 17, 18.

† "Jesus having in the end of the foregoing chapter upbraided the Pharisees for their blindness and ignorance in the mysteries of religion, notwithstanding the high conceit which they had of their own knowledge; he proceeds in this chapter farther to convince them, that they were blind leaders of the blind, though they thought and looked upon themselves as the only guides and teachers of the people. And in order thereunto, he propounds a parable of the true and false shepherd, which represents a good and bad pastor and teacher, and gives us a four-fold mark and character, of a

good shepherd. Observe, 1. The good shepherd enters in by the door; that is, he has his vocation and mission from Christ: he comes into the church regularly, in a right and approved way and manner; and not by any claudestine methods, or indirect means. 3d. verse, To him the porter openeth; That is, the Holy Spirit, who openeth the hearts of men to receive Jesus Christ, and the doctrine of the gosnel, which the faithful shepherd delivers in his name, and by authority received from him. hence. That all faithful shepherds or pastors have a lawful call to the work of the ministry; they enter in by the right door, and execute their trust in a right manner; but such as without a call from God, unwarrantably thrust themselves into the ministry, are no better, nor no other than thieves and robbers (1st, verse) in God's account. Observe, 2. Another property of a good shepherd is this. That he calleth his sheep by their names. This importeth three things: 1. A special love that he bears to them. 2. A special care that he has over them. 3. A particular acquaintance with them. that he may know how to apply himself suitably to them; which though it be eminently verified in Christ; yet it is the duty of every faithful pastor and under-shepherd, in his measure to labour after. Observe, 4. The good shepherd leadeth out his sheep into good pastures, That is, he feedeth them with sound doctrine; nourisheth them with the word of life. Whereas the hireling, or false shepherd, whatever he may do for his own sake, he has no regard to Jesus Christ; to the honour of his person, to the edification of his church, or the salvation of souls; but his design is to raise and enrich himself, and so he may compass that, he cares not how many souls perish through his neglect. Observe, 5. The last property of the good shepherd, here mentioned, is this, That he goeth before his sheep, as the shepherd doth before his flock; namely, by a holy life, and unblamable conversation; he treads out those steps before the people, which they take in their way towards heaven, And the sheep follow him, and are guided by him. He leadeth out his sheep, and goeth before them, and the sheep follow him; for they know his voice." Burkitt. See Bible Dict. under Porters.

- 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
- 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
 - 5 And a stranger will they not follow*, but

will flee from him; for they know not the voice of strangers.

* "Cruden, at stranger, explains, thus. "False teachers, such at are strangers to sound doctrine." Bible dict. has it, "False teachers are called strangers, as they have no right to the office they assume a nor do Christ, or his people, as directed of him, own them, as cultivate intimacy with them."

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them

7 Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep;.

† "That is, The only way and means by which sinners have access to God, and can obtain salvation; the only door by which sinners are entered into the kingdom of grace, and admitted into the kingdom of glory. Learn hence, That there is no possible way for each to God for fallen man, but by Jesus Christ, As there is no way of entering the house but by the door, and those that so enter are safe; in like manner, such as come unto God through Jesus Christ, in the way of faith and hoty obedience, shall be put into a secure condition, and at last obtain evernal salvation, Observe, 2. The end and design of Christ in coming is to the world. asserted and declared by nimself; 10th, verse, I am come that they might have life, and that they might have it more abundoutly. But had not his people spiritual he before he came upon carrin? Les he gave life to his people before his coming, in a measure sufficient to supply the necessity; but since his coming. be gives it in such a super-abounding measure, as may testify his divine bounty; they shall not barely live, but live abundantly; that is, their spiritual life shall abound through the upholding, strengthening, quickening, and comforting presence of his Holy Spirit; for having conveyed spiritual life unto his people, in their regeneration and conversion, he will cause it to increase more and more in their sanctification, until it arrive to a complete perfection in their glorification. Observe lastly, The character which our Saviour gives of the scribes and pl:arisees in general, and those false Christs and false prophets, which went before him, in particular; 8th. verse, He styles them Thieves and robbers; all that ever came before me, were thieves and robbers. Observe, He doth not say, All that were sent before me, but all that came before me, were thieves and robbers. So that Christ doth not speak this of the true prophets, who were sent by his Father aforetime,

but of the false Christs, and false prophets, that came of themselves without any commission from God. The meaning is, All persons that came before me, pretending to be what I am, the true Messias, as did Theudas and Judas of Galilee, (Acts 5: 36, 37.) &c. they were thieves and robbers; that is, they only sought their own advantage, while they deceived and ruined you. Learn hence, That whoever took upon them the pretended office and person of the Messias before Christ, or whosoever have since usurped a lawful calling in his church; without his commission, they are in Christ's account no better than murderers, thieves, and robbers, and they ought to be so in the people's esteem. The sheep did not hear them." Burkitt. "Christ is called the door; and was figured out by the doors or gates of the tabernacle and temple, He, in person, and office of mediation, is the only means of our access to God. Only such as believe on him, can be true members of his church on earth, or admitted to that in heaven." Bible dict. See Cruden, under Door. 10th, verse, The thief cometh, &c. Cruden says, "Thief, here, signifies a seducer, sho by false doctrine steals from the church of God the true meaming of the scripture" Bible dict. under Steal, has it. "Seducers are called thieves: by false doctrines, and other fraudulent courses, they craftily bereave the church of divine truth, and of proper explications of scripture; they rob God of his glory, and men of their true and everlasting happiness. Such as came before Christ, without his mission, were such thieves and robbers."

- 8 All that ever came before me are thieves and robbers: but the sheep did not hear them.
- 9 I am the door*: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

a John 14: 6 Eph 2: 18.

- and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.
- 11 I amb the good shepherd*: the good shepherd giveth his life for the sheep.
- b Psal. 33: 1 to 5. Isa. 40: 11. Ezek. 34: 23. 37: 24. Heb. 15: 20. r Pet. 2: 25. - 5: 4.
- * "In these verses, our Saviour evidently proves himself to be the true Shepherd of his church, by the marks and signs, by the

properties and characters of a good Shepherd: which were eminently found with him: namely, To know all his sheep or flock. to take care of them, and to lay down his life for them. 1. Jesus Christ, the great Shepherd of his church, hath an exact and distinct knowledge of all his flock; I know my sheep, with a threefold knowledge, with a knowledge of intelligence and observation: he knows them so, as to observe and take notice of them, with a knowledge of approbation and acceptation; knows them so. as to approve and own them, with a knowledge of care and protection; he knows them so, as to defend and keep them. Thus Christ knows his sheep, and is also known of them; that is, he is believed on, beloved, and obeyed by them. 2. He lays down his life for his flock. And for this doth he eminently deserve the title of The good Shepherd. (As for his power, he is styled The great Shepherd.) A good Shepherd indeed, who not only gives life to his sheep, but gives his own life by way of ransom for his sheep! This example of Christ, the great and good Shepherd. in laying down his life for his sheep, teacheth all subordinate and inferior shepherds, to prefer the good of their flock, even before their own lives," Burkitt. See John 21: 15, to 18. Cruden, under Feed and Pastor, and Pastor in Bible dict. "All the sheep offered in the ancient sacrifices, represented Christ, [who was in meekness, as a sheep dumb before the shearer, Isa. 53: 7. Acts 8: 32. He and his people are likened to sheep and lambs, to mark their innocence, patience, harmlessness, usefulness, and exposure to manifold troubles and enemies." [See John 10th. chap. - 21: 15, 17. - II Sam. 24: 17.] Bible dict.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf comingo*, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

a Zech. 11: 16, 17.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

^{*} Cruden, under Devil, says, "The devil, here, is compared to a wolf. And to an Adder, Psal, 91: 13." Bible dict. at Wolf, thus comments. "Wicked rulers and others, chiefly persecutors, are likened to wolves: they harass and destroy Christ's sheep; and if mercy change them not, they shall howl for ever in hell, Ezek, 22; 27. Mat. 10: 16." Vide Mat. 7: 15. Acts 20: 29.

b 11 Tim, 2: 19:

15 As the Father knoweth me, even so, know I the Father: and I lay down my life for the sheep.

a Mat. 11: 27. John 17: 25,

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice^b; and there shall be one fold*, and one shepherd.

b 11 Sam. 7: 10. 1 Chron. 17: 9. Psal 22: 27. - 65: 2. - 66: 4. - 67: 2. 7. - 36: 9. - 89: 22, &c - 96: 9. - 113: 9. - 138: 4, 5. Cantic. 1: 7, 8. - 8: 8. 9. Isa. 56: 8. Ezek. 34: 23. - 37: 21, 22, 24. - 38th. 39th. 47th. 48th. John 7: 35. Eph. 2: 13, 14. Heb. 13: 20. 1 Pet. 2: 25.

* "Here Christ again proves himself to be the true Shepherd of his church from another property of a good shepherd, which is to take care for increasing and enlarging of his fold, by bringing in the Gentiles to it: and by breaking down the partition wall; to make one church both of Jews and Gentiles, Eph. 2: 11, 14, &c. Christ calls the Gentiles his other sheep, by way of anticipation, because shortly they were to be so, and united together with the believing Jews, into one sheepfold: and whereas he says, he must bring these sheep in, we are to understand it not of a necessity of co-action, but of a necessity of compact; it being a federal agreement betwixt the Father and himself, that both Jew and Gentile should be one flock, enclosed in one fold, and presented to his Father as a glorious church, Isa. 49: 6. Eph. 5: 27. Hence learn. How endearing our obligations are to the dearest Jesus, that he should account us Gentiles, who were afar off, his sheep, (we being so in respect of his eternal purpose) and make it his care, and esteem it his charge, to call us home, and bring us into his fold. the church, that we might be saved amongst the remnant of the true Israelites. Other sheep I have, which are not of this fold. them also I must bring, and they shall hear my voice, &c." Burkitt.

17 Therefore doth my Father love me^c†, because I lay down my life, that I might take it again.

• Psal. 2nd. - 16: 10. Isa, 53: 7, 8, 12. Acts 2: 23, 24, - 3: 15. - 4: 25 to 29. Heb. 2: 9.

† "Hence note, 1. That Jesus Christ certainly foreknew his own death and resurrection. 2. That he was a volunteer in dying. 18th. verse, He taid down his life, none could have taken

it from him. It is true, his death was a violent death, but a voluntary sacrifice; he died violently, but voluntarily: the hand of his enemies could never have hurt him without his own consent. 3. That as he died voluntarily with respect to himself, so in a way of subjection to his Father's command. This commandment have I received from my Father, 18th. verse. 4. That this voluntary submission of Christ to die for us, was the ground of his Father's love to him. Therefore doth my Father love me, because I lay down my life. Although the Father had many reasons to love the Son, yet none was stronger than this obedience of his to death, even the cursed death of the cross, for the redemption and salvation of lost sinners: therefore did the Father love him with a more exceeding love, because he laid down his life for his sheep." Burkitt. "Words sometimes in Scripture, which signify a promise are rendered by the translators, A commandment, as in the 18th. ver. for at Psal, 16: 10, It evidently appears to have been a promise A like instance, we have at Psal. 133: 3." Author's name effaced, page 135,

- 18 No man taketh it from me, but I lay it down of myself^a. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
- Psal 2: 1. 16: 10. John 2: 19. 14: 28, 31. 15: 13. Acts 2: 23. 3: 15. 4: 25, 28.
- 19 There was a division therefore again among the Jews for these sayings.
- 20 And many of them said^b, He hath a devil, and is mad^c; why hear ye him?
 - Mat 11: 18. John 7: 20. c rt Kings 9: 11. Jer. 29: 26.
- 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes^d of the blind?

d Exed, 4: 11. John 9: 1, 5. &c.

22 And it was at Jerusalem the feast of the dedication*, and it was winter:

° 1 Мас. 4: 56, &с.

* This feast was held in commemoration of the cleansing of the temple, &c. after its defilement or profanation, by Antiochus Epiphanus. An Anonymous author, at pages 295, 296, says,

" Having taken Jerusalem by storm, he slew forty thousand persons, and sold as many more for slaves to the neighbouring nations; he entered into the Holy of Holies; sacrificed a sow upon the altar of hurnt-offerings, and caused the broth thereof to be sprinkled all over the temple. He plundered the temple of as much gold and furniture, as amounted to eight hundred talents of gold. They returning to Antioch in Syria, he made one Philip governor of Judea, &c. He, not long after sent an army to put all the men of Jerusalem to the sword, &c The temple was now dedicated to Juniter Olympus: the books of the law were burned. &c." See 1 Mac. 1: 10, 20, &c. 2nd, chap. - 3: 27, &c. - 4: 36 to 60. - 6: 7 to 17. Purification of the temple is mentioned, II Mac. 2: 19, 5th, chap. 6th, 7th, 9th, 10th, 11th, -13: 1, &c. -14: 2. "This feast was not of divine, but human institution; it was appointed by Judas Maccabeus, and continued eight days, as an anniversary commemoration for the repairing of the temple, &c. Though this feast was of human institution, our Saviour scrupled not to grace the solemnity with his own presence. He conformed himself to the rites and customs of the Jewish church, and held communion with the jews, it is evident throughout the four gospels. Learn, That such a Christian as doth peaceably comply with the practice of the church, in whose communion he lives, in the observations of those different rites and customs which are used by her, acts most agreeably to our Saviour's practice and example. Who can with any shew of reason censure Christians for observing the feast of the nativity, who see Christ himself observing the feast of dedication? Certainly no person of sober principles ever questioned, but that ecclesiastical rulers and civil magistrates have a power to appoint public days of thanksgiving yearly. for the commemoration of mercies, which ought never to be forgotten, From our Saviour's presence at this feast, Grotius well notes, That festival days, in memorial of public blessings, may be piously instituted by persons in authority, without a divine command," Burkitt. " It was in winter, beginning on the 25th. day of Chislen, which answers to part of our December, and lasted eight days. These were spent in civil joy and gladness. To commemorate their restored prosperity, lamps were lighted in every family: sometimes one for every man; sometimes one for every person, man, or woman; and sometimes added a lamp every day. for every person in their house. Thus, if the family consisted of ten persons, ten lamps were lighted the first day, twenty the second, and so on to eighty on the eight day. This feast was observed in other places, as well as at Jerusalem." Bible dict, under Feast. Cruden at feast, tells us, that Josephus called it the feast of lights. I Mac. 4: 52, &c. Josephus vol. 3d. page 50, &c. Cruden's account deserves perusal, Dan. 8: 9, &c. 9: 27. The feast of dedication was held about three months after the feast of Tabernacles. spoken of at John 7: 2. And all that space of time Jesus continued at Jerusalem. But some authors say. That he left Jerusalem. and went there again to the feast of dedication. In John's gospel. a single vestige of Jesus leaving Jerusalem at the feast of tabernacles, till the dedication feast was over, is not to be found. Luke has said nothing about the latter feast. See I Mac. 1: 54. - 4: 52. &c. 11 Mac. 10: 5, &c. Of the cause of the feast of dedication. by Antiochus pillaging the temple, see Josephus vol. 3d. page 38 to 53. vol. 5th. page 9, &c. See 1 Mac, 4th. chap. 1: 10, &c, 11 Mac. 5: 11, &c. - 6: 2, &c. and oth. and 10th. chapters. Cruden under feast thus explains it. "They celebrated the feast of dedication on the 25th, and following days of the month Casleu. which answers to our November and December: and it is therefore said that It was in winter." Some say the defilement of the temple happened, 168 years before Christ's birth. An anonymous author says at page 375, "It was held about the 14th. of Novemher."

23 And Jesus walked in the temple in Solomon's porch*.

a 1 Mac. 4: 57. Acts 3: 11. - 5: 12.

* "There was no part of Solomon's temple standing at that time, and therefore, to understand this passage we must have recourse to Josephus. That celebrated historian tells us, That the front of the temple was to the east, and that Solomon filled up a hollow way, to make a passage from his Palace to the chief gate. Acts 3: 2, 10. (Some think, that the porch, called Solomon's, stood intire from the first ruins.) It is therefore, probable that this passage had not been discovered when the Babylonians destroyed the temple, and therefore the porch, or portico, still went by its original name." Southwell.

24 Then came the Jews round about him; and said unto him, How long dost thou make us to doubt? if thou be the Christ, tell us plainly.

† "The Jews designed to ensuare Jesus by asking him if he was The Christ; for if he had affirmed himself to be the Messias, he had brought himself in danger of the Roman governor; because the Jews expected the Messias to be a temporal prince, that should deliver them from the Roman power. Now if Christ had declared himself such a Messias as the Jews expected, it might have cost him his life. Therefore his hour being not yet come, he answers with his usual prudence and wariness to their ensuaring question." Burkitt. See Cruden, at Christ.

-25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

a John 5: 36. - 10: 38.

26 But ye believe not^b, because ye are not of my sheep*, as I said unto you.

John 8. 47.

* "That is, not as yet converted, they not having the properties of his sheep, which is set down in the following verses. Learn hence, That men's final unbelief under the means of faith, is a clear evidence of their being in a lost and perishing condition. Infidelity is the sin that consigns men over to damnation; and to such as sit under the gospel, procures it." Burkitt.

27 My sheep hear my voice †, and I know them, and they follow me:

c John 8: 47. - I John 4: 5, 6.

+ " Here observe, 1. That all sincere and faithful Christians are Christ's sheep. They hear his voice, and answer the call of their great Shepherd. They hear the voice of Christ speaking to them in the scriptures, in the ministry of the word, in their own consciences, in providences; and they hear his voice speaking to them, in and by his Holy Spirit; and as they hear his voice, so they answer his call. 2. All his sheep follow him their Shepherd. They follow him, in his doctrine, in his example, in his contempt of the world, in his freedom in reproving sin, in the holiness and heavenly-mindedness of his conversation, in his meekness and patience, in charity and universal goodness, and as he was a great pattern of prayer. Observe, 2. That Christ the good Shepherd knows all his sheep. My sheep hear my voice, and I know them. He knows them so as to distinguish, take notice of, and observe them, so as to own and approve them, so as to take care of, and provide for them. And as the Lord knoweth who are his, 11 Tim. 2: 19. so he knoweth who are not his too, such as are goats, whose place will be at his left hand, &c." Burkitt. See Cruden, at Voice.

28 And I give unto them eternal life^d: and they shall never perish, neither shall any men pluck them out of my hand.

Psal. 23: 1 to 5 - S1: 19, 20. - 84: 11, 12. John 6: S7.

- 29 My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand.
 - 30 I and my Father are one.
 - a Isa. 9: 6. John 1: 1. 10: 38. 14: 11. 20. 17: 11, 21. &c.
- 31 Then the Jews took up stones again to stone hum*.
 - b John 8: 59.
- * "Observe here, 1. How the Jews understood Christ affirming that he and the Father are one, to the foregoing verse. that is, one messence and nature, and houself a person equal with God. This they looked upor as blasphemy in him, to accordate to himself what is proper to Cod only. Observe 2. That the Jews looked upon it as an act of justice in them to sione Christ for this supposed blasphemy. According to the law, the blasphemer was to be stored to death, but then he was first judicially to be tried and judged; but such was the turious and fiery zeal of these Jews, that in a tumultuous manner they attempt to stone him to death." Burkitt.
- 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?
- 33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.

• John 5: 18, - 10: 30.

34 Jesus answered them^d, Is it not written in your law, I said, Ye are gods †?

d Psal 82:6.

† "Here Jesus by a two-fold argument vindicates himself from the imputation of blasphemy, in asserting himself to be God or one with the Father. 1. Because the old Testament gave to magistrates and judges the title of gods, Psal. 89: 6. I have said ye are gods. Now Christ argues strongly from the less to the greater thus: If judges and magistrates may be called gods, because they are commissioned by him, and derive their authority from him, how much more is that title due to me, who was sance

tified, separated, and ordained for a Mediator, and appointed to the work of redemption, before I came or the word, and consequently was God from a leternity' [see Prov. 8: 23.] Burkitt. "Written, not in the five books of Moses, but in Psal. 40: 8.

Written, not in the five books of Moses, but in Psal. 40: 8. Which yet is called the law, in a larger signification: as not only the book of the Psalms, but the books of the prophets; and indeed the whole old festament, is sometimes so called." Ellwood, page 170.

35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

a Rom. 13: 1, &c.

36 Say ye of himb, whom the Father bath sanctified*, and sent into the world, Thou blasphemest; because I said, I ame the son of God?

b John 6: 27. Luke 1: 35. John 1: 14. - 5; 18.

* Cruden at sanctify, defines it thus, "To separate, ordain, and appoint the Messiah to be the King and Head of his church. If the title of gods be given to those to whom God has given some part of his dominion, then surely it does much more properly and truly belong to me, whom my Father has appointed to rule over all with himself; and whom he has separated and ordained for Mediator and King of his church; which office cannot be assumed or executed by any mere creature, but only by the eternal Son of God." Bible dict explains it. "God sanctified Christ when he set him apart to his Mediatory office, and furnished him was eifts and graces for the discharge of it.' "Blasphemy, an indignity offered to the Almighty, by denying what is of right belonging to bim; or by attributing to the creature that which is dee only to the Creator. The primitive church distinguished blasphemy into three sorts. 1. The blaspheming of apostates, whom the heathen persecutors obliged not only to deny, but to curse Christ. Trese blasphemers were punished with the highest degree of ecclesive ical censure. 2. The blasphemy of heretics, and other promiane Christians. In this sense, they included not only those who maintained impious doctrines, but those who attered prophage and blasphemous words, derogatory to the majesty and honour of God. The same punishment that was inflicted epon heretics and sacrilegious persons, was consequently the fate of this sort of biasphemers. 3. The blasphemy against the Holy Ghost, concerning which the opinions of the ancients varied. Some apply it to the sin of lapsing into idolatry and apostacy, and denying Christ in time of persecution: Others made it consist in denying Christ to be God:

others, in denying the divinity of the Holy Ghost: and others place it in a perverse and malicious ascribing the operations of the Holy Spirit to the power of the devil: and that against express knowledge and conviction of conscience. Blasphemy, among the Jews, was punished by stoning the offender to death. With us it is punishable at common law, by fine and pillory. And by a statute of William III. if any person shall, by writing or speaking, deay any of the persons in the trinity, he shall be incapable of any office: and for the second offence, be disabled to sue in any actions, or to be an executor, &c." Proctor's dict.

37 If I do not the works of my Father, believe me not.

a John 15; 24.

38 But If I do, though ye believe not meb, believe the works: that ye may know and believe, that the Father is in med, and I in him.

39 Therefore they sought again to take him; but he escaped out of their hand to

. · John 7: 30, 44.

- † We may gather from the expression. That Jesus immediately left Jerusalem; and of his leaving it at the conclusion of Luke's feast of tabernacles, see the note at Luke 13: 31, where an essay is made to connect John's account of the feast of tabernacles, &c. with his.
- 40 And went away again beyond Jordan; into the place where John at first baptized; and there he abode.

f John 1: 28.

- ‡ See in a following page, Mat. 19: 1. Mark 10: 1, of Jesus returning from the eastern side of Jordan, to the coasts of Judea, on the western side of it.
- 41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.
 - 42 And many believed on him there.

AN HARMONY

OF THE

Four Gospels,

&c.

PART VIII.

LUKE 10: 17.

And the seventy returned* again with joy, saying, Lord, even the devils are subject unto us through thy name.

* We have placed this passage of Luke's gospel, immediately after that Jesus had escaped out of the hand of the Jews; deeming it the most proper place for it; as it is evident to every reader that the seventy disciples did not return at the time where Luke has mentioned it; nay, they had not even set off on their journey, to do what Jesus commanded them: Peruse Luke 10: 1, to 17. Such brevity is conspicuous in many of Luke's narratives; not so much as one city, or village, is mentioned, excepting Jerusalem, when Jesus went up thither to the feast of tabernacles, as a place that he came to. 18th. verse, Satan as lightning fall from heaven. Cruden, at Satan, says, "Jesus seems to all ide to Isa. 14: 12, which see. By which he insinuated, that the kingdom of the devil was coming to a period; that Satan should soon lose his power and dominion in the world, by the preaching and miracles of the apostles." See the rest of Cruden's note. "The Pope is a sovereign prince, and pretends to be the vicar of Jesus Christ

upon earth. His ministers of state in church affairs are seventy Cardinals, being the number of the seventy disciples of our Saviour. As soon as the Pope is dead, the Cardinals chuse another. The election of the new Pope is immediately followed by his coronation; and this ceremony is performed in the Lateran church, where they put a triple crown on his head. The provinces which depend upon the holy see are governed by legates, or legates a Latere. The Cardinals represent the seventy elders of Moses also, and the Pope represents him. His ambassadors are called Nuncios. The title given to the Pope is His Holmess, and Cardinals have that of Eminence. Pope. Papa, the sovereign pontiff, or supreme head of the Romish church. The appellation of Pope was anciently given to all Christian bishops." Proctor's diet.

- 18 And he said unto them, I beheld Satan^a as lightning fall from heaven.
 - Isa. 14: 12. John 12: 31. Rev. 12: 9. 20: 2.
- 19 Behold, I give unto you power to tread on serpents and scorpions**b, and over all the power of the enemy: and nothing shall by any means hurt you.
 - b Psal. 91: 13. Mark 16: 18. Acts 28: 3 to 7.
 - e Psal. 5; 12. Mark 16: 18.
- * Cruden, at Scorpion, thus comments. "By this may be signified whatsover the devil may make use of to hurt them. The disciples of antichrist, who by their poisonous doctrines wound the souls of men, are likewise compared to scorpions, Rev. 9: 3." Bible dict. adds, "Wicked men, &c. are signified by Scorpions, Ezek. 2: 6."
- 20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heavent.
- † "There are no literal records in the court of heaven, but to be written in heaven, is to have a title to eternal life, and to be made meet for the inheritance of the saints in light, &c." Burkitt.

LUKE 14: 1.

AND it came to pass, as he went into the

house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

d Luke 13: 35.

- † Here, this chapter of Luke's claims its place; see the conclusion of the 13th. Chapter, and of John's 10th. Chapter.
- 2 And behold, there was a certain man before him which had the dropsy.
- 3 And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?
- 4 And they held their peace. And he took him, and healed him, and let him go;
- 5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

a Deut. 22: 4. Luke 13: 15.

- 6 And they could not answer him again to these things.
- 7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,
- 8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;
- 9 And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.
- 10 But when thou art bidden, go and sit down in the lowest room^b; that when he that bade thee cometh, he may say unto thee,

Friend, go up higher: then shalt thou have wership in the presence of them that sit at meat with thee.

b Prov. 25: 6, 7.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

a Mat. 23: 12. Luke 18: 14. 1 Cor. 9: 25. Eph. 5: 21. Jam. 4: 6, 10. 1 Pet. 5: 5.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee:

13 But when thou makest a feast*, call the poors, the mained, the lame, the blind:

b Prov 3 9 Eccles. 4: 1, &c - 29: 8. - Soth. Chap. Tob. 4: 7 to 12. -

* "According to Athenaeus, feasts were occasioned by devotion to the gods; for though on festival days people rested from their labour, and lived more plentifully than at other times, yet believing the gods were present at their tables, they behaved with sobriety; neither did they drink to excess, but after a moderate refreshment, offered libations and so departed home. At Athens no person was allowed to entertain above thirty at once. Men and women were never feasted together, as Cicero informs us, in Verrem, wherein the Greeks differed from the Romans, amongst whom women were allowed more freedom. Before people went to an entertainment, they anointed themselves. They who came off a journey were washed and clothed in the house of entertainment, before they were admitted to the feasts. They were usually clad in white, or some such cheerful colour; they washed their hands before they sat down, and between every course, and after supper" Froctor's dict. I easts, among the Jews, in honour of God, need not here be spoken of, how they were kept; nor feasts in honour of a saint.

14 And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God*.

a Mat. 26; 29. Luke 22: 30. Rev. 19: 9.

- * Burkitt says, "That is, who shall be partaker of the joys of heaven. Hereupon Christ utters the parable of the marriage-supper, beginning at 16th. verse, with small variation from what was delivered by Matthew, chapter 22nd." The Jews and Gentiles are both alluded to in each of the parables, but the notes of Burkitt are too prolix to have place here.
- 16 Then said he unto him, A certain man made a great supper^b, and bade many †:

b Prov. 9: 1 to 7. Mat. 22: 1, &c. Rev. 19; 9.

- + This parable about a supper is very much like the parable of the marriage, beginning at Mat. 22: 2, which see: yet they do not appear to be one and the same. An Anonymous author, at page 378, says, "The master of the house is God; the house is the church of God; the supper is the gospel-dispensation, which ministers plenty and pleasure, all that men can want, and all that they can wish, to render them perfectly happy. The greatness of this supper, and the multitudes invited to it, represent the bounty and infinite love of the Almighty. The guests that excused themselves were the Jews. The first call, bidding, or invitation, implies all the previous notices of the Messiah, by which the law and the prophets were intended to prepare the Jews for the reception of him and his doctrine. The second bidding, when it is said all things were ready, imports all that Jesus did and taught, and suffered for their conversion, salvation, &c. The excuses made for their not accepting the invitation are the prejudices and passions, and worldly interest, which did not only hinder those Jews from coming into the faith, but disposed them to treat all attempts to win them over, with the utmost obstinacy and contempt. The other guests brought in from the streets, &c. are the Gentiles, men of all nations and languages, to whom, the tenders of this grace and salvation were made. And the declaring that none of those, who were bidden, should taste of this supper, denotes the giving of those Jews over to a reprobate sense, and the leaving of them under that infidelity and perverseness, in which they continue hardened to this day."
- 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready,

- 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee, have me excused.
- . 10 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee, have me excused.
- 20 And another said, I have married a wife, and therefore I cannot come*.
- * "This first part of the parable interpreters generally refer to the Jews, who had the first invitation to the gospel-supper: and thus far of it to the Priests, the scubes or lawyers and Doctors, &c. who were too high, &c, to regard an invitation to the heavenly feast; but threw it off with trifing excuses." Ellwood page 174.
- 21 So that servant came, and shewed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city; and bring in hither the poor, and the maimed, and the halt, and the blind.
- † "Go out, &c, still keeping within the Jewish-pale, and bring in hither the poor, and the maimed, &c: meaning the lower rank of the jewish people, who gladly received Christ's invitation, believed in him, &c." Ellwood.
- 22 And the servant said. Lord, it is done as thou hast commanded, and yet there is room.
- 23 And the Lord said unto the servant, Go out into the highways and hedges ‡, and compel them to come in, that my house may be tilled.

a Mat. 22: 9.

- † "Here, The calling of the Gentiles is meant" Ellwood, page 175.
 - 24 For I say unto you, That none of those

men which were bidden shall taste of my supper.

- 25 And there went great multitudes with him: and he turned, and said unto them,
- 26 If any man come to me, and hate not his father, and mother^a*, and wife, and children, and brethren, and sisters, yea^b, and his own life also, he cannot be my disciple.
 - a Mat. 10: 37. 19: 29. Mark 10: 29. Luke 14: 33. b Rev. 12: 11.
- * "That is, should love them less than Christ, less than his own salvation, he ought not to prefer them to God." Cruden, under Hate. "To hate, as one man is said to hate another through envy, malice, &c. is not agreeable to the goodness of God: but this is not the meaning of to hate in the gospel sense, which only imports that we must not love father, mother, &c. more than God: Or. that whenever the ties and love of this world interfere with our duty to God, we must obey him rather than man." An anonymous Anthor, page 379.
- 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.
- 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?
- 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,
- 30 Saying, This man began to build, and was not able to finish.
- 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
 - 32 Or else, while the other is yet a great.

way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

a Mat. 13: 44. Luke 14: 26.

34 Salt is good: but if the salt have lost his savourb, wherewith shall it be seasoned?

b Mat. 5: 13.

35 It is neither fit for the land. nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

LUKE 15: 1.

THEN drew near unto him all the Publicans and sinners for to hear him.

- 2 And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.
- 3 And he spake this parable unto them, saying,
- 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

e Mat. 18: 12, 13.

- 5 And when he hath found it, he layeth it on his shoulders, rejoicing.
- 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me^d; for I have found my sheep which was lost.

d 1 Pet. 2:10, 25.

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

a Luke 5: 32. - 15; 10.

- 8 Either what woman having ten pieces of silver*, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?
- * Some say, "The Drachma, here translated, a piece of silver, is the eight part of an ounce, which cometh to seven pence half penny. A piece of silver is equal to the Roman penny, which was of silver, or a Denarius of silver. See Mat. 18: 28."
- 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.
- 10 Likewise I say unto you, There is joy in the presence of the angels of God^b over one sinner that repenteth.

b Luke 15: 7.

- 11 And he said, A certain man had two sons;
- 12 And the younger of them said to his father; Father, give me the portion of goods that falleth to me. And he divided unto them his living.
- † "By the Father here mentioned, is meant The Divine Being, and by his two sons in the 11th, verse, is meant The Jews and Gentiles." Southwell. "In the two former parables of the lost sheep and lost groat, (see Luke 15: 3, to 11,) was represented unto us the great pains, and care which Christ takes for the recovery of lost sinners. And here beginning at the 12th, verse, in the parable of the younger son, is shadowed forth unto us, with what great readiness, joy and gladness, our heavenly Father receives repenting and returning sinners. In the face of this prodigal, as in a glass, we may behold, First, A riotous sinner's aversion to, and of God. Secondly, A penitent sinner's conversion to God. Thirdly, A pardoned sinner's acceptance and welcome with God,

From the whole, learn, 1. What is the nature of sin, and the practice of sinners. Sin is a departing from God, and every sinper doth voluntarily and of his own accord depart from him, he took his journey into a far country. 2. Learn the great extravagancy which sinners run into when they forsake God, and give up themselves to the guidance of their lusts and vile affections: He wasted all his substance with riotous living; that is, spent his time, and consumed his treasure, in riot and excess. 3. He began to be in want, yet thinks not of returning to his Father's house. 4. That sinners will try all ways, and go through the greatest hardships and difficulties before they will leave their sins, and return home to their heavenly Father: he joined himself to a citizen of that country, and went into the fields to feed swine: he chuses rather to feed at the hog's trough, than to feast in his Father's house. Observe, 5. At last the happy fruits of a sanctified affliction; they put the prodigal upon serious consideration; he came to himself. said, I perish with hunger, and upon a fixed resolution, he further said, I will arise, and go to my Father. Serious consideration, and solid resolutions, are great steps to a sound conversion, and thorough reformation. Observe, 6. The affectionate tenderness and compassion of the father towards the returning prodigal: though he had deserved to be sharply reproved, severely corrected, finally rejected and shut out of doors; yet the father's compassion is above his anger; not a word of his miscarriages drops from his father's mouth, but as soon as ever the son looks back. mercy looks out, and the father expresses, 1. His speedy readiness to receive his son, he ran unto him: the son did only arise and go, but the Father made haste and ran; mercy has not only a quick eye to spy out a penitent, but a swift foot, it runs to embrace him. 2. Wonderful tenderness! he fell upon his neck; it had been much to have looked upon him with the eye, more to have taken him by the hand, but most of all to fall upon his neck. Divine mercy will not only meet a penitent, but embrace him also, 3. Strong affectionateness, he kissed him; giving him thereby a pledge and assurance of perfect friendship and reconciliation with him. Learn hence, That God is not only ready to give demonstrations of his mercy to penitent sinners, but also to give the seals and tokens of his special reconciled favour to them; they shall now have the kisses of his lips, who formerly deserved the blows of his hand." Burkitt. Dr. Watts' has a fine Hymn or two on the same subject. See Psal. 2: 12. Cantic. 1: 2, -8: 1. The elder Brother, according to Ellwood, means the Jews; the younger the Gentiles.

"The father is God; the prodigal son is an habitual, great, and notorious sinner or offender against his will, that has made a bad use of all good instructions, neglected the means of salvation, and given himself up to work all iniquity with greediness. The return of this prodigal is a conviction of his own evil ways, and

his thorough repentance and full purpose of amendment of life, with a lively hope of God's mercy through Christ. The elder brother is one that has been always constant in the performance of the obligations required by the Lord's ordinances; kept himself undefiled from the common vices of the age; and is so much in love with himself, that he pharisaically looks upon every sinner to be irreclaimable; and murmurs at all means to bring them back to a state of salvation. This parable is deservedly reckoned a masterpiece in its kind, and what cannot be paralleled by any of the allegorical writings of heathen authors. It is adorned and beautified with the most glowing colours, and lively similitudes. It is carried on, and conducted with admirable wisdom and proportion, in the parts, as well as in the whole. And there is so exact a relation between the things represented, and the representations of them, that the most elevated understanding will admire, and the lowest capacity discover the excellent and most useful moral that lies under so thin and fine a veil." An Anonymous author, page, 380.

- 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
- 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want*.
 - * See Bible dict. at famine.
- 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine:
- † "Satan is a citizen of this world; See Job 1: 7. 2: 2. Acts 26: 18. Eph. 6: 12. I Pet. 5: 8. he has liberty to act in it, and is much esteemed by the men of it." Bible diet. "The prodigal son, when he had spent all, was reduced to such distress, as to be glad to feed swine; this denotes the base work and drudgery that sinners employ themselves about." Cruden, under Swine.
- 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
- 17 And when he came to himself, he said, How many hired servants of my father's have

bread enough and to spare, and I perish with hunger!

- 18 I will arise; and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
- 19 And am no more worthy to be called thy son: make me as one of thy hired servants.
- 20 And he arose, and came to his father. But when he was yet a great way off^a, his father saw him, and had compassion, and ran^d, and fell on his neck, and kissed him.

a Acts 2: 39. Eph. 2: 13, 17. b Cantic 1: 2. - 8: 1. Acts 20: 37.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

f Psal. 51: 4.

22 But the father said to his servants, Bring forth^c the best robe*, and put it on him: and put a ring on his hand†, and shoes on his feet:

· Ezek. 16: 4 to 15.

- * "The best robe is the righteousness of Christ imputed to believers for their justification. Heavenly glory is likewise set forth by white robes, Rev. 6: 11. White robes were given them, speaking of the martyrs; their innocency was cleared, and they made perfectly happy." Cruden. See the note at Mat. 22: 11, and Clothing in Bible dict.
- t "The ring on the finger of the returning prodigal son, may denote the everlasting love of God shed abroad in the heart whereby one is excited to good works, or the Spirit of God, whereby the saints are sealed unto the day of redemption. To be as the ring or signet on God's right hand, is to be very familiar with and dear to him, Jer. 22: 24. Hag. 2: 23." Bible dict. which see; and Cruden also, under Ring. "Among the Hebrews, slaves went barefooted: others generally had their feet and legs covered when they went abroad; and their women of quality had these parts covered with materials very rich and beautiful, Cantic, 7: 1.

Ezek. 16: 10. Want of shoes, imported mourning, debasement, and slavery, 11 Sam. 15: 30. Ezek. 24: 17. Isa. 20: 2, 4. The saints have their feet beautiful with shoes, have shoes of badger's skins, and are shod with the preparation of the gospel of peace, when by the truths of the gospel, their souls are made free, are enabled, and disposed to, and ready in all holy obedience, Ezek. 16: 8, 9, 10, &c. Eph. 6: 15." Bible dict. under Shoe. See Cruden.

23 And bring hither the fatted calf, and kill it^* ; and let us eat, and be merry:

• Mat. 22: 4. • Psal. 30: 11. - 137: 4.

- * "To eat calves out of the stall, is to riot in luxury, and live on the most delicate provision, Amos 6: 4. As fatted calves are the most delightful and wholesome provision, Christ is compared to one, to mark what wholesome, savoury, and nourishing food to immortal souls his person, righteousness, and faithfulness are: and in this respect, as well as in his innocence, purity, and patience, did the sacrificed calves represent him, Lev. 9: 2." Bible dict. See Isa. 25: 6.
 - 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

f Mat. 18: 11.

- 25 Now, his elder son was in the field †: and as he came and drew nigh to the house, he heard musick and dancing:
- † "By the murmuring of the eldest son at the prodigal returning to, and reception with his father, some think The Jews in general are to be understood, whose peevishness to the Gentiles, and the repinings at the offer of salvation made unto them by the gospel, is very evident from many places of scripture; others understand it of the scribes and pharisees in particular, who presuming on their own righteousness, as if they had never transgressed God's commandments at any time, murmured at Jesus for conversing with sinners, though it were in order to the bringing of them to repentance; which, instead of being discontented at, they ought to have rejoiced at. The eldest son was angry, &c. 28th. verse, But his Father entreated him. This shews the meckness of God in dealing with us under our frowardness, &c. It was meet that we should make merry and be glad, 32nd. verse, &c, shews that regeneration from our lost estate by nature, is the source from

which all true pleasure commences. We never live a joyful day till we begin to live unto God." Burkitt.

- 26 And he called one of the servants, and asked what these things meant?
- 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
- 28 And he was angry, and would not go in: therefore came his father out, and intreated him.
- 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:
- 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.
- 31 And he said unto him, Son, thou art ever with me, and all that I have is thine.
- 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

a Luke 15: 24. Prov. 9: 18. -21: 16. Isa. 59: 10. Mat. 8: 22. John 5: 25. -11: 25. Rom. 4: 17. -5: 15. -6: 13. 11 Cor. 5: 14. Eph. 2: 1. -5: 14. Col. 2: 18. 1 Tim. 5: 6. 1 Pet. 4: 6. Rev. 5: 1. b Mat. 18: 11.

LUKE 16: 1.

AND he said also unto his disciples, There was a certain rich man, which had a steward*; and the same was accused unto him that he had wasted his goods.

* "The scope and design of the parable is this: to exhort all men that are intrusted by the Almighty here, with estates, honours,

and authority, to make use of all these unto piritual ends, the glory of God, and the benefit of others; for we are not proprietors and owners, but stewards only, of his manifold gifts, and must be accountable unto him for all at last; but in the mean time, to use, employ, and improve, our Lord's goods to the best advantage for ourselves, whilst we are intrusted with them: this is the scope of the parable; now the observations from it are these: 1, That all persons even the highest and greatest of persons, are but stewards of the good things of God. 2. That our stewardship must and shall have an end; we shall not be always, nay, we shall not be long stewards. 3. That when we are put out of our stewardship, we must give an account of our carriage therein; and the greater our trust was, the heavier will our reckoning be. 4. That therefore it will be our highest prudence, whilst we are intrusted with our master's goods, so to use and improve them, as may make most for our comfort and advantage, when we give up our account." Burkitt.

- 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.
- 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg, I am ashamed.
- 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
- 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?
- 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.
- 7 Then said he to another, And how much owest thou? And he said an hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely*: for the children of this world are in their generation wiser than the children of light.

a John 12: 36. Eph. 5: 8. 1 Thes. 5: 5, &c.

- * "That is, directly, according to the wisdom of the men of this world, whose concern is only for the good things of this life. Christ commends him, not absolutely as a fit example to be followed in wasting his master's goods, but comparatively, as being worthy to be so far imitated by the children of light, as to take the same care to secure heaven as others do to get the world. Christ commends him no farther than we do a person, when we say, Such a one is a shrewd man for the world. In a word the steward is here commended, not for his dishonesty, but for his policy, shrewdness, and sagacity, having done cunningly for himself, though knavishly for his master: from whence our Saviour draws this conclusion, That the children of this world, are wiser than the children of light. Hence note, That the generality of men are not so wise and provident for the soul, and the concernments of another world, as worldly men are for the interests and concerns of this life. It is seldom seen, that good men are so wise for the concerns of their souls, as worldly men are for their worldly interests," Burkitt.
- 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness † ; that, when ye fail, they may receive you into everlasting habitations.

b Eccle. 5: 10, &c. Mat. 16; 19, &c. Luke 12: 33, 34.

† Here Jesus makes application of the foregoing parable to his disciples. Where note, 1. The title given by him to wealth and riches; he calls it mammon, and mammon of unrighteousness; mammon was the name given by the Heathens to the god of riches; the mammon of unrighteousness is riches, [not put to a right use, or secular benefits are meant.] 2. The advice given by our Lord to the men of wealth, Make to yourselves friends of, &c; That is, make God your friend by a charitable distribution, that he may bless you; make the poor your friends, that they may unitedly engage their prayers for you; make your own consciences your friends, that they may not reproach and shame you, sting and torment you. Observe 3. The argument used to excite the rich to this improvement of their wealth, That when ye fail, &c.—When ye fail, that is, when ye die, and your riches fail you, and can stand you in no farther stead, They may receive you into e-

verlasting habitations. This is to imitate the wise merchaut in sending over our money into another country by bills of exchange." [Other explanations are given of the words. They may receive you, &c, which we here wave. "Manmon, was called The God of riches, among the Svrians.' Illustration of the Euglish Harmony, page 243.] Burkitt.

10 He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

a Luke 19: 7, 8.

- 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?
- 12 And if ye have not been faithful in that which is another man's*, who shall give you that which is your own?
- * "Because God hath not made us proprietors, but dispensers; not owners, but stewards, of these things; we have them for others, and must leave them to others; we are only trustees for the poor; if much be put into our hands, it is to dispense to others according to our Master's orders; let us be faithful then in that which is another man's; that is, with what God puts into our hand for the benefit of others. Did men not abuse the trust of his common gifts, God would not deny them the treasures of his saving grace, called in the 11th, verse, The true riches." Burkitt.
- 13 No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

b Mat. 6: 24. John 8: 34.

† "Observe here, A twofold master spoken of, God and the world; God is our Master by creation, preservation, and redemption; he has appointed us our work, and our wages; the world is become our master by intrusion, usurpation, and a general estimation: too many esteeming it as their chief good, and delighting in it as their chief joy. Observe 2. That no man can serve these two masters, who are of contrary interests, and issue out contrary commands; when two masters are subordinate, and in their commands subservient to each other, the difficulty of serving both is

not great; but where commands interfere, and interests clash, it is impossible; no man can serve God and the world, but he may serve God with the world; we may be served of riches, and yet serve God: But we cannot serve riches unless we disserve God; we cannot serve God and the world both, and seek them as our chief good, and ultimate end, because no man can divide his heart between God and the world. Learn hence, That to love the world as our chief good, to seek it as our highest interest, and to serve it as our chief commander, cannot stand with the love and service which we bear and owe to God our maker. The world's slaves, while such, can be none of God's free men." Burkitt.

14 And the Pharisees also^a, who were covetous, heard all these things, and they derided him.

• Job. 20th. - 31; 24, &c. Psal. 10: 3. Prov 28: 16. Eccle 4th 5th. 6th. Mat. 23; 14. Mark 7: 22 Luke 12: 15. Rom 1; 29. 1 Cor 5: 10, 11. - 6: 10. Eph. 5: 3, 5. Col. 3: 5. 1 Tim. 6: 5, 9, &c. 11 Tim 3: 2. Heb. 13: 5. 11 Pet. 2: 14.

15 And he said unto them, Ye are they which justify yourselves before men^b; but God knoweth your hearts: for that which is highly esteemed among men^c is abomination in the sight of God.

^b 1 Sam. 16: 7. Psal 7: 9 - 147: 5. Acts 1: 4. - 15: 8, ^c Prov. 16: 5. Heb. 11: 26. Jam. 4: 4.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

d Mat. 11: 12, 13. Acts 1: 22. Mat. 11: 12

17 And it is easier for heaven and earth to pass⁶, than one tittle of the law to fail*.

Psal. 102: 25, 26, 27, compare with Heb. 1: 10. Isa. 51: 6. Mat. 5: 18.

* "Learn hence, That the moral law, in all the branches of it, which is summarily comprehended in the ten commandments, is an eternal rule of life and manners, which is to stand in force as long as the world stands, and the frame of heaven and earth endures." Burkitt. Southwell, commenting on the law of nature, at Rom. 5: 13, says, "Paul here alludes to the law of Moses. The law of nature existed, and was binding on all mankind from the beginning of the world: had there not been a law previous to

that given on mount Sinai, there could have been no transgression; nor any imputation of sin. But the law of nature remained binding, on all the children of Adam, although they sinned in a manner formally different from their original Progenitor." The ten precepts or commandments delivered by the Lord to Moses, after engraving them on two tables of stone, are so called. The Jews by way of excellence, call these commandments The ten words, from whence they had afterwards the name of Decalogue. The church of Rome has struck the second commandment quite out of the decalogue, the reason of which may be easily conceived, and to make their number complete, hath split the tenth into two." Proctor's dict. under Decalogue.

- 19 There was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day;
- 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
- 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
- 22 And it came to pass, that the beggar died*, and was carried by the angels into Abraham's bosom: the rich man also died*, and was buried;
 - Isa. 3: 10, 11. Rev. 22: 11.
- * "The Jews always believed that angels attended the righteous on their death-beds, and conveyed with the utmost care their souls to the mansions of bliss, which they called The bosom of Abraham." Southwell.
- 23 And in hell he lifted up his eyest, being in torments, and seeth Abraham afar off, and Lazarus in his bosom:
- † "Jesus spake here in allusion to the belief of the Jews, which was, That the happy and unhappy dead could see one another, &c. He often spake, according to the common received notions of his hearers." Southwell. "The word remember implies, that human souls, in their state of separation, do exercise memory,

thought, and reflection, on the past occurrences and actions of their lives: and consequently, that they do not sleep or fall into a state of insensibility and inactivity at death till the resurrection." [24th, verse, Cooling the tongue, "Is to give the smallest degree of ease from torment." Bible dict.] Burkitt.

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue^a; for I am tormented in this flame.

a Job 21: 7 to 27. Isa. 66: 24. Mark 9: 44, &c.

25 But Abraham said^b, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

b Isa. 63: 16. Psal. 17: 14. Rev. 18: 14, 16.

- 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.
- 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house;
- 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
- 29 Abraham saith unto him, They have Moses and the prophets*; let them hear them.
- "That is, they have the inspired writings of Moses and the prophets. 31st. verse, If they hear not Moses and the prophets, &.c. A very awakening text is this, which speaks dreadfully to persons sitting all their days under the ministry of the gospel, and yet find not their understandings enlightened, their judgments convinced, their wills subdued, and their lives reformed by it." [See the latter part of the verse.] Burkitt.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded^a, though one rose from the dead.

a Luke 7: 12 to 16. John 11: 43.

LUKE 17: 5.

And the Apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain^b of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

b Mat. 17: 20. - 21: 21. Mark 9: 23, 29. - 11: 23. 1 Cor. 13: 2.

- 7 But which of you, having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go, and sit down to meat?
- 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
- 9 Doth he thank that servant because he did the things that were commanded him? I trow not.
- 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants*; we have done that which was our duty to do.

^{* &}quot;God neither is nor can be a debtor to any of his creatures,

for the best service which they are able to perform unto him; and that they are so far from meriting a reward of justice, that they do not deserve a return of thanks. If earthly masters do not owe so much as thanks to their servants, for doing that which is commanded them; how much less can God owe the reward of eternal life to his servants, when they are never able to do all that is commanded them, in a perfect and sinless manner? &c." [We omit the rest of the note] Burkitt.

MATTHEW 19: 1.

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan:

a Mat. 18: 35.

2 And great multitudes followed him; and he healed them there.

MARK 10: 1.

AND he arose from thence, and cometh into the coasts of Judea* by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

* "The same is said, as above, by Matthew. When Jesus left the place he was at before, he had been speaking upon a different subject in Matthew's gospel, from that he had been speaking of in Mark's. It is not only evident from Mark 9: 50, and some preceding verses; And from Mat. 18: 35, and some preceding verses; but in many other places of the four gospels, that the Evangelists in their narratives, had but little regard to due order of time. See John 10: 40, from whence Jesus came. "The limits of Judea easterly are bounded by Arabia: Egypt lies on the south; on the west are Phenicia and the great sea, [the Mediteranean.] They have a prospect of Syria on the north quarter, as at some distance from them," Josephus, vol. 1. page in 3d. dissertation the 51st. which precedes it. Going from Alexandria in Egypt, to Syria, travellers have to cross the Hellespont. Josephus, vol. 5. page 248. A fuller description of Judea is given, vol. 5. pages 253, and 254.

- 2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.
- 3 And he answered, and said unto them, What did Moses command you?
- 4 And they said, Moses' suffered to write a bill of divorcement, and to put her away.

a Mat 5: 31, 32.

- 5 And Jesus answered, and said unto them, For the hardness of your heart he wrote you this precept.
- 6 But from the beginning of the creation God made them male and female.

b Gen. 1: 27. - 5: 2. Mat. 19: 4, 5. - 5: 31, 32.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

e Mat. 19: 5.

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together,

let not man put asunder.

- 10 And in the house his disciples asked him again of the same matter.
- 11 And he saith unto them, Whosoever shall put away his wife, and marry another^d, committeth adultery against her.

d Mat. 5: 31, 32.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

LUKE 16: 18.

Whosoever putteth away his wife, and mar-

rieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

* Mat. 5: 32

MATTHEW 19: 3.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful tor a man to put away his wife for every cause?

4 And he answered, and said unto them, Have ye not read, that he which made them at the beginning made them^b male and female,

6 Mark. 10: 6.

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Gen. 2, 24. Mal. 2: 14, &c. Mark 10: 5 to 10. 1 Cor. 6: 16. - 7: 2. Eph. 5: 31.

- 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
- 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?
- 8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.
- 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

d Mat. 5: 31, 32. Luke 16: 18. 1 Cor. 7: 10, 11.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given,

a r Cor. 7: 2 to 18.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs^b, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

b Isa. 56: 3 to 6. r Cor. 7: 32, 34. - 9: 5.

MARK 10: 13.

And they brought young children to him^c, that he should touch them: and his disciples rebuked those that brought them.

Mat 18: 2, &c. - 19: 13, &c. Mark 9: 35, &c. Luke 9: 47. - 18: 15, &c.

- 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
- 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
- 16 And he took them up in his arms, put his hands upon them, and blessed them.

MATTHEW 19: 13.

Then were there brought unto himd little

children, that he should put his hands on them, and pray: and the disciples rebuked them.

d Mark 10: 13.

- 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
- 15 And he laid his hands on them, and departed thence.

LUKE 18: 15.

And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

a Mark 10: 13.

- "Children. infants, suckling children, as the word signifies, are brought to Jesus, that he might bless them; the parents looking upon Christ as a great and extraordinary prophet, persuade themselves, that by his prayers, and laying his hands on their children, they should be preserved from bodily diseases and from Satan's power, and that he would confer upon them all needful blessings." Burkitt.
- 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.
- 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

MARK 10: 17.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him^b, Good Master, what shall I do that I may inherit eternal life?

b Mat. 19: 16. Luke 18: 18.

529

18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

a Job. 15: 16. Psal. 53: 1 to 4. - 143; 2. Mat. 19: 17. Luke 18: 19. Rom. 3: 9 to 20.

- 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.
- 20 And he answered, and said unto him, Master, all these have I observed from my youth.
- 21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come^b, take up the cross, and follow me.

b Mat. 10: 38.

- 22 And he was sad at that saying, and went away grieved: for he had great possessions.
- 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
- 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!
- 25 It is easier for a camel to go through the eye of a needle', than for a rich man to enter into the kingdom of God.

* Mat. 19: 24. Luke 18: 25.

26 And they were astonished out of measure saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men it is impossible, but not with God^a: for with God all things are possible.

a Mat. 19: 26. Luke 18: 27.

MATTHEW 19: 16.

And behold, one came, and said unto him, Good Master, what good thing shall I dob, that I may have eternal life?

b Mark. 10; 17,

17 And he said unto him, Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments.

d Mark 10: 18.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

* Exod. 20: 13. Deut. 5: 17. 1 John 3: 15.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

^f Lev 19: 18, 54. Prov. 21: 10. Mat. 5: 43, - 22: 39. Mark. 12: 31, 33. Luke 10: 27. Rom. 13: 9. Gal. 5: 14. Jam. 2: 8.

The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go, and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, and follow me.

22 But when the young man heard that say-

ing, he went away sorrowful: for he had great possessions.

- 23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven
- 24 And again I say unto you, It is easier for a camel* to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

a Mark 10: 25.

- * "It was an ordinary proverb among the Jews, That an Elephant cannot pass through the eye of the needle, to signify the most impossible thing. This proverb Christ was willing to improve by changing it from the Elephant to the Camel; a Camel being more common in Syria than an Elephant, and having a bunch on his back, which is apt to hinder his passage through any narrow entrance." Author's name effuced, page 140. "The Rabbins, as well as Arabs, were accustomed, in describing an impossibility, or an high degree of improbability, to say, It will not happen before a Camel or an Elephant has crept through a needle's eye." Illustration of the English Harmony, page 266.
- 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?
- 26 But Jesus beheld them, and said unto them, With men this is impossible^b; but with God all things are possible.

^b Mark 10: 27.

LUKE 18: 18.

And a certain ruler asked him, saying, Good Master, what shall I doe to inherit eternal life?

* Mark 10: 17.

19 And Jesus said unto him, Why callest thou me good? none is good†^d, save one, that is God.

d Psal. 14: 3. - 62: 9. Mark 10: 18, Rom. 3: 8 to 19- Rev. 15: 4.

- † "Our Saviour here reproves this person for calling him good, when he did not own him to be God: saying There is none good; that is, essentially and originally good, absolutely and immutably good, but God only: nor any derivatively good, but he that receives his goodness from God also." Burkitt.
- 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.
- 21 And he said, All these have I kept from my youth up.
- 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing*: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.
- * "Which was true self-denial, in renouncing the sin of covetousness, and the inordinate love of worldly wealth. We ought in
 the midst of our abundance, to maintain a readiness of disposition,
 to part with all for God's sake, that is dear unto us in this world.
 Observe, 2. Our Lord's injunction, Sell all that thou hast, and
 give to the poor. This was not a common, but a special precept,
 given particularly to this rich man for trial; like that given to Abraham, Gen. 22nd. chap, and to convince hum of his corrupt
 confidence in riches: yet is the precept thus far of general use to
 us all, to teach us so to contemn worldly possessions, as to be willing to part with them all at God's pleasure, and when they prejudice our salvation." Burkitt.
- 23 And when he heard this, he was very sorrowful†: for he was very rich.
- † "Learn thence, That carnal men are exceeding sorrowful when they cannot win heaven in their own way. 2. That such as are wedded to the world, will renounce Christ rather than the world, when he and the world stand in competition." Burkitt.
- 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel* to go through a needle's eye², than for a rich man to enter into the kingdom of God.

· Mark 10: 25.

- * "It is difficult to withdraw the affections of men from riches, to place their supreme love upon God in the midst of their riches, and to depend entirely upon him in a rich condition; For the rich man's wealth is his strong city, Prov. 10: 15. 18: 11. 2. That the reposing their confidence in riches, renders their salvation difficult, if not an impossibility. 3. Christ's proverbial speech of a Camel's going through the eye of a needle, implies thus much. That it is not only a great difficulty, but impossibility, for such as abound in worldly wealth, and place their confidence therein, to be saved, without an extraordinary grace and assistance from God. It is hard for God to make a rich man happy, because he thinks himself happy without him. 4. That as difficult and impossible as this may seem to men, yet nothing is impossible with God; he can change the heart of the rich, by the rich and powerful influences of his Holy Spirit. See 27th, verse." Burkitt.
- 26 And they that heard it, said, Who then can be saved?
- 27 And he said, The things which are impossible with men, are possible with God.

28 Then Peter said, Lo, we have left all,

and followed thee.

- 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
- 30 Who shall not receive manifold more in this present time; and in the world to come life everlasting.
- † (Mark 10: 30, It is said, An hundred fold,) "Not in kind but in equivalency, Not an hundred brethren and sisters, and possessions, in kind; but he shall enjoy all that in God, which all creatures would be to him, if they were multiplied an hundred times. The sanctifying gifts and saving graces, the supporting comforts and ravishing consolations of the Holy Spirit, are a sufficient compensation for any thing, for all, yea, for more than all, that we can part with for the sake of Christ." Burkitt,

MARK 10: 28.

Then Peter began to say unto him, Lo, we have left all, and have followed thee.

- 29 And Jesus answered, and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,
- 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
- 31 But many that are first shall be last^a; and the last first.

a Mat. 19: 30.

MATTHEW 19: 27.

Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

^b John 1: 12, 13. - 3: 5, &c. Tit. 3: 5. Rev. 20: 4 to 7.

^c Luke 22: 30. 1 Cor. 6: 3.

* Cruden, under regeneration, says, "Ye which have followed me in the regeneration, that is, Ye my apostles, who have been my attendants and assistants, while I have been by my doctrine reforming the world; while I have been regenerating my church, and putting it into a new state; Or joining regeneration with the

following words, In the regeneration when the Son of man shall sit, &c. that is, At the day of judgment, when there shall be new heavens and earth, and your bodies shall be raised up again in a glorious manner, and your souls made perfectly happy; then you shall not only partake of the heavenly treasure, but shall be in the highest degree of dignity there." Bible Dict. under renew, and renewing, says, "If joined with what goes before, regeneration may either denote the new birth, or rather the putting of the church into a new state by the preaching of the gospel; if joined with what follows, it denotes the day of judgment, wherein the saints bodies shall be put into a new state of life, and there shall be a new heaven and a new earth." A great deal more is there said, concerning regeneration, and well worth perusal; to which we refer the reader. Cruden further says, "Regeneration is the change and renovation of the soul by the Spirit and grace of God. John 3: 5, 6. It is called the new birth, and consists in the infusion of spiritual life into the soul, John 5: 25, whereby it is enabled to perform spiritual actions and love to God. Rom. 14: 8: Tit. 3: 5." Commentators say "Regeneration by the Spirit of God, is not the only second birth or sole regeneration in a Christian sense; the soul, which after its natural being requires a birth into the life of grace, is also after that born again into a life of glory. Our Saviour puts us in mind of the latter in the next verse. The resurrection of our bodies is a kind of coming out of the womb of the earth, and entering upon immortality; a nativity into another life." Modern calvinism defended, page 91. In several subsequent pages, the Author says, "The word is applied to the resurrection and to the renovation of the world, by Eusebius, Basil. the Great. St. Augustine, Origen, Jerome, and others of the ana cient writers." Burkitt, at the passage, has also applied regeneration, in one sense to the resurrection of the bodies of the saints.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake', shall receive an hundredfold, and shall inherit everlasting life.

a Mark 10: 29, 30. Luke 18: 29, 30.

30 But many that are first shall be last and the last shall be first*.

6 Mat. 20: 16. Mark 10: 31. Luke 13: 30.

* "The Jews, that were first brought into a church-state, and had the gospel first preached to them, shall in the end be most

miserable; and the Gentiles. that were last called to the fellowship of God's Son, shall, multitudes of them, be for ever most happy." Bible dict. under Last.

MATTHEW 20: 1.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard*.

"The labourers hired, means the Jews and Gentiles." Watts. "A twofold sense and interpretation is given of this parable; but both analogical. One of which relates to the calling of the Gen-The Jews were the first people that God had in the world. (Amos 3: 2): they were hired into the vineyard betimes in the morning, the Gentiles not till the day was far spent; yet shall the Gentiles, by God's bounty and favour receive the same reward of eternal life, which was promised to the Jews who bore the heat of the day, while the Gentiles stood idle. In the other analogical sense we may understand all persons indefinitely called by the gospel into the visible church; those that are called last shall be rewarded together with the first, &c. The vineyard is the church of God, the husbandman is God himself; the labourers are particular persons. God's going at divers times into his vineyard, imports the several ages of man's life; some are called early in the morning, some at noon, others at night. Now when God comes to dispense his rewards, those that entered first into the vineyard. and rendered most service to him, shall be plentifully rewarded by him; and such as came in later, but did faithful service, shall not miss of a merciful reward. Learn, 1. That as long as a person keeps out of Christ's vineyard and service, he is idle. Every unregenerate man is an idle man. 2. That persons are called by the preaching of the gospel at several ages and periods of life into God's vineyard; that is, into the communion of the visible church. 3. That such as do come, though late, into his vineyard, and work diligently and faithfully, shall not miss of a reward of grace at the hand of free mercy." | See the note at Mat. 21: 33, Bible dict. under Labourer, and Vine, and Cruden, at Vine. Burkitt.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

a Luke 10: 35.

3 And he went out about the third hour,

and saw others standing idle in the marketplace,

- 4 And said unto them; Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.
- 5 Again he went out about the sixth and ninth hour, and did likewise.
- 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
- 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.
- 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.
- 9 And when they came that were hired about the eleventh hour, they received every man a penny*.
- * At Rev. 6: 5, 6. Speaking of the black horse, signifying famine, It is said, A measure of wheat for a penny, and three measures of barley for a penny, &c. "A penny was the wage of a man's day's labour." Author's name effaced, page 321.
- 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
- 11 And when they had received it, they murmured against the good man of the house,
- 12 Saying, These last have wrought but one hour, and thou hast made them equal unto

us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

LUKE 17: 11.

And it came to pass, as he went to Jerusa-Iem*, that he passed through the midst of Samaria and Galilee.

- * Here probably, is a mistake of the translators. Bethany lay in the way towards Jerusalem; and towards, instead of to, we think it means in the original, for when Jesus went to Bethany to raise Lazarus from the grave, he returned back, and went to the city of Ephraim. This perhaps has led some commentators into the opinion, That Jesus, when he went up to Jerusalem to the feast of tabernacles, left it, and went there again to the feast of dedication. Jesus, at 18: 31, was going up to Jerusalem to suffer death. If Jesus left the former feast, it must be at the ending of John's 9th. chapter.
- 12 And as he entered into a certain village, there met him ten men that were lepers; which stood afar off:

c Mat. 8: 2.

^{† &}quot;Leprosy, was a disease known by an outward swelling, a pimple, a white spot, bright and somewhat reddish, and by the

hair of the place affected, being of a pale red. Leprosies, and other diseases, which have any relation to it, are caused by an infinite number of small imperceptible worms, which creep in between the skin and the flesh, and gnaw the Epidermis and Cuticula; and afterwards the extremity of the nerves, muscles and flesh, Yet, though Miriam's leprosy Num. 12: 10, &c. was sudden and instantaneous, it was effected in the same manner, the infinity of small imperceptible worms, obeying the immediate command of God, to execute his justice. The juices of her body were not corrupted by a gradual decay, but they were turned at once into those corroding animals." [This explains the meaning of, Herod Agrippa being eaten of worms, Acts 12: 20, to 24. See pages 313, and 314. King Azariah, 11 Kings 15: 1, 5. or Uzziah, 11 Chron. 26: 1, 14, 16, &c; his leprosy, seems to have come upon him, as suddenly as Miriam's.] An anonymous author page 111.

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

a Lev. 14; 2. Mat. 8: 4.

- 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,
- 16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.
- 17 And Jesus answering, said, Were there not ten cleansed? but where are the nine?
- 18 There are not found that returned to give glory to God, save this stranger.
- 19 And he said unto him, Arise, go thy way; thy faith hath made thee whole.
- 20 And when he was demanded of the Pharisees when the kingdom of God should come*, he answered them, and said, The kingdom of God cometh not with observation:

- * [The answer which Jesus gave them continues to the end of the Chapter; and it relates to the overthrow of the Jewish nation, Vide Mark 13: 1, 2. &c. Mat 24: 1, 2, &c. Luke 21: 5, &c. The demand of the Pharisees to Christ, was made as he went to wards Jerusalem, to the village of Bethany, to raise Lazarus from the grave. See the note at Luke 17: 11.] "Meaning the Messiah, whom they looked for should come, as a temporal Prince or King to reign over them, when they might cast off the Roman yoke they were under. Jesus tells them it was not to come in such a manner as they looked for it, in outward show, pomp and state, &c." Ellwood, page 186.
- 21 Neither shall they say, Lo, here^a; or lo, there: for behold, the kingdom of God^b is within you.

* Luke 17: 23.

b Rom. 14: 17.

- 22 And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
- 23 And they shall say to you, See here, or, see there; go not after them, nor follow them.

. Mat. 24: 23. Mark 13: 21.

24 For as the lightning, that lightneth out of the one part under heaven, shineth unto the other part under heaven⁴ *; so shall also the Son of man be in his day.

d Mat. 24: 27.

* "After this generation have rejected and crucified me, my coming to execute vengeance upon mine enemies and murderers at Jerusalem by the Roman soldiers, will be sudden, and like the lightning that shines in an instant from one part of the heavens to the other. From this coming of Christ upon Jerusalem, which was an emblem of the final judgment, we may gather this instruction. That the coming and appearance of the Lord Jesus Christ, to the judging of wicked and impenitent sinners, will be a very certain, sudden, and unexpected appearance." Burkitt. "As lightning springs from the east even unto the west, so the Roman armies, beginning on the north-east of the Jewish country, spread ravage and ruin through the whole of it," Bible dict.

- 25 But first must be suffer many things, and be rejected of this generation.
- 26 And as it was in the days of Noe^a, so shall it be also in the days of the Son of man.

 a Gen. 7th. Mat. 24: 37, 38. Luke 17: 26. Heb. 11: 7. 1 Pet. 3: 20. -
- 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all.
- 28 Likewise also as it was in the days of Lot^b; they did eat, they drank, they bought, they sold, they planted, they builded;

b Gen. 19th. - 11 Pet. 2: 7.

- 29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven*, and destroyed them all.
- "" Conflagration, the general burning of a city or other considerable place. This word is commonly applied to that grand period or catastrophe of our world, when the face of nature is to be changed by a deluge of fire, as formerly it was by that of water." [See 11 Pet. 3: 3; to 15.] Proctor's dict. under Conflagration.
- 30 Even thus shall it be in the day when the Son of man is revealed.
- 31 In that day to he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back.
 - Mat. 24: 17. Mark 13: 15. d Mat. 24: 18. Mark 13: 16.
- † "The houses in that age, in the east, were built with flat roofs, on which the people used to walk in the evening; and it was from thence that they took notice of the approach of an enemy." Southwell.
 - 32 Remember Lot's wifet.

‡ She was changed into a pillar of salt for looking back, to view Sodom, as she went from it, although God had forbidden Lot so to do, Gen. 19: 17, 26. "This pillar was standing in the days of Josephus, and he had seen it. That it was then standing is also attested to by Clement of Rome, contemporary with Josephus; as also that it was so in the next century, is attested by Irenaeus, with the addition of an hypothesis, how it came to last so long, with all its members entire. Whether the account that some modern travellers give be true, that it is still standing, I do not know. Its remote situation, at the utmost southern point of the sea of Sodom, in the wild and dangerous deserts of Arabia, makes it exceeding difficult for inquisitive travellers to examine the place; and for common reports of country people, at a distance, they are not very satisfactory." Whiston's note at Josephus, vol. 1. page 30.

"Through affection to her country and wealth, or a vain curiosity to see the vengeance of God, Lot's wife looked behind het. The flames of divine vengeance [then perhaps falling upon Sodom] seized her immediately, and transformed her into a statue of petrified salt; thus making her a standing monument of the danger of incredulity, imprudence, love to the world, apostacy from, and disobedience to God. How long this pillar continued, we know not. Josephus says, it remained in his time, which was near 2000 years after it was formed. Irenaeus and Tertullian say, It was standing about A. D. 200. Benjamin of Tudela, the Jewish traveller, avers, that it was standing near 1000 years after; which would make its duration of above 3000 years. It is certain, that Maundrel, Shaw, and Thomson, and other travellers of known veracity, do not pretend that there are now the least remains of this noted statue." Bible dict. See Cruden, at Salt.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

a Mat. 10: 39.

34 I tell you, In that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

b Mat. 24: 41.

36 Two men shall be in the field the one shall be taken, and the other left.

* It is said in the margins of some Bibles, "That this verse is wanting in most of the Greek copies." 27th. verse "Jesus signified by this speech, That Jerusalem, and the obdurate nation of the Jews, was the body or carcase which the Roman armies, whose ensign [A banner, or standard.] was the eagle, would quickly find out and feed upon; and that Judea in general, and Jerusalem in particular, would be the theatre and stage of these tragical calamities.' [Mat. 24: 28, the word for body is rendered carcase, and means the body of the jewish nation 1 Burkitt. See Cruden, under Eagle. "This was a proverbial saying, and is here applied in a proplietic sense. The Jewish writers had this maxim among them, That wicked men, while they live, are to-be reckoned among the dead. Thus by the word carcase, Jesus means the jewish nation which was morally and judicially dead. Under the metaphor of eagles, which fly swiftly and seize violently on their prey, conquerors are frequently spoken of in scripture, Lam. 4: 19. Hos. 8: 1. When Moses threatens the Israelites with the destruction of their nation, in his description which coincides in the most material parts with the final destruction by the Romans. the destroying army is introduced with this very emblem of an eagle. The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand, Deut. 28: 49. [Vide the passage to 59th verse.] The sense of the prophecy may be thus gathered wheresoever the wicked Jews are there will the Roman eagles (whose principal standard for ensign] supported an eagle on its summit) follow them." Illustration of the English Harmony, page 322. "Vespasian, marching his army against the Jews, there were an hundred and twenty horsemen that peculiarly belonged to every legion; next to these came the mules, that carried the engines for sieges: After these came the commanders of the cohorts, and tribunes, having about them soldiers chosen out of Then came the ensigns encompassing the eagle, which is at the head of every Roman legion, the king and the strongest of all birds, which seems to them a signal of dominion, and an omen that they shall conquer all against whom they march; these sacred ensigns are followed by the trumpeters, &c." Josephus, vol. 5. page 262. How Titus marched to Jerusalem, the ensigns, with the eagle, &c, vide vol. 6. pages 8, 9. The number of the people besieged, implied by the body, See vol. 1. dissertation 3d. page 63. vol. 5. page 188, vol. 6, page 137.

37 And they answered, and said unto him, Where Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

a Mat. 24: 28. Luke 21: 20. Job 39: 30.

LUKE 18: 1.

AND he spake a parable unto them, to this end, that men ought always to pray^b, and not to faint;

a 1 Thes. 5: 17.

- 2 Saying, There was in a city a judge, which feared not God, neither regarded man.
- 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
- 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
- 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
- 6 And the Lord said, Hear what the unjust judge saith.
- 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

b Mat. 24: 22.

- 8 I tell you, That he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth*?
- "If by the Son of man's coming, we understand his coming in judgment against Jerusalem, then the sense is this, That when he comes to take vengeance on the obstinate Jews, and to destroy their city, he will find but little faith, and patient waiting for help from God in the land of Judea, and consequently little importuning him, with incessant cries and supplications, as this poor window did the unjust judge. 2. If by the Son of man's coming, we understand his coming to judge the world at the last day, then the sense is, When he cometh, he will find but few faithful ones,

comparatively speaking; he will find but few sincere and serious Christians in whom the genuine effects and fruits are found; but little faith on the earth, &c." [Southwell supposes: that there will be a general defection from the faith.] Burkitt.

9 And he spake this parable unto certain which trusted in themselves ** that they were righteous, and despised others;

a Psal. 37; 23, &c.

* "The design and scope of Jesus, in this parable, was to reprove and condemn the Pharisees, (and in them all other self justiciaries,) who, having an high opinion of, and trusting in their own righteousness, despised others as vile persons, whose religion was not accompanied with ostentation, and who pretended not to such extraordinary degrees of sanctity as themselves. And the parable further shews, that an humble, self-condemned sinner, who, though he has been wicked, is now sensible of it, and with shame and sorrow confesses it before God, is more acceptable than he that vaunts of his virtue, and rests in the outward duties of re ligion; his pride and exaltation of himself shall abase him, while the other's humility shall exalt him." Burkitt. "In the Temple there were two courts. One for the Jews, another for the Gentile proselytes that lived amongst them. Of these Gentile Proselytes there were two sorts; the proselytes of righteousness, who were those that had undertaken the whole law, and were circumcised; and the Gentile proselytes of the gates. The former of these were admitted with the Jews into the inner court; but the latter, which were not circumcised, were by the Jews so far accounted unclean, according to the law; that they were not permitted to come into that court of the Temple called holy where the Jews were; and in that court, where these latter Gentiles worshipped, the Jews kept a market. 12th verse, I fast twice in the week, &c. That is, every Monday and Thursday, the second and fifth days of the week, on which they were wont to hear the law read in their synagogue. Proselytes of the gates, or uncircumcised were not permitted to come into the same court of the temple with the Jews." Author's name effaced, pages 138, 269.

"Proselyte, this term comes from the Greek word Proselytos, which signifies a stranger, &c. In the language of the Jews, they go by the name of Ger, or Necher, or proselytes, who come to dwell in their country, or who embrace their religion, though they are not Jews by birth. The Hebrews distinguish two kind of proselytes. The first are called Proselytes of the Gate, and the other proselytes of Justice. The first are those that dwell in the land of Israel, or even out of that country, and who, without obliging themselves to circumcision, or to any other ceremony of the law,

feared and worshipped the true God, observing the rules that were imposed upon the children of Noah: These precepts are seven in number. Of this number of Proselvtes was Naaman the Syrian. Cornelius the centurion, the euruch of queen Candace, and others: Such as would enter themselves as Proselytes of habitation, or of the Gate, promised with an oath, in presence of three witnesses, to keep these seven precepts; that by the observation of the rules. they might dwell in the land of Israel, and have a share in the outward properties of the people of God. The Proselytes of Justice are those that were converted to Judaism, who had engaged themselves to receive circumcision, and to observe the whole law of Moses. Three things were required in a complete Proselyle, which were washing or plunging his body in a cistern of water; circumcision; and sacrifice; but for women, only washing and sacrifice." Cruden. "To proselytes the Jews reckoned themselves allowed to sell the flesh of animals strangled or dying of themselves, Lev. 17: 15. - 22: 8. Proselvtes of righteousness or of the covenant. (Which seem to be the Proselytes of Justice, mentioned by Cruden were obliged to fulfil the whole law of Moses. On their admission, the males presented their oblations to the Lord. The females were baptized, and then they offered their offering. No boys under twelve years of age, or girls under thirteen were admitted, without the consent of their parents, or, if these refused, without the consent of the Judges of the place. After admission, children or slaves were accounted free from the authority of their parents or masters" Bible dict, under Proselutes. He has said something about Solomon's servants, to which we refer the reader.

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood, and prayed thus with himself; God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

a Prov. 30: 12. Isa. 65: 5.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner.

14 I tell you, This man went down to his house justified rather than he other: for every one that exalteth himsel shall be abased; and he that humbleth himself shall be exalted.

b Mat 23: 12.

JOHN 11: 1.

Now a certain man was sick, named Lazarus, of Bethany^{b*}, the town of Mary, and her sister Martha.

b Luke 10: 38, 39. John 11: 18.

- * "We find none of the Evangelists make mention of Christ's miraculous power in raising dead Lazarus, but only John; the reason is supposed to be this, because when the other Evangelists wrote their history, Lazarus was then alive; (for Epiphanius says, Lazarus lived thirty years after he was raised by Christ) and probably the mention of this relation might have brought Lazarus into danger and trouble: but John wrote his gospel after the death of Lazarus. This miracle was a sufficient demonstration of Christ's Godhead. None but an Almighty power could recall a man four days dead, from a settled corruption to a state of life. None but he that created Lazarus could thus make him anew." [Cruden says, "Lazarus, signifies, The help of God."] Burkitt. Luke's description of Jesus raising Lazarus from the grave, claims its place here, in this harmony. "Bethany was at that time a considerable place at the foot of the mount of Olivet, about two miles, or fifteen furlongs eastward from Jerusalem, famous for date trees." An anonymous Author, page 385.
- 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

· John 12: 3.

- 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.
- 4 When Jesus heard that, he said, This sickness is not unto death^d, but for the glory of God, that the Son of God might be glorified thereby.

- 5 Now Jesus loved Martha, and her sister, and Lazarus.
- 6 When he had heard, therefore that he was sick, he abode two days still in the same place* where he was.
- The place Jesus was at, from which he came to revive dead Lazarus cannot be ascertained; see Mat. 19: 15. Luke 17: 11, 20, and the comments there.
- 7 Then after that saith he to his disciples, Let us go into Judea again.
- 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

• John 8: 59. - 10: 31 to 34.

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not^b†, because he seeth the light of this world.

b John 9: 4, 5.

" As if Christ had said, As he that walks in the day is in no danger of stumbling, but in the night he is in danger; so as long as I have a call from God, and my working-time lasts, there is a divine providence that will watch over me, and secure me from all danger; now my day is not fully spent, [nor my hour of suffering death yet come and therefore it is not in the power of mine enemies to precipitate my passion, or to bring the night of sufferings upon me before the appointed time; but ere long the night will come on, the working-time will be over, and then shall both I and you stumble upon death; but while the day lasteth we are safe. Learn hence, 1. Every man has his twelve hours, that is his working time, assigned him by the Almighty in this world. 2 Whilst these hours are not spent, and whilst his working-time is unexpired, he shall not stumble, he shall not die, he shall not be disabled from working, while God has any work for him to do; neither the malice of men, nor the rage of devils, shall take him off till his work be finished. 3. Every man has his night as well as his day, in which he must expect and prepare to stumble; that is, to fall by death, Jer. 13: 16. for when God has done his work by us and with us, he will withdraw his protection from us, but not his care over us if we are his faithful servants. We stumble

upon death, and fall into the grave; but God receives us to himself, and at the end of our working season rewards us for our work." Burkitt.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

a John 12: 35.

- 11 These things said he: and after that, he saith unto them, Our friend Lazarus^b sleepeth; but I go, that I may awake him out of sleep.
- b Mat. 9: 24. Mark 5: 39. Luke 8: 52. Acts 7: 60. 1 Cor. 15: 18, 20, 51. 1 Thes. 4: 13, 14.
- 12 Then said his disciples, Lord, if he sleep, he shall do well.
- 13 Howbeit, Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep.
- 14 Then said Jesus unto them plainly, Lazarus is dead.
- 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.
- 16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.
- 17 Then, when Jesus came, he found that he had *lain* in the grave four days already.
- 18 (Now Bethany was nigh unto Jerusalem, about fifteeen furlongs off:)
- 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother*.
- * "The civil usuage of mourning with those that mourned for the dead, observe, 1. Anciently they mourned thirty days, and sometimes forty, for a dear relation, Num. 20: 29. During

which time, neighbours and friends came to visit and relieve their sadness, with such consolatory arguments as they had, Jer. 16: 1 2. Christian religion doth not condemn natural affection human passions are not sinful, if not excessive; to be above the stroke of passion is a condition equal to angels; to be in a state of sorrow without the sense of sorrow is a disposition beneath the beasts; but duly to regulate our sorrows, and set boundaries to our grief, is the wisdom, the duty, the interest, and the excellency of a Christian. As to be above all passions will be our happiness in heaven, so to regulate and rectify our passions is a great part of our holiness on earth. Observe, 3. Although Martha was a true mourner for the death of her brother, yet she doth not so far indulge to grief, but upon the first notice of Christ's approach, she arises to go forth to meet him &c." Burkitt. " At the death of their friends, the Hebrews gave all possible demonstration of grief: they sometimes mourned several weeks, as thirty days for Aaron, Num. 20: 29, and as much for Moses, Deut. 34: 8, but the ordinary term of mourning was seven days, I Sam. 31: 13. During this time of mourning, they rent their clothes, smote their breasts... fasted, and lay on the ground, and went barefoot: they did eat on the ground; and whatever food they took, was reckoned unclean, and polluted every partaker, Hos, 9: 4. They neither dressed, nor shaved themselves, nor pared their uails, nor saluted any body: their faces and heads were covered: they had mourners for the purpose, both men and women, that made a trade of it, and could raise the most doleful outcries and howlings; and were used to curse the days whereon some eminent disaster had happened, Amos 5. 16. Jer. 9, 17, 18. Job 3: 8. They mourned excessively for an only son, and for a first born, as his death cut off the remembrance, or at least the honour of their family. Zech. 12: 10. The priests mourned only for near relations, and the high priest for none, Lev. 21: 1 to 12. After the death of such as had no friends left to bewail them, some persons of character of the place acted the part of mourning-friends, and were in like manner comforted. It was reckoned a very pious work to comfort mourners; and when they came to the mourners, they stood around them, ten in a row, and approaching towards them. one by one, wished them comfort from heaven. If they sat, it was on the ground, and the mourner had the chief seat. The friends came not to comfort them till after the interment, and not many, till the third or fourth day after the decease, John 11: 39. They sometimes went to the graves to lament their dead. and so the Turkish women do to this day. The Jews had a kind of prayer, or rather benediction of God, as the raiser of the dead, which they repeated as they mourned, or even passed the graves of their dead. The Jews in Chaldea did not mourn and weep. but mourned one towards another; durst not openly bewail their misery, but did it secretly, Ezek. 24: 23." [See the note at Luke

7: 32.7 Bible dict. under Mourn. "Archelaus mourned for his father Herod seven days." Josephus, vol. 5. page 141. Vide Mat. 2: 19, 22. Eccles. 22: 11, 12. - 38: 16, 17. Gen. 50: 10. Black mourning clothes were worn by the Jews, as appears by Josephus, vol. 5. page 342, "It was customary for the Je vs to. mourn for their departed friends after they were buried: though there was no fixed nor limited time for it. For Jacob they mourned forty days, (Gen. 50: 3.): for Aaron and Moses thirty. (Num. 20: 29. Deut. 34: 8.): for persons of an inferior quality, the days were probably fewer; but some they had for all, and the general term, both among the Jews and Gentiles, was seven; das ring which time, their neighbours and friends came to visit them: and to alleviate their sorrows with the best arguments they could. They prayed with them, they read with them the 49th. Psalm. praved for the soul of the dead, and distributed their comforts in proportion to their loss: but no man opened his mouth until the afflicted person had first spoke: because Job's three friends, who came to comfort him, did the same, Job 2: 13." An anonymous Author, page 387.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

- 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died,
- 22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.
- 23 Jesus saith unto her, Thy brother shall rise again*.
- "Thence learn, 1. That the knowledge and belief of the general resurrection, is, and ought to be, a sufficient support under the loss of our endeared friends, who die in the Lord. [most probably Christ's meaning in this verse, was, that he would then raise Lazarus from his grave.] Observe. 2. That the doctrine of the general resurrection was no new doctrine; Job believed in it, Chap. 19: 25, to 27. Daniel published it, Chap. 12; 2.3. And many of the Jews had a notion of it." [11 Mac. 7th. chap. 12: 43. More is said of the resurrection at John 11: 24.] Burkitt.
- 24 Martha saith unto him^a, I know that he shall rise again in the resurrection at the last day.

[•] Job 14: 7, to 16. - 19: 25, &c. John 12: 48. See note at 5: 29.

† "By the resurrection in the last day, is meant the coming of the Messiah; for most of the Jews believed, That when he came to dwell among them, All the believing children of Abraham would rise from the state of the dead, and partake of the blessings of his kingdom." Southwell. See the note at Luke 20: 35. Notwithstanding what is before advanced, the Jews in general believed that there would be a resurrection; and especially that the soul was immortal, as appears by Josephus, vol. 5. pages 136, 166. 167, 168, 290. vol. 6. pages 178, 181, 182, 185, 274, 285. See Acts 24: 14, 15, and resurrection in the Bible dict, and Cruden's concordance. See also the notes at John 11: 23, 25.

25 Jesus said unto her, I am^a the resurrection, and the life^{b*}: he that believeth in me, though he were dead, yet shall he live:

a Hos. 13: 14 b John 3: 16. - 5: 25, to 29. - 6: 39, 40, 44, 54, 63. r John 5: 11, to 14.

* "That is, I am the author, and principle efficient cause of the resurrection; and this with respect to both natures. 1. His divine nature is the efficient cause of the resurrection; Christ shall raise our bodies out of the dust, by the power of his God head. 2. His human nature is the exemplary cause or pattern of the resurrection; for which reason he is called The first born from the dead, The first fruits, &r, 1 Cor. 15: 20, 23. Rev. 1: 5. For though some were raised before him, yet was his resurrection the cause of theirs. Hence the apostle Paul argues, from Christ's resurrection, the certainty of the resurrection of his members: Christ and believers are one mystical body; and all believers arose representatively in him. Most fitly then might he assert, I am the resurrection, and the life. 3. Observe, That Christ not only asserts himself to be the resurrection, but also the life; that is, I am the cause of life natural, spiritual, and eternal: 26th. verse, And whosoever liveth, and believeth in me, shall never die, That is, eternally: though the believer's body shall die because of sin, yet his spirit shall live because of righteousness, See Rom. 6: 1 to 23. - 8: 10, and the context," Burkitt. See the note at John 11: 24, and Cruden, under resurrection,

26 And whosoever liveth, and believeth in me, shall never dieb. Believest thou this?

b John 5: 24 - 8: 51. 1 John 2: 17.

27 She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world.

c Luke 2: 26.

- 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
- 29 As soon as she heard that, she arose quickly, and came unto him.
- 30 Now Jesus was not yet come into the town, but was in that place where Martha met him.
- S1 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.
- 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here my brother had not died.
- 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.
- 34 And said, Where have ye laid him? They said unto him, Lord, come and see.

· John 11: 38.

35 Jesus^b wept.

b Luke 19: 41. Heb. 5: 7.

- 36 Then said the Jews, Behold, how he loved him!
- 37 And some of them said, Could not this man', which opened the eyes of the blind, have caused that even this man should not have died?

c John 9: 1: &c.

- 38 Jesus, therefore again groaning in himself, cometh to the grave; It was a cave, and a stone lay upon it.
- 39 Jesus said, Take ye away the stone. Martha the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days.

* John 11: 17.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God*?

b John 11: 23.

- "That is, an admirable instance of the divine power, in raising thy dead brother. The miracles which our Saviour wrought, manifested his glory, or his divine power, John 2: 11." Cruden at Glory.
- 41 Then they took away the Stone from the place where the dead was laid. And Jesus litted up his eyes, and said, Father, I thank thee that thou hast heard met.
- † It was probably but a mental prayer that Jesus had addressed his Father with; otherwise the Evangelist forgot to specify the words if it was a vocal, or an oral one. The words of Christ's prayer he has recorded, Chap. 12th. 27th, and 28th. verses.
- 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

. John 12: 28, 30.

43 And when he thus had spoken, he cried with a loud voice⁴, Lazarus, come forth.

d Lake 7: 14.

44 And he that was dead came forth, bound hand and foot, with grave-clothes: and his

face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

a John 20: 7.

45 Then many of the Jews which came to Mary, and had seen the things^b which Jesus did, believed on him.

b John 11: 19, 43, 44.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests^e and the Pharisees a council, and said, What do we? for this man doeth many miracles.

e Psal. 2: 2.

48 If we let him thus alone^d, all men will believe on him*; and the Romans shall come and take away both our place and Nation.

d Mat. 24: 15, &c. John 12: 17 to 20.

" The chief priests and pharisees were afraid that Christ by his miracles would draw all men after him; If we let him alone, all men will believe on him. Observe, 1. What the ground was of their fear. If they let Christ go on working miracles, he would have so many followers as would alarm the Romans, and awaken their jealousy, and cause them to come upon the Jews with an army, to deprive them of the little liberty they indulged them, and take away their place and nation: their place, that is, Their place of worship, the temple: and their nation, that is, Bring the whole body of the Jewish nation to utter destruction. 2. The pharisees here persecute our Saviour, not as the Messias, but as one who would bring ruin upon their nation." Burkitt. We shall now begin at Balaam's prophecy, Num. 24: 17. There shall come a star out of Jacob, and a sceptre shall arise out of Israel, &c. 19th, verse, Out of Jacob shall come he that shall have dominion, &c. 24th. verse, And ships shall come from the coast of Chittim, &c. "Jesus, was the star that was to come out of Jacob." Fleetwood's life of Christ, pages 15, and 24. Cruden under Star, explains thus, "By the star is meant a ruler, a conqueror, a great prince, which according to some was king David. who conquered the Moabites; but it primarily and chiefly points

at Jesus Christ the Messiah, who is the true star which fills the world with its brightness, and who is called The bright and morning star, Rev. 22: 16." An anonymous author, page 120, &c. says. "The star in Balaam's prophecy, signifies the glorious Messiah. The sceptre to arise out of Israel, prefigured king David, and of whose stock came Christ. So that from this prophecy we are instructed, that David should suhdue all the land of Moah, and that the Messiah or Christ by his gospel should unite all mankind in one spiritual kingdom: which should take away all former distinctions between Jew and Gentile. The word Chittim or Ki tim mentioned by Balaam, signify the descendents of one Keth the son of Javan and grandson of Japheth. from whom the Mucedonians and Romans took their original: [See of Javan, Gen. 10: 2; and of Kittim, verse 4th. Josephus says, vol. 1, page 18, " From Javan, Ionia and all the Grecians are derived." Of Javan, vide I Chron. 1: 5. Isa. 66; 19. Ezek, 27: 13, 19. Of Chittim or Kittim, see Num. 24: 24. - 1 Chron. 1: 7, Isa. 23: 1, 12. Jer. 2: 10. Ezek, 27: 6. Dan. 11: 30.] so the event shews that, though those names of Greeks and Romans were not then known, Balaam by mentioning the name. that included the nations where the Greeks and Romans should . afterwards establish their dominion, intended to declare to that generation that an Alexander should rise out of Macedonia, who would overthrow the Persian, which also included the Assurian empire; and that the Roman empire would put a full end to the Jewish state." Ashur, mentioned by Balaam, Num. 24: 22, 24. were, Assyrians, just mentioned, Vide Gen. 10: 11, 22, -1 Chron. 1: 17. Ezra 4: 2. Ezek. 27: 23. - 32: 22. Hos. 14: 3. It is called Assur, Psal, 83: 8. The anonymous author before quoted. says, page 272. "In the eleventh year of Jotham king of Judah. (II Kings 15: 5, 7, 32. - II Chron. 26: 21, 23. - 27: 1, &c.) the city of Rome was built by Romulus; and in the next year succeeded the dissolution of the Assyrian empire." Proctor's dict. under Epocha, says, " Rome was built 753 years before the birth of Christ." Dupin, vol. 2. page 194, says, " Constantinople was called the new Rome". The Council, mentioned John 11: 47, 48. were afraid of the Romans, though they had aforetime entered into leagues of amity with the Jews, &c: of which, see I Mac. chapters 1st, 8th, 12th, 14th, and 15th. - 11 Mac. 4: 11. - 8: 10. 36. - 11: 34. &c. See of the said leagues, Josephus, vol. 3. pages 66, 67, 95, 96, 113 to 117, 151, 152, 167 to 170, 175 to 188, 196 to 200. Of the Romans having conquered many nations, vide I Mac, 8: 1, to 17. Of the extent of their dominion, see Josephus, vol. 5. pages 66, 260. And of their army, see page 256 to 260. Of the empires before spoke of, vide Dau. 1st. chap. 2: 1, to 34. which was Ashur or the Assyrian empire. Then the kingdom which Christ should establish in the world is spoke of, and other great monarchies. Dan. 5: 30, 31. The Assyrian mon

narchy ends. 7: 3, &c. speaks of the four great monarchies, and of the kingdom of Christ. 8: 3, The ram, having two horns is mentioned. Verse 5th, And a Goat, having one, called the he. or rough-goat, which means Alexander the Great: The 20th. verse explains the former, and the 21st, the latter. The 8th. verse is explained by the 22nd; and relates to the successors of Alexander. 9: 24, to the end of the chapter relates to the Messiah, and the Romans, 10: 13, see, of Persia; and 20th, verse of Persia and Greece, 11: 1, see of the Medes, and compare with 5: 31. 11: 2, see, of Persia, and Greece. See of Alexander, and Chettim, I Mac. 1: 1, &c. "Alexander the Great conquered Suria." Josephus, vol. 2. pages 372, 373. "After he had taken the city of Tyre, seated on an island, a quarter of a league from the Continent, he marched to Jerusalem, was met by the high priest and others dressed in white; and from thence he went to Egypt, and founded the city of Alexandria, and at the temple of Jupiter in Egypt obtained the name of the Son of Jupiter, &c." Dr. Gold. smith's history of Greece, pages 247, 252, 254, &c. When A. lexander was dead his government was parted among his successors. as appears by the same history, and also by Josephus, vol. 2. page 377. Some of the preceding pages see. Vol. 3. page 1, &c. See Mac, 1: 1, &c. Dan, 11th. and 12th. chapters. We refer the reader to Southwell's exposition of the said Chapters, in which they are diffusely explained. Selucidæ, in Proctor's dict. may see of Alexander's successors in Syria. See Julian Period, Julian Year, and Calendar, in Proctor's dict.

Cruden says, Romans, Rome, &c. signify, "Strong, strength, power, powerful, &c." "The Romans were noted idolaters, making gods and goddesses of almost every thing. There was but little philosophy among them, till they conquered the Greeks. It seems too, that for some ages, chastity and honesty were in repute among them; but as their power increased, they decreased in every thing virtuous, and stuck at nothing villainous or wanton, Rom, 1: 21, to 22. They were first governed by seven kings, for about 220 years. During the next 488 years, they were governed by consuls, tribunes, decemvirs, and dictators, in their turns. --They were afterward governed by 65 emperors, for the space of 518 years. Their power gradually increased, till they first subdued a great part of Italy; and thereafter, partly by force, and partly by villany, they made themselves master of all the countries from the north parts of Britain to the south horders of Egypt, and from the western parts of Persia to the west coasts of Spain. Thus their empire extended about 2660 miles from north to south. and about as much from east to west. Their wars with the Carthaginians, Spaniards, Gauls, Greeks, Mithridates of Pontus, Parthians, and Jews, were the most noted. They had scarce extended their power so far and wide, when their leading men Marins, Sylla, Pompey, Julius Cæsar, &c, [Proctor's diet. at Aristotle, "Says, There were twelve emperors, called Cassars." by their civil contentions, and massacres of one another's party, were like entirely to ruin the empire. Julius Cæsar, by terrible blood-shed. got himself the sovereign power; but, long after, the senate retained some faint shadow of authority. His ambitious overthrow of the commonwealth form of government, soon cost him his life: and Cassius and Brutus thereafter made a most vigorous attempt to have restored the Roman state, but they perished therein. The long, prosperous, and mild government of Augustus, made the Romans give up with almost all their care about their ancient liberty. Most of his successors in the empire, were monsters of pride, cruelty, and almost every other vice. This, together with the civil contentions occasioned by numbers who endeavoured to seize on the supreme power, and the terrible ravages of the Goths. Vandais, Huns, Heruli, &c, and the division of the empire into different parts, the eastern and western, gradually wasted it, till

it was entirely rained." Bible dict. under Rome.

Of the rulers of the Romans, &c, beginning at Pompey. Josephus sometimes calls him, "Pompey the Great. He gives him the appellation of Pompeius Magnus, vol. 6. page 270." Pompev seems to have been the senator Pompedius, vol. 4, page 140. The pillar named Pompey's pillar, which is still standing, near Alexandria in Egypt, seems to have been not erected by his order. but by the command of Julius Cæsar, according to Josephus, vol. 6 page 254. "The first of the Romans that conquered the Jews was Cneius Pomperus, | Vide vol. 3. page 156.] who entered the temple by right of victory. The walls of Jerusalem were then destroved, but the temple continued still." Dissertation 3d. page 54. vol. 1. Josephus. Of Pompey, see vol. 3. page 151 to 158. Of his taking Jerusalem, and then entering into the temple to inspect the different apartments of it, see page 156, &c; and vol. 5. page 28, to 34, Of Pompey, and his senate's flight from Rome, vide Josephus, vol, 3. page 164. Of Pompey's death, see page 165. Of his flight, death, &c, see vol. 5, pages 38, 39. Rhegium, see in Bible dict. Pompey's General, Scaurus, see of him, vol. 3. page 157. Of Crassus, and Cassius, who lived about the time of Pompey's death, see Josephus, vol. 3. page 162. to 166. vol. 5. pages 37, 38. See also the Bible dict's Index, before Christ 94, down to 8. Of Crassus, see 54. Of Cassius, see 52. lius Cesar, (who, was the first emperor of the Romans) is not mentioned in the gospels. He ruled over the Romans, after Pom. pey. "After Julius Cesar had murdered multitudes of the Helvetians, Gauls, Belgians, and Britons, in his wars with these nations, and infinite numbers of Romans in his civil war with Pompey, he becomes emperor or dictator for life; but is soon after murdered." Bible dict's Index, before Christ. Julius Cesar, of his taking Rome when Pompey and the senate fled, vide Josephus vol. 3. page 164. Page 175, he is called, Caius Julius Cesar.

Pages 176, 177, 180, Termed Caius Cesar. "He was slain by Cassius and Brutus in the senate house, after he had retained the government 3 years and 6 months." Josephus, vol. 3. page 189. Julius Cesar, of his getting Rome upon the flight of Pompey and of the senate, see Josephus, vol. 5, page 38, &c. See some of the following pages, relating to Julius Cesar. It is said, page 46, that when he was slain by Cassius and Brutus, he had held the government for three years, and seven months: see Whiston's note there, reconciling the contradiction. It appears by the Index to the Bible dict. that Julius Cesar was murdered, about the 41st. year before the Christian æra When he was murdered, the Sun turned dark, &c. as at Christ's crucifixion. See Josephus, vol. 3.

pages 196, 197.

Augustus Cesar. (mentioned at Luke 2: 1.) "He was the second emperor of Rome. He succeeded his uncle Julius, A. M. 3965. After being partner with Mark Anthony, he defeated him at the battle of Actium. A. M. 3975, and assumed the sole sovereignty." [Under Navigation, Proctor's dict. says, "He then made Egypt a Roman province."] Bible dict. Augustus Cesar, is called Cesar Octavian, Josephus, vol. 3. page 253. And Octavius Cesar, in page 246. Of Augustus Cesar, see Josephus, vol. 3, pages 208, 209, 256 to 259, 280, 282, 283 to 288, 299, 311 to 324, 326, 338 to 354, vol. 4. pages 3, 9, 10, 16, 19, 25, 27, 38 to 48, 56, 59 to 75. Of the battle mentioned, as above, "The battle at Actium, fell in the 187th Olympiad, where Cesar and Authory were to fight for the supreme power of the world." Josephus, vol. 3. pages 244, 246. "The fight happened between Octavius Cesar and Authony, about the 7th, or 10th, year, after Herod obtained his kingdom,] at which time [or then abouts,] there happened a great Earthquake in Judea." Page 246. "Anthony was beaten by Cesar Octavian, &c." Page 253. Cesar's victory over Anthony at Actium, is mentioned, vol. 4. page 73. Of the war at Actium, begun between Octavius Cesar and Anthony page 83; and the Earthquake which happened about the 7th, or 10th, year of Herod's reign, see Josephus, and the note there, vol. 5. pages 75, 76: the Earthquake happened in the 31st, year before the Christian æra, Page 80 see, of the battle. Of his death, &c. see the note at Luke 2: 1, and also relating to the emperors called Cesars.

Tiberius Cesar, mentioned at Luke 3: 1. He succeeded Augustus Cesar in the Roman empire, as aforesaid, and was the third emperor. May read of him in Josephus, vol. 4. page 74 to 79, 82 to 90, 94, 96, to 105, 107, 108, 109, vol. 5. pages 169, 170, 171. Tiberius according to the Index in the Bible dict, was the step son of Augustus, and succeeded him in the empire. A. D. 14. Josephus vol. 4. page 87, the note there says the same. Tiberius in Bible dict. sec. Tiberius Cesar's death, is spoken of, Josephus

vol. 4. pages 84, 87, 91. It is said at page 99. "He was emperor 22 years" And at page 107. "He held the government, 22 years, 5 months, and 3 days." Vol. 5. page 171, says the same. The Bible dict. Index, from Tiberius beginning to reign, to Caius Caligula, the succeeding emperor, makes it 23 years. See the title which Caius gives himself, Josephus, vol. 4. page 179. "Tiberius proposed to the senate the Apotheosis of Jesus Christ." Proctor's dict. at Apotheosis, which signifies Deification.

49 And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

a John 18: 13.

50 Norb consider that it is expedient for us, that one man should die for the people*, and that the whole nation perish not.

b John 18: 14.

* "The 48th. verse acquainted us with the apprehension which the chief priests and pharisees had of the neccessity of taking away the life of Christ. Now here Caiaphas the high priest delivers his opinion for the preventing of this danger; he tells the assembly, that they ought not to boggle at the matter, but come to a positive and peremptory resolution to provide for the public safety, right or wrong; and that it is a great folly to prefer one man's life before a nation's welfare; a most wicked speech; as a judge he regarded not what was lawful, but as a wicked politician he consulted what was expedient; he declares, that one man (though ever so good and holy, though ever so just and innocent) had better die, than a whole nation suffer; as where it is in any case unlawful to do evil that good may come. Learn hence, That although it be the duty of all persons to pray for, and endeavour after, the public welfare of a church and nation, whereof they are members; yet it is altogether unlawful to promote the greatest national good, by wicked and unlawful means. Observe further, How God overruled the tongue of Caiaphas beyond his own intention, prophetically to foretel that great good, which, by our Saviour's death should redound to the world, and that the fruit and benefit thereof should not only extend to the Jews, but to the Gentiles also: and that he should gather in one body, or church, all that truly believe in him, though far and wide dispersed upon the face of the earth. Caiaphas here, though a vile and wicked man, was influenced by the Almighty to prophesy and speak as an oracle." [See Cruden, at Oracle.] Burkitt. "It is certain Caiaphas was highpriest that year in which our Saviour suffered. He is the highpriest, mentioned, Acts 5th. chap. In A. D. 35, Caiaphas and

Pilate were both deposed by Vitellius, the Roman governor of Svria; and Jonathan, a son of Annas, was made high-priest in his stead." Bible dict. The Bible dict. under Oracle observes, that "On some particular occasions, God made wicked men, as Balaam; the false prophets of Bethel; and Caiaphas, the channels of communicating his mind." The oracle of Urim and Thummim. it is supposed by Whiston, that Caiaphas spake his prediction by some remains of it, vide Josephus, vol. 1. page 156, At page 253 Whiston says, "By prophecying, when spoken of an highpriest, Josephus, both here and frequently elsewhere, means no more than consulting God by Urim. And if St. John, who was contemporary with Josephus, and of the same country, made use of his style, when he says, that Caiaphas being high priest that year, prophesied that Jesus should die for that nation, and not for that nation only, &c., John 11: 51, 52, he may possibly mean, that this was revealed to the high priest by an extraordinary voice from between the cherubims, when he had his breast plate or Urim and Thummim on, before or in the most holy place of the temple, which was no other than the oracle of Urim and Thummim." In the second temple built, as mentioned in the book of Ezra, the Urim and Thummim was wanting, most commentators agree: and consequently Whiston must be wrong in his supposition. John 11: 48, And the Romans shall come and take away both our place and nation. Whiston says, in Josephus, by his, note, vol. 3. page 139, "This the Romans did within 38 years afterwards."

51 And this spake he not of himself; but, being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad*.

a John 7: 35, and note. Eph. 1: 10. - 2: 14, &c.

* The ten tribes of Israel seem to be alluded to, in particular; the greatest part of whom did not return from the land of their captivity, when Cyrus, king of Persia offered to release them, Ezra 1: 1, &c. When the Roman army was sent to conquer the Jews, overthrow their Polity, &c, the ten tribes were beyond the river Euphrates, at Adiabene, near to the Parthians, [Adiabene, was a kingdom that bordered on the kingdom of Media; a river separating them. Josephus, vol. 4. page 207. Some of the adjoining pag es there are worth perusing.] and probably lived in some part of their country. See Josephus, vol. 5. page 206. We shall now ive an extract from Simpson's Plea for religion, page 193, who

says, "The ten tribes who were carried away captive by Salmanaser king of Assyria. [see 11 Kings 15: 29, to 38. - 17: 6, to 41. 18: 9, to 13. - 1 Chron. 5: 6, 22, 26.] which are supposed to be dispersed among the nations, are now found to exist as a distinct people in the eastern part of the world, under the name of Afghans or Asghans. There is a book, the second volume of the Asiatic researches which gives a larger account of them."

"That they will in some future period return to the land of Caman, (which period probably is not far distant) there are many prophecies for it, in the Scriptures, a few of which liere follow. Jer. 30: 10, &c. - 31st. chap, - 46: 27, 28. - 50: 20, 33. Ezek. 34th, 35th, 30th, and 38th, chapters. - 39: 25, &c. Mic. 4th. chap. See Luke 21: 24, Rom. 11th. chap. Deut. 31: 29, 30, -32: 1, to 48. And compare, 11 Esdras 13: 41, &c. with Rev. 16: 12. See Jer. 50: 4, 5, 19, 20. Isa. 4: 2, &c. - 42nd, 43d, and 44th, chapters. Hos. 1: 10, 11. - 2: 14, &c. - 3: 4, &c and following chapters. Southwell, at Ezra 2: 64, says, "Some of the ten tribes returned from captivity, when the tribes of Judah and Benjamin returned." Anna of Asser, which means Asher, in part confirms his assertion, Luke 2: 36. "The ten tribes were carried captive by the king of Assyria, 11 Kings 17: 6, - 18: 9. - 1 Chron. 5. 22, to 26. The children of Israel were never called Jews till they went into captivity, see Esth 2: 5; [and Dan. 5: 13;] and probably this name was first imposed upon them by the Baby. lomans for the following reasons First, the regal dignity was inherent in the tribe of Judah, and although that of Benjamin was carried into captivity, yet that being smaller than the other, both went under one name: Secondly the ten tribes spoke the same language as the others, they were of the same original; the same manners and customs were peculiar to both, and therefore nothing can be more probable, than that the people of Babylon would call the whole of those people by one and the same name. Nav. that this was the case is as plain as can be, for we find that some out of the different tribes, returned from captivity, Ezra 2nd. chapter. Zecharias, the father of John the Baptist, was a priest of the course of Abia, and all the priests were of the tribe of Levi, and his wife expressly called The daughter of Aaron, Luke 1: 5. Paul tells us, that he was of the tribe of Benjamin, Rom. 11: 1. Phil. 3: 5, He speaks of the twelve tribes, before king Agrippa, of their serving God, &c, Acts 26: 6, 7. Thus it will appear, that the children of Israel in general were called Jews, and some out of each tribe returned from the captivity. There is no doubt but many of the ten tribes married and continued in Babylon, Assyria, Persia, and Media. Thirdly, it is plain, that many out of each tribe returned from the captivity, for although they were called by the common name of Jews, yet they still kept up the distinction both of their tribes and families." Southwell. See Isa. 11. chap. Ezek. 34th. 35th. 36. 37. and Cruden, of their return. Hos. 3:

4. The children of Israel [the ten tribes] shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and teraphin. 5th. verse. Afterward shall the children of Israel return, &c. in the latter days. Now the three great feasts, which were formerly kept by all the tribes may not, probably be thought of, when they come to believe in Christ; viz. the feast of expiation or atonement, mentioned Lev. 16th, chap. - 23: 27 to 33 see Num. 29: 7, &c; which is also called a Fast; and which prefigured Christ's atonement for sin, made upon the cross; see Heb. chapters 7. 8. 9. 10. The feast of tabernacles, mentioned Lev. 23: 84, &c. Num. 29th. chap; yet it was to be kept after the captivity, mentioned, Zech. 14th. chap, the meaning of which we pretend not to explain. -The Passover feast, as to their keeping of it, when they embrace Christianity, it cannot be with any probability supposed, that they will attempt it; since Christ's death on the cross was prefigured by it. Of the old heavens and earth, not to be remembered. nor come into mind; which seems to mean the Christian state, embraced by the Jews, Isa. 65: 17. See 51: 17. Rev. 21: 5. Of the Ark of the covenant of the Lord, to be mentioned by the Jews no more; neither remembered; nor visited, &c. Jer. 3: 16. It appears, that it was a paraphrase of Chrysostom's, on Jer. 3: 16. In those days, they shall say no more, The ark of the covenant of the Lord : neither shall it come to mind ; neither shall they remember it; neither shall they visit it; neither shall that be done any more. "God has sufficiently signified, not only by words but by the things themselves, that the sacrifices prescribed by Moses, are no longer approved by him, &c." Grotius page 224.

53 Then, from that day forth, they took counsel together for to put him to death.

a John 11: 57.

54 Jesus therefore, walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim^{b*}, and there continued with his disciples.

b Josh. 17: 14, &c. - 19: 49. 50. - 24: 29, 30. II Sam. 13: 23: II Chron. 13: 4, 19 John 3: 23.

* "Ephraim, near to the wilderness, between Bethel and Jericho. It was in the lot of the Ephraimites." Bible dict. Josh. 14: 4. - 16: 1, &c. - 17: 14, 15. &c. - 24: 30, 33. Bible dict. under Christ, says, It was about eight miles from Jerusalem. "E-

phraim lay between Bethel and Jericho, and about 20 miles north of Jerusalem." An anonymous author, page 388.

55 And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves.

John 2: 6.

- 56 Then sought they for Jesus, and spake among themselves as they stood in the temple, What think ye? that he will not come to the feast?
- 57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him*.
- * "Observe. When the time was come that Christ was to expose himself, when the time of the passover drew near, in which he, being the true Paschal Lamb, was to be slain, to put an end to that type, he withdraws no more, but surrenders himself to the rage and fury of his enemies, and dies a shameful death for shame-less sinners." Burkitt.

MATTHEW 20: 17.

And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

- 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,
- 19 And shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him; and the third day he shall rise again.

b Mark 10: 33. Luke 18: 52.

LUKE 18: 31.

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on;

a Mat. 26: 67.

33 And they shall scourge him, and put him to death; and the third day he shall rise again.

Mat. 27: 26.

34 And they understood none of these things*; and this saying was hid from them, neither knew they the things which were spoken.

* "They could not reconcile the words of the three former verses to the notion of the Messiah, which they had imbibed they concluded he should be a temporal prince, and subdue their temporal enemies, but could not conceive how he that should redeem Israel, should die, and be thus barbarously used. False notions, once taken up, are not without great difficulty laid down." Burkitt.

MARK 10: 32.

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

53 Saying, Behold, we go up to Jerusalem;

and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

MATTHEW 20: 20.

Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons* may sit, the one on thy right hand, and the other on the left*, in thy kingdom.

a Mat. 20: 37.

- * The Sons of Zebedee are said to have made the request, Mark 10. 35, 36. The Sons having got their mother to make the request, it may with propriety be said to have been done by themselves.
- 22 But Jesus answered, and said, Ye know not what ye ask Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism^b that I am baptized with? They say unto him, We are able.
 - b Mat. 26: 39, 42. Mark 10: 38. Luke 12; 50. John 18: 11. Acts 12: 2.
- 23 And he saith unto them. Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my father.

e Isa. 64: 4. Mat. 25: 34. John 14: 2, 3. Heb. 11: 16.

- 24 And when the ten heard it, they were moved with indignation against the two brethren.
- 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them;

a Mark 10: 42. Luke 22: 25.

26 But it shall not be so among you; but whosoever will be great among you, let him be your minister;

Mark 10: 44.

- 27 And whosoever will be chief among you, let him be your servant:
- c Mat 18: 1, &c. 20: 21. 23: 11. Mark 9: 33, &c. 10: 44. Luke 9: 46, &c. 22: 24, &c. г Рет. 5: 2, 3.
- 28 Even as the Son of man came not to be ministered unto^d, but to minister, and to give his life a ransom^e for many*.
- 4 Mat. 26: 28. Mark 10: 45. Rom 5: 15, &c. 1 Tim. 2: 6. 4 Phil. 2: 73
- * "Ransom is a signification made, or price paid for the redeeming of a captive, or for procuring a pardon for some notorious of fender. Christ is called a ransom, I Tim. 2: 6. Man being in a lost and deplorable condition, and liable to eternal death on account of his sins; the Son of God moved by his divine love, undertook to restore fallen man to the favour of God, and voluntarily endured the punishment due to our sins, and gave his most precious life and blood as the price of our redemption: And therefore such as Christ redeems from the spiritual bondage of sin and Satan, are called The ransomed of the Lord." Cruden, under Ransom. See Ransom, in Bible dict. Cruden under price, explaining I Cor. 6: 20, Ye are bought with a price. Says, "Ye are redeemed out of the hands of divine justice, and rescued out of the bondage of sin and Satan by the blood of Christ paid to God the supreme judge for your ransom, whereby Christ has got an everlasting [rightful] dominion over you." Bible dict, says, " Price, means Christ's righteousness."

MARK 10: 35.

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

- 36 And he said unto them, What would ye that I should do for you?
- 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy Glory.

a Mat. 20: 27.

88 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

Mat. 20: 22.

Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized;

40 But to sit on my right hand, and on my left hand, is not mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased, with James and John.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them;

Mat. 20: 25

43 But so shall it not be among you; but whosoever will be great among you shall be your minister;

44 And whosoever of you will be the chiefest shall be servant of all:

Mat 20: 26, 27. - 23: 11. Mark 9: 35. Luke 22: 26.

45 For even the Son of man came not to be ministered unto, but to minister^b, and to give his life a ransom for many.

b Mat. 20; 28.

LUKE 18:35

And it came to pass, that as he was come nigh unto Jericho*, a certain blind man sat by the way side begging:

Luke, speaks but of one blind man whom Jesus restored to sight, and saith, the miracle was wrought, as Jesus came nigh unto Jericho. Mark at 10: 46, &c. speaks but of one, named Bartimeus; and says that he was restored to sight, as Jesus, with his disciples, went out of Jericho. Matthew at 20: 29, &c, says, Two blind men were restored to sight by Jesus, as he, with his disciples, departed from Jericho. "As Jesus came nigh unto Jericho, he brought a blind man to sight; and as he went out of Jericho he restored two blind men to sight." Clark's scripture promises, page 227. But this appears to be erroneous when compared with what Luke has said at 19: 1. See Bartimeus, in Bible dict. Cruden says, "Bartimeus, signifies the son of Timeus, See Mark 10: 46.] or of the perfect and honourable; in Hebrew, admirable." Being a descendant, some say, of an honourable family. There were two cities called Jericho, though not noticed by the Evangelists, the proving of which will reconcile their seemingly contradictory accounts. It was called Jericho the city of Palm-trees, Deut. 34: 1, 3. It is called Jericho only, Josh. 2: 1. It was destroyed by Joshua, Josh. 6: 1, to 25. "It lay near eight miles west from Jordan, and 19 east from Jerusalem, and a little southward from the lot of Ephraim, Josh, 16: 1, to 8. Joshua devoted every person, save Rahab and her friends, to ruin. and all the wealth to the fire, or to the Lord; cursed the man who should rebuild it, to lose his eldest son as he laid the foundation, and his youngest as he hung on the gates. Though another city of the same name, or called The city of Palm-trees, was built near it, inor before the days of Ehud, and from which the Kenites went up, Judg. 1: 16; yet, for about 530 years, no man dared to rebuild Jericho itself. At last, in the days of Ahab. [a wicked king of the ten tribes] when men had cast off all fear of God, Hiel, a Bethe lite, rebuilt it, and lost his sons Abiram and Segub, according to the tenour of Joshua's curse, 1 Kings 16: 34. The site of the old city was not the site of the new city; it being remote but how much it is not known." Bible dict. Cruden says, "Jericho signifies, his sweet smell." The city of Palm-trees, built about the days of Ehud and Eglon the king of Moab, is mentioned at Judg. 3: 12, 13. and 1 Chron 28: 15. Josephus, vol. 1 page 264, 265. " Calls the same city of Palm-trees Jericho, and says that Eglon built himself a royal palace there." It was at this Jericho, that David's servants were to stay till their beards were grown, after the one half of them had been shaved off, vide 11 Sam. 10: 1, to 6, - 1 Chron. 19: 1. to 6. "After the Jericho destroyed by Joshua was rebuilt, no body feared to inhabit it; and there was here a noted college of young prophets, for whose behoof Elisha cured the bad taste of the water, and the barrenness of the soil, which it seems had followed on Joshua's curse, 11 Kings 2nd, chapter. If Jericho was not almost surrounded with hills, it had one that as it were hung over it." Bible dict. "That the fountain which Elisha healed, flows in great plenty, and waters a larger space of ground than other waters do, and passes along a plain of 70 furlongs long, and 20 broad; wherein it affords nourishment to those most excellent gardens that are thick set with trees. There are in it [the plain is meant] many sorts of Palm-trees, that are watered by it. The country, as far as Jerusalem, is desert, and stony; but that as far as Jordan, and the lake Asphaltitis, lies lower indeed, though it be equally desert and barren. Jericho is 150 furlongs from Jerusalem, and 60 from Jordan." Josephus, vol. 5. page 365. See the note at John 10; 30. and Mat. 5: 1. The blind man, according to Luke, as Jesus was coming nigh unto Jericho, cried. saying, Jesus thou Son of David have mercy on me, &c. Blind Bartimeus, according to Mark, uttered the same words. The two blind men, according to Matthew, cried out, in the same words, only the plural is used for the singular. Now their address to Jesus being, in each evangelist, alike, shews that it was but one miracle that Jesus then wrought, and Luke 19: 1, shews it was done between the two Jericho's. There have been many Deistical, and Atheistical opponents to revelation, such as Bolinbroke, Gibbon, Hume, Voltaire, and others, but Paine the modern Deist, has attacked the Scriptures, in such manner, that he is scarcely excelled by any of them.

36 And hearing the multitude pass by, he asked, What it meant?

- 37 And they told him, That Jesus of Nazareth passeth by.
- 38 And he cried, saying, Jesus, thou son of David, have mercy on me.
- 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.
- 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near he asked him,
- 41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.
- 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.
- 4S And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

MARK 10: 46.

And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side, begging.

- 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.
- 48 And many charged him, that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

- 49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.
- 50 And he, casting away his garment, rose, and came to Jesus.
- 151 And Jesus answered, and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.
- 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

MATTHEW 20: 29.

And as they departed from Jericho, a great multitude followed him.

- 30 And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.
- 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.
- 52 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?
- 33 They say unto him, Lord, that our eyes may be opened.
 - 34 So Jesus had compassion on them, and

touched their eyes; and immediately their eyes received sight, and they followed him.

LUKE 19: 1.

AND Jesus entered and passed through Jericho:

- 2 And behold, there was a man named Zaccheus, which was the chief among the publicans*, and he was rich.
- particularly consisted in gathering the customs of the Commodities that came by the sea of Galilee, and the tribute which Passengers were wont to pay that went by water. For this purpose they kept their office or custom-house, by the sea side, that they might be always near at hand. And here it was, as Mark intimates, that Matthew had his Toll-Booth, where he sat at the Receipt of Custom, when Jesus espied him, and called him to follow him." See Mat. 9: 9. Mark 2: 14. Author's name effaced. At 8th. verse, mention is made of restoring four fold. Cruden, at publican, says, "The Roman laws at that time required, That whenever any publican was convicted of extortion, he should be obliged to render four times the value of what he had extorted," The Bible dict, speaks of the same. Cruden, at Zaccheus says, "The name signifies, pure, clean, just, or justified."
- 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
- 4 And he ran before, and climbed up into a sycamore-tree, to see him; for he was to pass that way.
- 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.
- 6 And he made haste, and came down, and received him joyfully.
- 7 And when they saw it, they all murmur-

ed, saying, That he was gone to be guest with a man, that is a sinner,

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold.

a Exod. 22: 1 to 16. Lev. 6: 1 to 6 - 24: 18, 21. - 25: 14, &c. Deut. 22: 1 to 5. 11 Sam. 12: 5. 6. Job 20: 5, 10, 12, 13, 18, &c. Luke 3: 12 to 15.

9 And Jesus said unto him, This day is salvation come to this house*b, forasmuch, as he also is a son of Abraham:

b John 8: 39.

- * Cruden, at Salvation, says, "It signifies, here, Remission of sins, true faith, repentance, obedience, and other saving graces of the Spirit, which are the way to salvation."
- 10 For the Son of man is come to seek and to save that which was lost.
- ° Psal. 34: 18 145: 19. Prov. 28: 18. Isa. 45: 22. -63: 1. Mat. 18: 11. Luke 1: 47. John 1: 29. -4: 42. -12: 47. Acts 4: 12. -5: 31. -13: 23. -Rom. 5: 8, &c. r Tim. 1; 15. -2: 4. -4: 10. rr Tim. 1: 9, 10. Tit. 3: 4. 5. Heb. 7: 25. Jam. 4: 12. r John 4: 14.
- † "Observe here, 1. A description of man's deplorable state, and undone condition, he is lost. 2. The care of Christ to seek and recover man out of that lost state. Learn, That man's condition is a lost condition, and every unregenerate man is a lost man; he has lost his God, his soul, his happiness, his excellency, his liberty, and his ability. The great errand that Christ came into the world upon, was to seek, and to save lost sinners; and this he does by his blood, by his word, by his Spirit, &c." Burkitt.
- 11 And as they heard these things, he added, and spake a parable, because he was night to Jerusalem, and because they thought that the kingdom of God⁺ should immediately appear.
- † "The occasion of our Saviour's uttering this parable seems to be this; he was now going up to Jerusalem to die; some of the

company were of opinion, that he would immediately enter upon his kingdom, and act as a temporal prince, delivering them from the Romans, and destroying his and their enemies; he lets them understand the quite contrary; that he must die, rise again, and ascend into heaven, and then return again and receive the kingdom; and that he was now taking his last journey to Jerusalem in order to that end. The design and scope of the parable, together with the interpretation of it, is this. The nobleman mentioned in the 12th, verse, is Jesus himself, who in his state of great humiliation. was but like a nobleman; his going into a far country signifies Lafter his death, burial, and resurrection, I his ascension to heaven: his coming back again, signifies his coming to judgment: his calling his servants, and delivering them their pounds 13th. verse, intimates to us, the various gifts which he bestows upon the sons of men, all of which are to be employed in his service, and improved to his glory; his calling his servants to an account, 15th. verse, plainly signifies, that when Christ comes to judgment, he will have an account of every individual person, how they used the gifts, and improved the pounds, entrusted with them: and that they may expect to be impartially rewarded according to their works: for God will appear a righteous God. (Rom. 3; 5, 6.) and will condemn sinners out of their own mouths. Luke 19: 22, and a most certain and final ruin will be their portion, whilst those that were faithful in his service, shall be crowned with his reward. -We may learn from the parable, That there will be degrees of happines and misery in the other world, according to men's degrees of faithfulness or negligence in this. We may further learn. that it is abominably false and impious to charge God as being rigid and severe with men, and requiring impossibilities at their hands, for he will condemn them out of their own mouths, see 20th verse, &c, Lastly we may learn, That the condition of God's faithful servants will be unspeakably happy, and that of the unprofitable servants intolerably miserable in the next world. The righteous shall enter into the joy of their Lord, at the last hour, and last day; but they that would not suffer Christ to reign over them, 27th. verse, shall then be brought forth and slain before him." Burkitt.

12 He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return*.

* See Mark 13: 34; where the parable is but just touched upon. And the parable concerning the pounds, beginning at Mat. 25: 14. Luke 19: 13 ten pounds are mentioned, the which to know the value, see Maneh, in Bible dict. This parable about the pounds, and that about the talents, at Mat. 25: 15, have, in

some parts of them, a great coincidence and similarity, yet they may not be one and the same parable. The import of them is nearly, one and the same.

- 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.
- 14 But his citizens hated him, and sent a message after him, saving, We will not have this man to reign over us.
- 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading.
- 16 Then came the first, saying, Lord, thy pound hath gained ten pounds.
- 17 And he said unto him^a, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.

 * Mat. 25: 21, 23.
- 18 And the second came, saying, Lord, thy pound hath gained five pounds.
- 19 And he said likewise to him, Be thou also over five cities.
- 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin;
- 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.
 - 22 And he saith unto him, Out of thine own

mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

Mat. 25: 26.

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

b Mat. 25: 27.

- 24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds:
- 25 (And they said unto him, Lord, he hath ten pounds:)
- 26 For I say unto you*, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him:

Mat. 15: 12.

- * "The whole of the parable alludes to the conduct of those who were to propogate the gospel after our Saviour's ascension. By the citizens who hated him 14th, verse, are meant the Jews." Southwell,
- 27 But those mine enemies, which would not that I should reign over them, bring hither^d, and slay them before me.

d Psal. 50: 22. - 139: 19.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

[Occurrences of the Sixth day, preceding the passover: when Jesus was crucified, at Jerusalem.]

JOHN 12: 1.

THEN Jesus, six days before the passover,

came to Bethany*, where Lazarus was, which had been dead, whom he raised from the dead.

- * "Christ's time not being fully come, be got out of the way of his persecutors, as appears at 11: 54. But now the passover being at hand, which was the time that this Lamb of God was to die a sacrific for the sin of the world, our Lord comes forth, first to Bethary, and then to Jerusalem, not learing his enemies, but with a fixed resolution to encounter death and danger for the salvation of his people." Burkitt. Cruden says, "Bethany signifies, The house of song, affection, obedience, grace of the Lord."—John here says, "It was six days before the passover, that Jesus came to Bethany." And it shews that Mat. 26: 2 to 14 is wrong in order of time, in speaking of two days preceding the passover, at d of Jesus being anointed by Mary the sister of Martha and Lazarus. And Mark at 14: 1 to 10 is likewise wrong; but John has rectified their mistake.
- 2 There they made him a supper; and Martha's served: but Lazarus was one of them that sat at the table with him.

a Luke 10: 38, &c.

S Then took Mary † a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

b Mat. 26; 6, 7. Mark 14: 3. Luke 7: 36, &c. - 10: 38, &c. John 11: 2.

† "Matthew and Mark say, that this woman poured the precious ointment upon our Saviour's head. This she did according to the custom of the eastern countries at their feasis. Verse 7th, Jesus tells us that Mary had kept the ointment against the day of his burying, Matthew and Mark speak to the same meaning. As kings and great persons were wont in the same countries, at their funerals, to be embalmed with odours and sweet perfumes, so, saith our Saviour, This woman, to declare her faith in me, as her King and Lord, doth with this box of ointment, as it were beforehand, embalm my body for its burial. This holy woman accounts Christ worthy of all honour in his death, believing it would be a sweet-smelling sacrifice unto God, and a savour of hie unto his people". See Eph. 5: 2. Bur kitt.

An anonymous author, page 388, says, " Spilenard or Nard, is a plant that grows in the Inaies, with a very sleaner root, a

small, long stalk, and with several ears, or spike's, even with the ground, from whence it has the name of Spikenard. If it be good, it must be of a yellowish colour, inclining towards purple, with long spikes, and the bristles of its spikes large and odorife-The ancients made a perfume of the blade, or spike of this nard, of great esteem, and when genuine, very precious, and called as in Mark 14: 3, and John 12: 3. Nardus pistica: And therefore Judas Iscariot found great fault with this action of Mary's, and affirming, that the quantity poured upon the feet of Jesus might be worth 300 pence, or 91 7s. 6d. allowing a Roman penny to be seven pence half-penny of our money, said it had better been sold and given to the poor; not that he had any compassion for the poor, but thought he might thereby bave had an opportunity of purloining some part of the price to himself, had it been sold, and put into the bag, which was in his custody," See Spikenard, page 35. and Burkitt's note at Mat. 26: 7.

- 4 Then saith one of the disciples, Judas Iscariot, Simon's son, which should betray him,
- 5 Why was not this ointment sold for three hundred pence, and given to the poor?
- 6 This he said, not that he cared for the poor; but because he was a thief^a, and had the bag, and bare what was put therein.

a John 13: 29.

- 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this*:
- * "Jesus said this, alluding to the ceremony or custom in the eastern countries, for kings and great persons to have their bodies at their funerals, embalmed with odours, and sweet perfumes."—Anonymous author.
- 8 Forb the poor always ye have with you; but me ye have not always.

b Deut. 15: 4, 11. Mat. 26: 11.

9 Much people of the Jews, therefore, knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

- 10 But the chief priests consulted that they might put Lazarus also to death*;
- * "God in his providence was pleased to preserve him as a monument of his glory, and a testimony of the miracle which Jesus performed on him, 30 years after the death of Jesus." Author's name effaced, page 149.
- 11 Because that by reason of him many of the Jews went away, and believed ton Jesus.
- † Echard's table of Chronology, says, " Lazarus lived, it is thought, to A. D. 63, the 10th. year of Nero's reign,"

MATTHEW 26: 6.

Now, when Jesus was in Bethany⁺, in the house of Simon the leper,

- † Matthew is out of due order of time in this relation of Jesus going to Bethany at the time he was anointed by Mary, the sister of Martha. At the 2nd. verse, he has mentioned "two days" before the beginning of the passover; but at John 12: 1, &c. we are informed that she anointed Jesus six days before the passover.—Sacred Chronology informs us, that these two sisters, and Lazarus dwelt in a castle.
- 7 There came unto him a woman having an alabaster-box of very^a precious ointment^b§, and poured it on his head as he sat at meat.

a John 12: 3. b Psal, 116: 15. Eccle. 7: 1. Cantic. 1: 3.

§ "The woman poured the ointment upon Christ's head, according to the custom of the eastern countries, who used so to do at their feasts and banquets; to which David alludes, Psal. 23: 5. This box of ointment murmuring Judas valued at three hundred pence; which, reckoning the Roman penny at sevenpence halfpenny, makes of our money 91. 7s. 6d., [Bible dict says, 91. 13s. 2d.] The woman's love was the cause of her putting such honour upon Jesus; and love to him knows no bounds, nor measures." [See Mark 14: 3.] Burkitt. "The use of unguents was common at feasts among the easterns, and also among the Greeks and Romans," Illustration of the English Harmony. According to this Evangelist, Jesus was anointed at the house of Simon the Leper; and it is said, it was done for his burial. At Mark 14: 3, the same is recorded. At John 12: 3, the house of Simon the Leper is not mentioned; but the anointing is again said, to have been against

the day of Christ's burial. At John 11: 2, mention is made of a woman named Mary, anointing him; it was Mary the sister of Martha and Lazarus that did it, 12: 3. At Luke 7: 37, a woman, which was Mary Magdalene, though not mentioned by name, anointed Jesus, at one Simon's house &c; which Simon, is not said to have been a Leper, but a Pharisee in a former verse: nor is it mentioned where he dwelt; but it probably was at Bethany, as Simon the Pharisee, and Simon the Leper might be one and the same person. However, it appears that this anointing was a long while before, the anointing for our Lord's burial; for it was before he went to the feast of tabernacles, to which he set off, Luke 9: 51. Consequently Jesus was twice anointed. Bible dict. under Simon, says. "It is uncertain whether it was he whom Jesus healed of a leprosy." Simon the leper, as before observed, is mentioned, when Jesus was anointed by Mary the sister of Martha, a little while before the last passover, at which he suffered death on the cross, and was buried. This was about half a year after his first anointing. If the first anointing of Jesus, as he went up to Jerusalem to the feast of tabernacles, doth not fully satisfy the reader that he was twice anointed, there are circumstances which shew, that the anointings mentioned in the gospels were not one and the same. It is said at Luke 7: 37, 39, That the woman which anointed Jesus was a sinner. That she washed his feet with tears, wiped them with the hairs of her head, kissed them, and anointed them with ointment, 38, 44, 45, 46. Of wiping his feet with the hair or hairs of the head, more will be said hereafter. Now it is said of Mary the sister of Martha, at whose house Jesus called, as he journeyed to the feast of tabernacles, before mentioned, that she was a woman of a pious life, &c, Luke 10: 38, to the close of the chapter. And it is further said, at John 11: 5, that Jesus loved her, &c. Another circumstance shews that at his second anointing the ointment was poured on his head, Mat. 26: 6, 7. Mark 14: 3, says the same, and adds, The woman brake the box. Relating to the same circumstance John says, at 12: 1, Jesus six days before the passover came to Bethany, where Lazarus was which had been dead. 2nd, verse, There they made him a supper, &c. 3d. verse, Then took Mary a pound of ointment, and anointed the feet of Jesus, and wiped his feet with her hair. At John 11: 2, It is said before that she anointed the Lord with cintment and wiped his feet with her hair. But is not said there that she anointed his feet. Mary Magdalene, likewise, who first anointed Jesus, wiped his feet with the hairs of her head; the which wining, by both of them, was an act of great humility, and manifested how great a respect they had for Jesus; as well as the costliness of the ointment. Long hair was reckoned among the Jews, a glory to a woman, I Cor, 11: 13, 14, 15.-With regard to the ointment being poured on Jesus' head, as before put down, it was most probably in a liquid state, and van down to the skirt of his garments like unto that which was poured upon Aaron's head; see Psal. 133: 2: and if so, there would

be a necessity of wiping, our Saviour's feet.

Lastly, with respect of it being before said by Matthew and Mark, That Jesus was anointed at the house of Simon the leper, and John gives us to understand, that he was anointed at the house in which Mary, Martha, and Lazarus dwelt, it seems necessary to comment upon the same discordant accounts, in order to unravel as far as possible, what is not easily extricable therein. Of two families dwelling together in one and the same house, there perhaps is not an instance in the Bible, besides that mentioned, t Kings 3: 16 to 28. Of Lo lgers at another person's house we oft read in the Bible, and some suppose that Simon the leper hospitated with, and lodged at Mary and Martha's house. But if he was Simon the Pharisee, metioned at Luke 7: 36, 40, it does not appear that he dwelt with them. Others say, "That Mary Martha, and Lazarus, dwelt in the Castle, at Bethany." And in it probably, several families dwelt.

- 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?
- 9 For this ointment might have been sold for much; and given to the poor.
- 10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
- 11 For ye have the poor always with you; but me ye have not always.

a Deut. 15: 11.

12 For in that she hath poured this ointment on my body, she did it for my burial.*

* See the note at John 12: 3.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

MARK 14: 3.

And being in Bethany, in the house of Simon

the leper, as he sat at meat, there came a woman having an alabaster-box of oin ment of spikenard very precious; and she brake the box^a, and poured it on his head*.

a John 12: 3.

- * "The same practice still takes place, both in Turkey and China." Southwel!. See note at Mat. 26: 7. "This is by the best Interpreters called Nardipistick, or genuine Nard, free from all mixture or adulteration; which was a very great Rarity, by reason of the nine sorts of herbs, which (according to Pluy) imitate the true Nard." [The box is thought by some, to have been a vial.] Author's name effaced, page 148.
- 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
- 5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
- 6 And Jesus said, Let her alone: why trouble ye her? she hath wrought a good work on me:
- 7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always:
- 8 She hath done what she could: she is come aforehand to anoint my body to the burying.
- 9 Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

[Occurences of the Fifth day, previous to the Passover.]

MATTHEW 21: 1.

AND when they drew nigh unto Jerusalem,

and were come to Bethphage*, unto the mount of olives, then sent Jesus two disciples,

- * Cruden says, "It signifies The house of early figs, &c," **Bethphage, or the house of figs or dates, was a small village of the priests, noted for trees of that kind, and situate on the side of mount Olivet, so called from the great number of Olive-trees, that grew upon it." Anonymous author, page 389.
- 2 Saying unto them, Go into the village over-against you, and straightway ye shall find an ass, tied; and a colt with her; loose them, and bring them unto me.

a Judg, 5: 10.

+ " Note here, a wonderful instance of Christ's prescience or. fore-knowledge, in the most minute and smallest matters." [many other instances we have of his prescience, in the gospels.] Burkitt. "Grotius observes, That such animals as had not been employed in the use of man, were wont to be chosen for sacred uses. Even heathens adjudged those things most proper for the service of the gods, which had never been put to prophane uses. Thus in I Sam. 6: 7, we read that the Philistines returned the ark in a new cart, drawn by heifers never before put to the yoke; they thinking them polluted by being put to prophane work. Our Saviour here chuses an Ass which had never been backed before: [Mark 11: 2.] and that the colt, one of the most unruly creatures. should become obsequious to him, and patiently suffer him to ride upon his back was miraculous. His omnisciency in foretelling his disciples, that they should find the colt tied, &c, should lead us to adore his Divinity, &c." Burkitt. See Zech. 9: 9. "Jesus rode not for any weariness, having formerly gone through all Palestine on foot; but thereby using that privilege which belonged to Judges, (Speak ve that ride on white Asses, ye that sit in judgement, &c, Judg. 5: 10,) to signify his approbation of those due acclamations which he knew would that day he given him, as to the Messias; that so the prophecy, Isa. 62: 11, and Zech. 9: 9. might be accomplished, wherein it is said, That the King of the Jews, the Messias, should come riding on an Ass's colt or foal, which though it were a meek, was yet also a Royal Gesture and Ceremony." Author's name effaced, page 149. The Hebrews were to do no work with the firstling bullock, nor to shear the firstling of their sheep, Deut. 15: 19, &c. - 12: 17, 18, see. Of the red heifer, upon which never came yoke, vide Num. 19th. chap. Dent. 21: 1, to 10. Of the altar to be built of whole stones without using an iron tool upon them, see Deut. 27: 5, 6. Josh. 8: 30, 31. - I Mac, 4: 47. Jesus was laid in a sepulchre after be

suffered, which had not been polluted by any human corpse, John 19: 41. The altar formed in the temple, was formed without any iron tool touching it, *Josephus*, vol. 6. page 31. Vide Exod. 20: 25. - 29: 37, 44. - 30: 27, 28, 29. Num. 7: 10, 11, 84. - 11 Chron. 7: 7, 9: all of dedicating the altar. For explanation to some of the above references, see Josephus, vol. 2. page 3. and the notes there.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass*, and a colt the foal of an ass.

a Psal. 89: 18, &c. Isa. 62: 11. Zech. 9: 9.

- * Jesus is called a king, Num, 23; 21, -24; 17, 19, -1 Sam. 2: 10. Psal. 2: 6. - 21st. - 24; 7, &c. - 45th. - 61st. - 72nd. -89th. - 98th. - 149: 2. Cantic. 1: 4, 12. - 3: 10, 11. - 7: 5. Isa. 30: 33. - 32: 1. - 33: 17, 22. Jer. 23: 5, 6. Ezek. 37: 22, 24, Hos. 3: 5. Mic. 2: 13. Zech. 9: 9, &c. - 14: 9, &c. Luke 19: 38. - 23: 2. John 1: 49. - 6: 15. - 12: 13, 15, Acts 17: 7. - 1 Tim. 1: 17. - 6: 15. Rev. 15: 3. - 17: 14. - 19: 16. Jesus owned himself a king, John 18: 37. Jesus is called Prince, Isa. 9: 6. Dan. 8: 11, 25. - 9: 25. - 11: 22. - 12: 1. Cantic. 7: 1. Ezek; 34: 24. - 37. 25. Acts 3: 15. - 5: 31. Dan. 10: 13, 21. - 1 Thes. 4: 16. Jude 9. Rev. 1: 5. - 12: 7. See the following Scriptures, relating to Christ's throne and kingdom, Psal. 45th. - 72nd. -89th, Isa. 9: 6, 7. Dan. 2: 44, - 7: 9, to 28. Mat. 13; 41. - 16: 27, 28. Mark 11: 10. Luke 1: 32, 33. - 1 Cor. 15: 24, &c. Col, 1: 13: - 1 Thes. 2: 12. - 11 Tim. 4: 1. Heb. 1: 8, &c. - 12: 22. &c. Rev. 1: 9. Psalm 2nd. Jesus, a Priest, Psal. 110: 4. Gen. 14: 18. Heb. 5: 6. - 7th, chapter. See Zech. 6: 12, 13.
- 6 And the disciples went, and did as Jesus commanded them,
- 7 And brought the ass, and the colt^b, and put on them their clothes†; and they set him thereon.

b 11 Kings 9: 12, 13.

[†] Josephus, vol. 2. page 246, The comment there says, "Span-

heim here notes, that this putting off men's garments, and strewing them under a king was an eastern custom." See John 12: 13. Luke 19: 38, where the people hail Jesus as King, see 11 Kings 9: 13.

- 8 And a very great multitude spread their garments in the way; others cut down branches from the trees*; and strawed them in the way.
- * "Palm-Sunday, in the Christian church, the Sunday next before Easter; so called in memory of our Saviour's triumphal entry into Jerusalem, when the multitude that attended him, strewed palm-branches in his way." Proctor's dict. See Neh. 8: 15.
- 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David†: blessed is he that cometh in the name of the Lord: hosanna in the highest.

a Psal. 8; 2. - 21: 15, 16. - 118: 24 to 27. 1 Mac. 13: 51. Mat 23: 39. Mark 11: 9. Luke 13: 35. - 19; 38. John 12: 13.

- t" Hosanna, signifies, Save now; or, save, I beseech; a word much used by the Jews in their prayers and exclamations, especially at the feast of tabernacles; and the boughs bound together on that occasion, were sometimes called hosanna. The multitude crying, Hosanna to Christ as the son of David, imported their wishing him all happiness and success; and begging that, as Messiah, he might quickly save them, and advance the glory of their nation to the highest degree." [Vide Cruden on the same word, which is Hebrew, and literally signifies, save us now, or, save us we pray.] Bible dict.
- 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?
- 11 And the multitude said, This is Jesus the prophet of Nazareth, of Galilee.

c Deut. 18: 15, 18. Mat. 21: 11, 46. Mark 6: 15. Luke 7: 16, 39. - 13: \$3. - 24: 19. John 1: 21, 25. - 4: 19. - 6: 14. - 7: 40, 52. - 9: 17. Acts 3: 22, 23. - 7: 37.

MARK 11: 1.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount

of olives, he sendeth forth two of his disciples,

- 2 And saith unto them, Go your way into the village over-against you; and as soon as ye be entered into it ye shall find a colt, tied, whereon never man sat; loose him, and bring him.
- 3 And if any man say unto you, Why do ye this? say ye, That the Lord hath need of him; and straightway he will send him hither.
- 4 And they went their way, and found the colt, tied by the door without, in a place where two ways met; and they loose him.
- 5 And certain of them that stood there, said unto them, What do ye, loosing the colt?
- 6 And they said unto them even as Jesus had commanded: and they let them go.
- 7 And they brought the colt to Jesus, and cast their garments on him²; and he sat upon him.

a Zech 9:9.

- 8 And many spread their garments in the way*; and others cut down branches off the trees, and strawed them in the way.
- * An anonymous Author, at page 390 says, "It was a common practice amongst the easterns, upon the approach of their kings and princes, to spread their garments upon the ground for them to tread or ride over. The captains that proclaimed Jehu king, put their garments under him, 11 Kings 9: 13. And when Cato left his soldiers to return to Rome, they spread their clothes in the way; which was an honour, says Plutarch, then done to few emperors."
- 9 And they that went before, and they that followed, cried, saying, Hosanna^b: blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord hosanna in the highest.

JOHN 12: 12.

On the next day* much people that were come to the feast, when they heard that Jesus was coming to Jersalem,

* See the 11th. verse.

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna : blessed is the King of Israel that cometh in the name of the Lord.

a Psal. 118: 25, 26.

- † An anonymous author, at page 390, says, "The Jews at the feast of tabernacles in particular, used to sing Hosannas, and carry palm-branches in their hands, and desired that they might rejoice in the like manner, at the coming of the Messiah. They also used the like ceremony at other solemn rejoicings (1 Mac. 13: 51.) And Herodotus relates, that the very heathens expressed their joy at Xerxes's passing over the Hellespont, by strowing the way with myrtle-branches."
- 14 And Jesus, when he had found a young ass, sat thereon: as it is written,
- 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

b Zech. 9: 9.

16 These things, understood not his disciples at the first^c: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

c John 7: 39. Acts 2: 33. - 3: 13.

17 The people, therefore, that was with him when he called Lazarus out of his grave^d, and raised him from the dead, bare record:

d John 11: 19, 36, 45.

18 For this cause the people also met him, for that they heard that he had done this miracle:

19 The Pharisees, therefore, said among themselves, Perceivé ye how ye prevail nothing^a? behold, the world is gone after him.

a John 11: 46 to 49.

LUKE 19: 29.

And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called The mount of olives, he sent two of his disciples,

- 30 Saying, Go ye into the village over-against you; in the which, at your entering, ye shall find a colt, tied, whereon yet, never man sat; loose him, and bring him hither.
- 31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.
- 32 And they that were sent went their way, and found even as he had said unto them:
- 33 And, as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?
- 34 And they said, The Lord hath need of him.
- 35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.
- 36 And as they went, they spread their clothes in the way.
- 37 And when he was come nigh, even now at the descent of the mount of olives; the

whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.

a Mat. 21: 5. b Isa. 9: 6, 7. Luke 2: 13, 14. Eph. 2: 14.

- 39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.
- 40 And he answered, and said unto them, I tell you, That if these should hold their peace, the stones would immediately cry out.

Josh. 24; 26, 27. Hab. 2; 11.

41 And when he was come near, hed beheld the city and wept over it,

d John 11: 35. Heb. 5: 7.

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

e John 9: 4.

- 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side*.
- * See Josephus, vol. 6, page 69, &c, Of Titus building a wall about the city of Jerusalem, and fulfilling our Saviour's prediction in this passage.
- 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee^f, one stone upon another; because thou knewest not^g the time of thy visitation.

Luke 21: 6. Psal. 80: 8, 14, 17. Luke 1: 68, 78. - 7: 16.

MARK 11: 11.

And Jesus entered into Jerusalem*, and into the temple:....

* See the passage to the 22nd, verse. Matthew and also Luke are out of order of time about Jesus casting out of the temple the buyers and sellers, &c. Matthew is also wrong about the day in which Jesus cursed the fig-tree, emblemizing the destruction of the Jewish nation by the Roman army. Matthew, at 21; 12, makes the entering of Jesus into the temple, and casting out the Jews that bought and sold in it, [It was in the court of the Gentiles, where the Jews kept a market of buying and selling, see note at Luke 18: 9, 10.] to be on the day he entered into Jerusalem. — Mark tells us, it was the day after; and that on the same day Jesus cursed the fig-tree. Examine with the former scriptures, Luke 19: 41, to 47. Mark's account is perfectly right.

JOHN 12: 20.

And there were certain Greeks ramong them that came up to worship at the feast:

- + "Certain Greeks, or Gentile proselytes, (of the gates) who came up to Jerusalem to worship in the outward court of the temple." Burkitt.
- 21 The same came, therefore, to Philip, which was of Bethsaida, of Galilee, and desired him, saying, Sir, we would see Jesus.
- 22 Philip cometh and telleth Andrew; and again, Andrew and Philip tell Jesus.
- 23 And Jesus answered them, saying, The hour is come that the Son of man² should be glorified.

a John 13: 31, 32. - 17: 1, 4, &c. Acts 2: 33. - 8: 13. - 13: 22 to 38.

24 Verily, verily I say unto you, Except a corn of wheat fall into the ground and diet, it abideth alone: but if it die, it bringeth forth much fruit.

b r Cor. 15: 36, 37.

- t "That is, as corn unsown, lodged in the barn, or laid up in the garner, never multiplies nor increases; but sow it in the field, and bury it in the earth, and it multiplies and increases, and brings forth a plentiful crop; so if Christ had not died, he had remained what he was, the eternal Son of God, but he had had no church in the world: whereas his sufferings and death made him fructify: that brought a plentiful increase of exaltation to himself, and salvation to his people." Burkitt. "Unless it die according to appearance; the body of the seed actually wasting, and the germ a lone springing up. But perhaps the word is used figuratively, for being consigned to the earth, as an human body is when dead." Illustration of the English Harmony, page 286. Cruden under Gentile, says, "In the New Testament we see the Gentiles came sometimes to Jerusalem to worship God there. Some of these arriving there a little before the death of our Saviour, addressed themselves to Philip, desiring him to shew them Jesus. Philip told Andrew, and both of them informed Jesus; who answered them, The hour is come; that the Son of man should be glorified: that is, Do the Gentiles seek me? why, the time approaches wherein I shall be glorified by their conversion, and owning of me; but I must die first, like a grain of corn, and from thence will spring up a plentiful crop among the Gentiles. Queen Candace's ennuch, who came to Jerusalem, was likewise a Gentile, as several affirm, Acts 8: 27." See Gen. 49: 10. - 1 Kings 8: 43. Psal. 2: 8.
- 25 He that loveth his life shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

a Mat 10: 39.

26 If any man serve me, let him follow me: and where I amb, there shall also my servant be*: if any man serve me, him will my Father honour.

b John 14: 3. - 17: 24. cr Sam 2: 30.

* The marginal notes generally refer this passage to Jesus' servant being hereafter with him in heaven; but the latter part of the verse doth not favour such an idea. It seems to mean that those who take up their cross and daily follow him, shall be honoured by his Father for so doing. See Mat. 18: 20. Rev. 14: 4. In houses of mirth, Christ is not spiritually there; neither in houses, where feasts are made for laughter, Eccle. 10: 19. Vide Psal. 35: 16. Isa. 5: 11, 12. Luke 14: 12, to 15. Jude 12. Prov. 14: 13. Eccle. 2: 1, 2. - 7: 2. 10 7. At the 4th. verse, it is said. The heart of fools is in the house of mirth. More scriptures on

the same subjects might have been selected. Houses of mirth, such as Theatres, come under that name. Proctor's dict. under Johnson (Benjamin) says, "In his last sickness he often said, that he repented of the profanation of the scriptures in his plays." See the note at Mark 8: 15, and 1 Thes. 5: 22.

27 Now is my soul troubled^d; and what shall I say? Father, save me from this hour. but for this cause came I unto this hour.

d Mat. 26: 38, 39, &c. - 27: 35. Luke 12: 50.

· Luke 22: 53.

28 Father, glorify thy name*. Then came there a voice from heaven, saying, I have both glorified it^f, and will glorify it again.

f Mat. S: 17. - 17: 5. John 11: 41, 42. - 13: 31, 32. - 14: 13. - 17: 1, &c.

- * "Dispose of me as may most and best conduce to the purposes of thy glory. I have both glorified it, and will glorify it again, is the answer of the Father. That is, as God the Father had been already glorified in his Son's life, doctrine, and miracies; so he would farther glorify himself in his death, resurrection, and ascension; as also by the mission of the Holy Ghost, and the preaching of the gospel for the conversion of the Gentiles to the ends of the earth: Learn hence, That the whole work of Christ, from the lowest degree of his humiliation, to the highest degree of his exaltation, was a glorifying of his Father; he glorified him by the doctrine which he taught, by the miracles which ho wrought, by the unspotted innocency of his life, by his unparalleled sufferings at his death, by his victorious resurrection from the grave, and by his triumphant ascension into heaven." Burkitt "The Jews pretend that the Bathcol supplied the place of Urim and Thummim, whose oracles, they say, were often attended with a clap of thunder; and it seems, these Greeks, | 29th. verse] that were now with Jesus, imagined the voice that spake from heaven to be of this kind." Bible dict. under Urim and Thummim. Vide Cruden, under Thummim, which explains Bathcol, called the Daughter of the voice. The voice that was heard at Christ's baptism, and at his transfiguration, Mat 3: 17. - 17: 5. Cruden refers to Bathcol.
- 29 The people therefore, that stood by, and heard it, said, That it thundered: others said, An angel spake to him.

30 Jesus answered, and said, This voice came not because of meb, but for your sakes \tau.

c John 11: 41, 42.

- † "Observe. The end why God now spake with an audible voice to his Son; it was for Christ's consolation, and the people's conformation. Christ's soul being troubled he stood in need, as Mediaior, of comfort from his Father; and the people had here a farther and fuller confirmation of Jesus being the promised and true Messias, that so they might believe in him. This voice came not because of me; that is, not only or chiefly because of me, but to confirm your faith in the beh of of this great truth, that I am the Son of God, by whom the Father hath glorified, and will further glorify his name." Furkitt.
- 31 Now is the judgment of this world; now shall the prince of this world be cast out.
- a Psal. 22; 20. Mat. 12: 29, Luke 10: 18. John 14: 30, 16: 11. Acts 26
 18. Eph. 2: 2, -6: 12. Col. 1: 13, -2: 15.
- * "My death will deliver the world from the tyranny and slavery of sm and satan, by weakening their dominion, destroying idolatry, &c. Learn, That Satan is the prince and ruler of all those who live in sin, Eph. 2; 2. Not a prince by legal right, but by tyrannical usurpation; nor will be quit his possession, unless he be dethroned, and cast out." [The greatest part of the world was then in slavery under idolatry, and many parts of it remain so to this very day.] Burkett. " Now shall God separate multitudes (of men) to himself; now shall he bring down their carnal lusts and imaginations; now shall the Jewish nation be punished; now shall Satan be cast out from men's hearts, and lose his authority in the world." Bible dict. under Judgment. Cruden, at world, says, "The devil is called the prince, and the God of this world, John 12: 31. - 11 Cor. 4: 4. He boasted to Jesus that he was so, Mat. 4: 9, and he acteth in this werld like a prince, powerfully working in the children of disobedience, Eph. 2: 2." Bible dict, at prince, says, "The devil is called a principality, the prince of this world, and of the power of the air; how great his power and dominion! most men are his subjects, and he boasts of disposing earthly kingdon's: he is the head of such angels as love about in the air to do mischief."
 - S2 And Ib, if I be lifted up from the earth; will draw all men unto me.

b John 3: 14. c Rom. 5: 18. Heb. 2: 9.

4 "There is a two-fold lifting up of Jesus: the first ignominious, when he was banged upon the accursed tree; The second, a grations lifting up, in the preaching of the gospel; by this he draws all men unto him; that is, by the preaching of the gospel, he catis and invites all persons to himself; he offers the benefits of his ceach to all, and gathereth a church, to himself, out of the

Gentile as well as the Jewish world. Learn, 1. That all persons are naturally unwilling to come to Christ, they must be drawn.—2. That he meritoriously by his death, and instrumentally by the preaching of the gospel, draws sinners unto himself. 3. That it is not a few, or small number, but a very great number, consisting both of Jews and Gentiles, bond and free, persons of all nations, ages and conditions, whom Christ draweth, Rev. 7: 9. Not that all are effectually drawn to him, so as savingly to believe in him; but by the preaching of the gospel they are called and invited to him, and the benefits of his death are offered to them. Thus Christ being lifted up upon the cross, and on the pole of his gospel, draws all men unto him; that is, doth what is sufficient to prevail with all men to believe on him, and to render those that do not so, everlastingly inexcusable." Burkitt.

33 (This he said, signifying what death he should die.)

a John 18: 32.

34 The people answered him^b, We have heard out of the law that Christ abideth for ever*; and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

b Psal 61; 6, 7, -89; 36, 37, -110; 4. Isa, 9; 7, -53, 8. Ezek, 37; 25, Dan, 2; 44, -7; 14, 27, Mic 4; 7, Luke 1; 33, Heb. 5; 6, -7; 1, 3, 17,

- * "Observe here, 1. The objection which the Jews make a-gainst our Saviour's being the true Messias. Their argument runs thus, It was foretold under the law, that Christ or the Messias a-bideth for ever, but thou sayest, The Son of man must be lifted up and die; How then caust thou be the promised Messias? In his state of humiliation unto death, he was lifted up; but in his state of exaltation he abideth for ever. Learn hence, That Christ's lifting up by death, and his abiding for ever, do very well consist together, for both are true of him, the one in his state of humiliation, the other in his state of exaltation." Burkitt.
- 35 Then Jesus said unto them, Yet a little while is the light with you^c; walk while ye have the light, lest darkness come upon you: for he that walketh in darkness^d knoweth not whither he goeth.

c Prov 14: 12. - 16: 25 Jer. 13: 16. John 8: 12. - 10: 11. Eph 5: 8. - - d Prov 4: 19. - 19: 2. Jer. 10: 23. Mat. 6: 23. John 12: 46. 1 John 2: 11.

36 While ye have light, believe in the light,

that ye may be the children of light. These things spake Jesus, and departed, and did hide^a* himself from them.

- * Luke 16; 8. John 1: 4. 8: 12. Eph. 5: 8. 1 Thes. 5: 5. 1 John 2: 9, &c. a Luke 4: 30. John 8: 59.
- * Probably Jesus, went to dine, or to take some other refreshment. Other conjectures might be advanced, but they can prove nothing.
- 37 But though he had done so many miracles before them; yet they believed not on him;
- † "The Jews thought that Christ was to come to them as a temporal prince; to deliver them from their subjection to the Romans, and to bring all other nations under themselves, &c." [See Daniel's prophecy, chapter 7th.] Southwell.
- 38 That the saying of Esaias the prophet might be fulfilled which he spake^b, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

b Isa. 55; 1. Rom. 10: 16.

- 39 Therefore they could not believe; because that Esaias said again,
- 40 He hath blinded their eyes‡, and hardened their heart^c; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

c Mat. 13: 14.

- ‡ Cruden, at reins, says, "God upbraids the Jews with having him in their mouths but not in their reins. Jer. 12: 2. Thou art far from their hearts and affections; they have neither fear of thee, nor love for thee, nor desire after thee, nor delight in thee; nor are they obedient to thee." Bible diet, has it thus, "God is far from men's reins, when they have no true knowledge, fear, love, desire of, or delight in him, and perform no true obedience to him."
- 41 These things said Esaias^d, when he saw his glory, and spake of him.

42 Nevertheless among 'the chief rulers also many believed on him; but because of the Pharisees they did not confess him^a, lest they should be put out of the synagogue:

a John 9: 22.

48 For they loved the praise of men^b, more than the praise of God*.

b John 5: 44.

- * "That is, they valued honour and applause from men, more than God's honouring and approving them. There is no greater snare to draw persons from their duty, than inordinate love and affection to their own credit and reputation. Oh! how often is the applause and commendation of men preferred before the testinony and approbation of God!" Burkitt.
- 44 Jesus cried, and said, He that believeth on me⁺, believeth not on me⁻, but on him that sent me.

c r Pet. 1: 21.

- † "That is, He that believeth on me, doth not believe on a mere man, but on one that is truly and really God, as well as man; and therefore Christ being true God, one in essence, and equal in power and glory with the Father, their believing in him was helieving in God that sent him. Observe, 2. The argument which our Saviour uses, to prove that believers in him do believe in the Father. It is in verse 45. And he that seeth me, seeth him that sent me. That is, He that seeth me spiritually, and by faith, seeth my Father to be one with me in essence, though not in person; and he that seeth me in my miraculous works which I do, seeth him also that sent me, by whom I do these mighty works." Burkitt.
- 45 And he that seeth med, seeth him that sent me.

d John 1: 18. - 14: 9,

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

° John 8: 12.

f John 1: 4. - 8: 12.

47 And if any man hear my words, and be-

lieve not, I judge him not³: for I came not to judge the world, but to save the world.

a John 3: 17, 18. - 8: 15.

48 He that rejecteth me, and receiveth not my words, hath one that Judgeth him: the word that I have spoken^b, the same shall judge him in the last day

b Mat. 12: 36. Mark 16: 16. Luke 10: 16.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say^c, and what I should speak.

c Deut. 18: 18, 19. John 8: 28, 38. ~ 14: 10, 24, 31. ~ 17; 8. Acts 3: 22, 23, ~ 7: 37. Heb. 2: 3.

50 And I know that his commandment, is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.

MARK 11: 11.

looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve

[Occurences of the Fourth day, previous to the passover.]

12 And on the morrow, when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off*, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet

* Cruden, under fig, says, "Fig-trees were very common in Palestine. Our first parents covered their nakedness with fig-leaves,

Gen. 3: 7, &c, Gathered either from common fig-trees, or from some of another kind, the leaves whereof are much larger. This tree hath in it a milky or fat oily liquor; it is very fruitful: M. Turnefort says, That in the islands of the Archipelago, one of their fig-trees generally produces 280 pound-weight of figs. It becomes barren either through the defect of the above-mentioned liquor, (which the husbandman cures by dung and sweet water) or through abundance thereof, which is remedied by causing the superfluous juice to extravasate." A great deal more is advanced here, by Cruden, about the fig-tree, which Jesus cursed, on which he found no fruit, to which we refer the reader.

14 And Jesus answered, and said unto it, No man eat fruit off thee, hereafter for ever. And his disciples heard it.

MATTHEW 21: 18.

Now in the morning, as he returned into the city, he hungered.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

a Luke 13: 6, &c.

* "Cursing the fig-tree, predicted the destruction of Jerusalem, by Titus; the which, he effected about forty years after Christ's crucifixion. The Jews shewed only leaves of profession, fand showy pretences to holiness, bearing no fruits of repentance, and faith in him." Watts' scripture history, page 243, &c. "Some move the question here, How came Christ to curse a tree for want of that fruit which the season afforded not? It is answered that naturalists observe. That the fig-tree puts forth her fruit as soon as her leaf; that the tree is always bearing: and whilst one fig is ripe, another is green. And whereas it is said, That the time of figs was not yet; the meaning is, That the time of gathering of figs was not yet; but the tree having leaves, shewed it might have fruit; accordingly Christ goes in expectation of its having fruit; but finding none, either ripe or green, he curses the tree for totally disappointing his expectation. This action of his was typical, an emblem of Jerusalem's destruction in general, and of every person's in particular, that satisfies himself with a withered profession,

bearing leaves only, but no fruit; as the fig-tree was, so are they nigh unto cursing. All such as content themselves with a fruitless profession of religion, are in great danger of having God's blasting added to their barrenness." [See Cruden, how he explains the fig-tree, having only leaves.] Burkitt. "The country of Gennesareth not only nourishes different sorts of autumnal fruit, but preserves them also a great while; it supplies men with the principal fruits, with grapes and figs continually, during ten months of the year, and the rest of the fruits as they become ripe together through the whole year." Josephus, vol 5. page 306. Whiston says, in his comment on the passage, "It may be worth our white to observe here, That near the lake of Gennesareth grapes and figs hang on the trees ten months of the year. We may also observe that in Cyril of Jerusalem. Cateches, 18. Sec. 3. which was delivered not long before Easter, there were no fresh leaves of figtrees, nor bunches of fresh grapes in Judea, so that when St. Mark says, 11: 13. That our Saviour, soon after the same time of the year, came and Found leaves on a fig tree near Jerusalem, but no figs, because the time of new figs ripening was not yet, he says very true; nor were they therefore other than old leaves which our Saviour saw, and old figs which he expected, and which even with us commonly hang on the trees all winter long." See Bible dict. under Fig-tree, and Cruden's concordance.

MARK 11: 15.

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

a John 2: 13 to 18.

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer^b? but ye have made it a den of thieves.

b Isa. 56: 7. Jer. 7: 11, remark. Mat. 21: 13. Luke 19: 46. John 2: 16.

18 And the scribes and chief priests heard it, and sought how they might destroy him:

for they feared him, because all the people was astonished at his doctrine.

LUKE 19:45.

And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.

c Mark 11: 17.

MATTHEW 21: 12.

And Jesus went into the temple of Goa*, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

* Josephus has informed us. "That the zws had so far forgot the sacred regard due to the law, that the established Offices in the outer courts of the temple, and sold every thing necessary to be used in sacrifice." Burkett says, "t was in the third, or outward court, called the Court of the Gentiles, where the Jews bought and sold, &c," and not in caer of the other courts. Nothing but holiness becomes that lace where God is worshipped in the beauty of holiness, 1 Ch. 16: 29. Psal. 29: 2. - 96: 9." Ellwood, at Mark 11: 15, par 204 says, "The money changers, changed shekels into half-she'ls, for the law requiring every man, rich and poor, from twenty ears old and upwards to offer an half-shekel to the Lord, Exod 10: 11, &c." More of this will occur in other notes.

Echard's ecclesiastic history, page 53 says, "The court of the Gentiles, where Ox' Sheep, and Doves, &c. were sold, was the outward court he temple, and a spacious place; surrounding all the other has; logether with the body of the temple." This account he temple at John 2; 14, more intelligible. The same auth, at page 328 says, "There were three courts belonging to temple: viz. the court of the priests, where the altar of incertainty stood: the court of the Israelites, where the clean Jews, and ntile proselytes, that were circumcised and embraced the below of Moses, met at their devotions; and the

court of the Gentiles where the unclean Jew, and the Gentile, who believed in God, but was not circumcised, were permitted to enter and worship the true God. It was from this last mentioned court that Jesus drove those prophaners of the temple, who under a pretext of having the sacrifices at hand, were permitted by the priests, for their sordid gain, to bring their beasts and poultry, and to supply strangers with money at an unreasonable usury."

13 And said unto them, It is written, My house shall be called the house of prayer^a; but ye have made it a den of thieves.

a Mark 11: 17:

- 14 And the blind and the lame came to him in the temple, and he healed them.
- 15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the templeb, and saying, Hosanna to the son of David; they were sore displeased,
- 16 And said un to him, Hearest thou what these say? And Jes us saith unto them, Yea: have ye never read. Out of the mouth of babes and sucklings thou hast perfected praise*?

c Psal, 8; 2.

* Children praised Jesus by their 1 osannas, and shall adults, who have nothing but what they receive from God's bounty withhold thanksgiving and praise? Far be 1 he sacrilege from every pious Christian! For whoso offereth praise glorifich God, Psal, 50: 15, 23. – 22: 23. – 86: 12. Dan. 5: 23. Rom. 15: 6, 9. – I Cor. 6: 20, Rev. 15: 4.

17 And he left them, and went out of the city into Bethany, and he lodged the e.

MARK 11: 19.

And when even was come, he went of the city

LUKE 19: 47.

And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him,

48 And could not find what they might do; for all the people were very attentive to hear

him.

[Occurences of the Third day, previous to the passover.]

MARK 11: 20.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

- 21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.
- 22 And Jesus answering, saith unto them, Have faith in God.
- 23 For verily I say unto you. That whoso-ever shall say unto this mountain, Be thou removed, and be thou cast into the sea*; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass^b; he shall have whatsoever he saith.

b Luke 17: 6.

^{*}We may gather from the mountain being mentioned, the information; That the fig-tree which Jesus cursed stood between Bethany, (Mat. 21: 17.) and mount Olivet, or mount of Olives; and probably it grew at, or near, to Bethphage (Mat. 21: 1.): The mountain, was, no doubt, one of the three tops of Olivet; see the note at Acts 1: 12. An anonymous author, at pages 397, and 398, says, "This promise was founded upon a proverb very familiar to the Jews, who intending to extol any of their doctors for his great dexterity in solving difficult questions, commonly said, that such a one was a rooter up of mountains. And thus it implies no more than that his faithful disciples should be able, in

confirmation of the Christian faith, to do the most difficult things, and solve the most knotty questions and arguments against the gospel."

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

a Mat 7: 7.

25 And when ye stand, praying, forgive, if ye have ought against anyb, that your Father also which is in heaven may forgive you your trespasses.

b Psal. 35: 13. - 109: 1 to 6. - 141: 5. Mat. 6: 12 to 16.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

MATTHEW 21: 20.

And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered, and said unto them. Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea*; it shall be done.

c Luke 17: 6.

22 And all things whatsoever ye shall ask in prayer^d, believing, ye shall receive.

d John 14: 13. - 15: 7. - 16: 23. Jam. 5: 16, &c. 1 John 3: 22. - 5: 14. Mat. 7: 7.

MARK 11: 27.

And they come again to Jerusalem; and as he was walking in the temple, there come to

him the chief priests, and the scribes, and the elders,

- 28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?
- 29 And Jesus answered, and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.
- 30 The baptism of John, was it from heaven, or of men? answer me.
- 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
- 32 But if we shall say, Of men; they feared the people; for all men counted John's, that he was a prophet indeed.

a Mat. 14: 5.

35 And they answered, and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

LUKE 20: 1.

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospe, the chief priests and the scribes came upon him, with the elders,

- 2 And spake unto him, saying. Tell us, by what authority doest thou these things? or who is he that gave thee this authority?
- 3 And he answered, and said unto them, I will also ask you one thing; and answer me:

- 4 The baptism of John, was it from heaven, or of men?
- 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?
- 6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

a Mat, 14: 5.

- 7 And they answered, That they could not tell whence it was.
- 8 And Jesus said unto them, Neither tell I you by what authority I do these things.

MATTHEW 21: 23.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

- 24 And Jesus answered, and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.
- 25 The baptism of John, whence was it*? from heaven, or of men? and they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?
- * "Was it of divine institution or of human invention? Implying, that the calling of such as call themselves the ministers of God, ought to be from God. See Heb. 5: 4," Burkitt.
- 26 But if we shall say, Of men; we fear the people: for all hold John^b as a prophet.

- 27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.
- 28 But what think ye? A certain man had two sous*; and he came to the first, and said, Son, go work to-day in my vineyard.
- * An anonymous author, explains it thus, "God is the man, and the Jeros and Gentiles are his two sons. The Jews are the second son, who having promised obedience to God's commands, had done nothing. The Gentiles are the other son, who, though at first were disobedient, serving divers lusts, and gave themselves up to idolatry, repented at the preaching of the gospel, &c. Or we may here understand two kinds of Jews, the Scribes and Pharisees to be the second son. And the Publicans and sinners, (32nd, verse,) to be the other son, who readily hearkened and obeyed the terms of the gospel, &c."
- 29 And he answered, and said, I will not; but afterward he repented, and went.

a Eccles. 19: 21.

- 30 And he came to the second, and said likewise. And he answered, and said, I go, Sir; and went not.
- 31 Whether of them twain did the will of his father? They say unto him, The first Jesus saith unto them, Verily I say unto youb, That the publicans and the harlots go into the kingdom of God before you.

b Luke 7: 29, 30.

52 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

c Mat. 3: 7, xc Luke 3: 12, 13.

33 Hear another parable; There was a cer-

tain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

a Exod 15: 17. Psal. 44: 2. - 80: 8, &c. Cantic. 1: 6. Isa. 5: 1. Jet. 2: 21.

- * An anonymous author, at page 394, says, "Almighty God is the householder; the church of God then confined to the Jew: ish nation, is the vineyard; the planting and hedging it about, denotes God's peculiar favour and providence towards that people. whom he blessed with a revelation of his will, and by his laws and ordinances, distinguished them from all other nations. By the wine press and tower, &c. we are to understand the temple and altar, &c. built and ordained for his peculiar service amongst them. The priests, levites, doctors and rulers of the Jewish church and state, are the husbandmen to whom the vineyard was let out, and are accused of want of duty, and neglect of cultivating the vineyard, or of instrucing the people committed to their charge. The fruits (34th, verse,) are the returns of duty proportioned to the advantages of knowing and performing it. The servants were the Prophets whom God had sent from time to time to call them to repentance, by denunciations of vengeance, and promises of reward. The son (37th. verse, sent at last, is Jesus Christ, whom they soon after put to death. And, lastly, the other husbandmen, to whom the vineyard is given, (41st. verse,) are the Gentiles, to whom the gospel is preached with success." Burkitt. Cruden has explained it, nearly in the same manner.
 - 34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.
 - 35 And the husbandmen took his servants, and heat one, and killed another, and stoned another.
- 36 Again, he sent other servants, more than the first: and they did unto them likewise.
- 37 But last of all, he sent unto them his soo, saving, They will reverence my son.
- they said among themselves, This is the heir;

come, let us kill him, and let us seize on his inheritance.

a Mat: 26: 3, 4. - 27: 1. John 11: 53.

- 39 And they caught him^a, and cast him out of the vineyard^b, and slew him.
 - a Mat. 26: 48. b Mat. 27: 35, Luke 23: 39. Acts 5: 30. 10: 39.
- 40 When the Lord, therefore, of the vineyard cometh, What will he do unto those husbandmen?
- 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.
- 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected*, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?
- c Psal. 118: 22. Isa. 2: 2, 8: 14, 15. 28: 16. Dan. 2: 34 to 46. Mic. 4: 1. Zech. 3: 9. Mat. 21: 44. Mark 12: 10. Luke 20: 17. John 1: 21. Acts. 4: 11. Rom. 9: 33. 1 Cor. 1: 23. 3: 12. Eph. 2: 20. 1 Pet. 2: 4, &c.
- * "Jesus Christ is become the corner-stone of the church, and the stone that binds and unites the Jews and Gentiles in the union of the same faith." Cruden under Stone. We refer the reader to what he has further said on the subject, which deserves perusal. Also to the Bible dict. under stone. The white stone, mentioned Rev. 2: 17. Cruden has explained, and also the Bible dict.
- 43 Therefore say I unto you, The kingdom of God shall be taken from you^d, and given to a nation bringing forth the fruits thereot.
- d Deut. 32: 21. Psal. 72: 15. 152: 15, &c. Isa. 4: 2, &c. 49: 3, &c. 55: 15, &c. 53: 1 62: 2, 12. 65: 1 to 16. Dan. 9: 26. Mic. 5: 4, &c. Mat. 8: 12. 24: 15. Acts. 11: 26. 13: 40, 46. Rom. 10: 19,
- 44 And whosoever shall fall on this stone shall be broken +: but on whomsoever it shall fall, it will grind him to powder.

e Isa. 8; 14, 15. - 28: 16. Luke 2: 34. - 20: 18. Rom. 9: 32. 1 Pet. 2: 4.

4 By falling on this stone is meant, that many persons, particularly the proud Palaisses and learned Greeks, would reject the offers of the gospel salvation. It is further added, that upon whomsoever this stone shall fall, they should be ground to pow-By which is meant, that the Divine v ngeance will overtake all those who reject the gospel" Southwell. " These words are taken from Psal. 118: 22, 23. which the Jews understood to be a p phecy of the Messiah, and accordingly Christ applies them to himself. The rejectors, or the builders rejecting, were the heads of the Jewish church, the chief priests and phanisees, &c. God the great Master builder of his church, takes this precious founda. tion store out of the rubbish, and sets it in the head of the corner. Yet there are those who stumble at this stone. Some through ignorance, others through malice stumble at his person, at his Goctrue, and as his institutions: these shall be broken in pieces: but on whomsoever it shall fall, it will grind him to powder. That is, Christ himself will fall as a burdensome stone upon all those that knowingly and maliciously oppose him; and particularly upon the Jews, &c. Jesus might by these words allude to the custom of sometimes using a great store, (when a person was stoned to charle,) as big as two men could lift, which was thrown down violently upon his breast." Burkitt. "In this passage Christ is supposed to allude to the different methods of stoning to death the practised. When a criminal was stoned, they threw him headlong from an emicence in such a manner as to dash him against some great stone; if this did not dispatch him, they threw another upon him ther by to crush him in pieces." Illustration of the English Harmony, page 298.

LUKE 20: 9.

Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

- 10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.
- 11 And again, he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.

- 12 And again, he sent a third; and they wounded him also, and cast him out.
- 13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son; it may be they will reverence him when they see him.
- 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be our's.
- 15 So they cast him out of the vineyard, and killed him What, therefore, shall the Lord of the vineyard do unto them?
- 16 He shall come and destroy² these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

a Mat. 24: 15.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected*, the same is become the head of the corner?

* See the note at Mat. 21: 42.

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

MARK 12: 1.

And he began to speak unto them by parables; A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine fat, and built a tower, and let it out to husbandmen, and went into a far country.

- 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard:
- 3 And they caught him, and beat him, and sent him away empty.
- 4 And again, he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.
- 5 And again, he sent another; and him they killed: and many others; beating some and killing some.
- 6 Having yet, therefore, one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.
- 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.
- 8 And they took him, and killed him, and cast him out of the vineyard.
- 9 What shall, therefore, the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

a Phil. 4: 5. Jam. 5: 8, 9. Rom. 9: 28. 1 Cor. 7: 29.

- 10 And have ye not read the scripture, The stone which the builders rejected is become the head of the corner:
- 11 This was the Lord's doing, and it is marvellous in our eyes?

MATTHEW 21: 45.

And when the chief priests and pharisees had

heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

a Mat. 21: 11.

LUKE 20:19.

And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

MARK 12: 12.

And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

MATTHEW 22: 1.

AND Jesus answered, and spake unto them again by parables, and said,

2 The kingdom of heaven* is like unto a certain king, which made a marriage for his son;

a Mat. 25: 1, &c. Luke 14: 16. Rev. 19: 7, 9.

^{* &}quot;There was a prevailing notion among the Jews, that when the Messiah came, he would entertain all the children of Israel with a sumptuous banquet. Jesus made a simile for their instruction, consistent with that tradition." Southwell. "The design and scope of this parable of the marriage supper, is to set forth the gracious offer of mercy and salvation, which God made through the preaching of the gospel to the Jewish church. The gospel is here compared to a feast; also to a marriage feast, where joy, delight, and pleasure abound. To this feast or gospel supper, God invited the Jews. The servants sent forth to invite them, were the prophets and apostles in general, and John the Baptist in particular, whom Herod the tetrarch slew. The making light

of the invitation shews the Jews contempt of the offers of grace through the gospel. By the armies which the king sent to destrou the murderers, are meant the Roman soldiers, who spoiled and laid waste the city of Jerusalem and the country of the Jews. The highways signify the despised Gentiles who upon the Jews refusal were invited to the supper, and prevailed with to come in. The king's coming in to see the guests, denotes the inspection which Jesus makes into his church in gospel times. By the man without the wedding garment, understand such as are destitute of true grace and real holiness, both in heart and life. The gospel for its freeness and fulness, for its varieties and delicacies is like to a marriage supper. Its invitations being disesteemed. they went one to his farm, and another to his merchandise. Such as are careless in the day of grace, shall undoubtedly be speechless in the day of judgement. All that expect a gracious welcome to the gosvel-supper, &c. must be clothed with sincerity, humility. love, and charity." Burkitt. This parable of a marriage is similar. in some parts of it, to the parable of the supper, beginning at Luke 14: 16; which see: yet they do not appear to be one and the same.

- * "This parable represents God the Father, under the character of a King: the Lord Jesus Christ, by the name of his Son: and the gospel dispensation is the marriage-feast. The guests first invited were the Jews; the servants sent forth to invite them were the Prophets, John the Baptist, and the Apostles: the new guests were the Gentiles: and the person that wanted the wedding-garment, is an emblem of all those that profess and believe, but do not live up to the principles of Christ's religion." An anonymous Author, page 394. Sacred Chronology says, The not having on a wedding garment, &c. "The ancient Fathers tell us. That this nuptial robe is the New man, which has been created according to God in righteousness and holiness." -"New married men and women wore Crowns upon their weddingday, Cantic. 3: 11, which see; and alluding to this custom, it is said, Ezek. 16: 12, That when God entered into covenant with the Jewish nation, he put a beautiful crown upon their head." Cruden, under Crown. The 72nd. Psalm, is thought to be an epithalamium, alluding to Solomon's marriage, as well as to the kingdom of Christ. Cruden, at song, says, "The Canticles or Solomon's song, and the 45th. Psaim, are songs to celebrate a spiritual and divine wedding." See Bible dict. at song, and Proctor's dict. at Canticles.
- 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants. saying, Tell them which are bidden, Behold I have prepared my dinner; my oxen and myafatlings are killed, and all things are ready*: come unto the marriage.

a Prov. 9: 1, 2, &c.

- * Christ, in his person, obedience, and death for us, and in all his fulness of grace, is represented as oxen and fatlings, and a fatted calf, Prov. 9: 2. Luke 15: 23." Bible dict.
- 5 But they made light of it, and went their ways, one to his farm, another to his merchandise:
- 6 And the remnant took his servants, and entreated them spitefully, and slew them.
- 7 But when the king heard thereof, he was wroth: and he sent forth his armies^b, and destroyed those murderers †, and burned up their city.

b Dan. 26, 27. Mat 24: 15. Luke 19: 43 - 21: 20.

- † "It signifies the demolishing of Jerusalem, some years after, by Titus." Watts, See Mat. 24th. chapter. Mark 13th chapter, Luke 17th. and 21st. chapters.
- 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
- 9 Go ye, therefore, into the highways, and as many as ye shall find, bid to the marriage.
- c Prov. 16: 17. Isa. 35: 8. 49: 11, 12. 62: 10. Dan. 7th. and 8th. Luke 14: 23. Rev. 19: 9. 21: 24, 26.
- 10 So those servants went out into the high-ways, and gathered together all, as many as they found^d, both bad and good: and the wedding was turnished with guests.

d Mat. 13: 47 to 51.

11 And when the king came in to see the

guests+, he saw there a man which had not on a wedding garment:

a Psal 45 13 &c. Isa 61: 10. Zeph. 1: 8. Zech. 3: 4. - 11 Cor. 5: 3. Eph. 4: 24 Col 3: 10. Rev. 3: 4, 5, 18. - 16: 15. - 19: 8.

+ "Every person who came to a wedding among the Jews, was obliged to be clothed in a white robe. The parable being designed to point out the general resurrection, when the secrets of all hearts will be disclosed. Jesus means that none but those who had sincere faith, producing unfeigned obedience, are to be considered as proper objects of his kingdom, &c." Southwell. "Jesus' imputed righteousness is a robe: when imputed to us, it beautifies, warms, and protects our souls, Isa. 61: 10. It is a wedding garment, given us at our spiritual marriage with him: and wherein we stand before God, while we receive the sacramental seals of the marriage, and while it is publicly solemnized at the last day, Rev. 19: 9. It is the best robe; consists of the obedience and sufferings of an infinite person; eternally protects from all evil; renders accepted before God; and entitles to an unbounded and everlasting felicity, Luke 15: 22. Jesus himself is a robe to be put on; by his imputed righteousness, and imparted grace, he protects, adorns, and refreshes our soul; nor ought we to be ashamed of him, but to glory and rejoice in him, Rom, 13: 14. Rev. 12; 1. The saints new nature, gracious endowments, and holy conversation, are their garments, which they keep pure, and wash in the blood of the Lamb, Psal. 45: 13, 14. - 1 Pet. 2: 5. Rev. 3: 4. - 7: 14. - 16: 15. White robes were given to the martyrs; their innocency was manifested; and they were possessed of the utmost joy, peace, purity, happiness, and nearness to God, Rev. 6: 11" Bible dict. under Ctothes. "It was a custom for the bridegroom to furnish, at the marriage feast, garments suitable for his guests." Illustration of the English Harmony, page 300. Ellwood, page 212, says, "According to the usuage of those times and countries, every one that came to a wedding-feast, was obliged to put on a singular or peculiar garment suitable to that solemnity or celebration. Some think the wedding garment is two-fold, and define it so. One, the holiness of the sacrifice of Christ, imputed by faith; the other, the holiness which is wrought in the soul by sanctification of the Holy Spirit, which shews itself by an holy life." For not having one, verse 13th, the man was cast into outer darkness, &c. May the thoughts of the verse, through the assistance of the divine Spirit, awaken dead sinners! And also nominal Christians, who are destitute of real regeneration! Psal, 119: 119. Keach in his treatise on Metaphors, &c. page 270, says, "The phrase wedding garment is borrowed from a custom among the ancients, where every guest at that solemnity, was arrayed in a Habit peculiar only to such feasts, and such as wanted it were accounted Intruders, viz. such as without any right

thrust themselves in. Now in this parable all Orthodox Expositors affirm, that by the King, 2nd. verse, we are to understand JEHOVAH; by his Son, the Messiah; by his servants, the Ministers of the gospel; by such that found pretences of absence, worldly-minded persons, that prefer their temporal pleasures before grace and true religion; by the invitation of the guests, the calling of the Gentiles, &c; by him that wanted the wedding-garment, hypocrites, or such as have not put on Christ spiritually, (that is, are not clothed with his righteousness by faith) whose doom is damnation, verse 13th. All the best Expositors agree, by the wedding-garment is intended Christ's righteousness, or imputed righteonsness, which is put on the soul by faith for justification." See Jer, 23: 6. - 1 Cor. 1: 30. Keach, himself comments as follows, "The necessity of Christ and in his righteousness, came in by original depravity. Man in innocency had no need of a Saviour, was perfect and wanted nothing, Gen. 1; 27. Psal. 51: 5. Rom. 7: 17, 18. Christ is the soul's spiritual cover, he covers all the spots of our holy duties, all the sins which believers commit against the law of God. He delivers us from the curse and accusation thereof. Our best services are grieviously defiled and polluted with sin. But Christ is a glorious Robe, his righteousness is of inestimable value, glorious apparel, which by faith all true believers are clothed with. Christ's righteousness put on the soul by faith, is the most beautiful ornament, Ezek. 16: 12. Isa. 45: 24. - 61; 10. The Lord Jesus, clothing us with his righteousness, defends us from sin: sin hath not power and dominion over us, it cannot bear sway, because Christ hath condemned it in the flesh, Rom. 8th. chapter, It is a vanquished, wounded, and crucified enemy. &c. Those that have not the Spiritual wedding-garment in the day when our Bridegroom comes, shall not be entertained amongst Christ's guests, but shall be put out of the wedding-chamber, and turned into eternal darkness, Mat. 22: 12, 13. That soul that bath this wedding-garment on, that is clothed and adorned with Christ's righteousness, that is justified and accepted by faith, the Lord Jesus takes great delight in, vide Isa. 6: 25." Cruden, under garment, says, "By the wedding-garment is meant Christ with his perfect righteousness imputed, which, as a garment, doth hide the spiritual nakedness, and decks and adorns the soul with spiritual beauty. Some by it understand the grace of sanctification, or a holy life, answerable to one's profession; in which sense garment is taken in, Rev. 3: 4. Thou hast a few names in Sardis, which have not defiled their garments; who are of unblameable lives." See Isa. 61: 10.

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? and he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

a Mat. 8: 12.

- 14 For many are called, but few are chosen.

 b Mat. 7: 14. 20: 16.
- 15 Then went the Pharisees, and took counsel how they might entangle him in his talk.
- 16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.
- 17 Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?
- 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?
- 19 Shew me the tribute money*. And they brought unto him a penny.
- * "This was the Roman penny, answering to seven pence half-penny of our money, two of which were paid by way of poll-money, for every head to the emperor. The coining and imposing of money is an act of sovereign authority, and the Jews using Cesar's coin, entitled him to their subjection, &c." Burkitt. See Cruden, at tribute.
- 20 And he saith unto them, Whose is this image and superscription?
- 21 They say unto him, Cesar's. Then saith he unto them, Render, therefore, unto Cesar's, the things which are Cesar's; and unto God, the things that are God's.

d Mat, 17. 25. Mark 12; 17. Luke 20; 25. Rom: 13; 6, 7. Tit. 3: 1.

22 When they had heard these words, they marvelled, and left him, and went their way.

MARK 12: 13.

And they sent unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

a Luke 11: 54.

- 14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?
- 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it^* .
- * "Observe here, a grand design to entangle Jesus in his discourse. The persons employed, namely, the Pharisees and Herodians. The Pharisees were against paying tribute to Cesar; but the Herodians were for it. Herod being made by the Roman Emperor king over the Jews, he was zealous for having them pay tribute, and they that sided with him were called Herodians,-The policy and wicked craft here used in employing these two contrary parties to put the question to Jesus concerning tribute, was to lay him under the necessity, as they hoped, to offend one side, let him answer how he would; if to please the Pharisees, he denyed paying tribute to Cesar, then he is accused of sedition; if to gratify the Herodians, he voted for paying tribute to Cesar, then he is looked upon as an enemy to the liberty of his country, and exposed to popular odium. But our Lord answers them with great wisdom and caution, as appears in verse 16th, and 17th.". [See Mat. 22: 19, of the penny.] Burkitt.
- 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cesar's.
 - 17 And Jesus answering, said unto them,

Render to Cesar, the things that are Cesar's, and to God, the things that are God's. And they marvelled at him.

LUKE 20: 20.

And they watched him, and sent forth spies, which should feign themselves just men², that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

a Luke 11: 54.

- 21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly;
- 22 Is it lawful for us to give tribute unto Cesar, or no?
- 23 But he perceived their craftiness, and said unto them, Why tempt ye me?
- 24 Shew me a penny, Whose image and superscription hath it? They answered, and said, Cesar's*.
- " Jesus asked them, Whose superscription it bare? they answer Cesar's: then said he, Render to Cesar the things that are Cesar's; Learn hence, 1. That our Saviour was no enemy to magistracy and civil government: there was no truer paymaster of the king's dues, than he that was the King of kings: he preached it, and he practised it, Mat. 17: 27. 2. Where a kingdom is in subjection to a temporal prince, whether by descent, election, or conquest, he derives the title, the subjects ought, from a principle of conscience, to pay tribute to him. Christ requires all his followers, to render to kings their dues." [Tribute for two persons was a shekel of silver. Bible dict. vol. 2. page 295.] Burkitt.
- 25 And he said unto them, Render, therefore, unto Cesar, the things which be Cesar's, and unto God, the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

MATTHEW 22: 23.

The same day came to him the Sadducees, which say, that there is no resurrection*, and asked him,

a Acts 23: 8.

- "The Sadducees denying the resurrection, denied also the immortality of the soul: they supposed it to be mortal, and was annihilated with the body. This sect derived its name from one Sadoch, who denied the immortality of the soul, the resurrection of the body, and angels, and spirits. Our Saviour produceth an argument for the proof of the soul's immortality and the body's re surrection, Those, to whom Almighty God pronounces himself a God, are certainly alive; but God pronounced himself a God to Abraham, Isaac, and Jacob, many hundred years after their bodies were dead, therefore their souls are yet alive: for otherwise God could not be their God; because he is not God of the dead. but of the living. The opinion of the Sadducees was monstrous and absurd, for there is certainly another life after this, in which men shall be eternally happy, or intolerably miserable, accordingly as they behave themselves here." Burkitt. See note at Mat. 22: 32. Cruden, at Sadducees, and Bible dict, under Sect. We find men excommunicated from the church, and perhaps it was chiefly for denying the resurrection. Some think that they refused to acknowledge, "that there was any other resurrection than that from sin to grace, by faith and baptism." See 11 Tim. 2: 17, 18. - 1 Tim. 1: 20.
- 24 Saying, Master, Moses said, If a man die, having no children^b, his brother shall marry his wife, and raise up seed unto his brother.

b Deut. 25: 5.

25 Now, there were with us seven brethren; and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother:

- 26 Likewise the second also, and the third, unto the seventh:
 - 27 And last of all the woman died also:
- 28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.
- 29 Jesus answered, and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
- 30 For in the resurrection, they neither marry, nor are given in marriage; but are as the angels of God in heaven.
- 31 But, as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
- 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living*.

a Isa, 57: 1, 2 Luke 20: 37, 38, Rev. 14: 13.

- * "All those that are in covenant with God, whose God the Lord is, their souls do immediately pass, when they die, into glory, and their bodies at the resurrection, shall be sharers in the same happiness. If God be just, the soul must live, and the body must rise, for good men must be rewarded, and wicked men punished: but this being not always done in this life, the justice of God requires it to be done in the next." See [Mat. 22: 23.] Burkitt. Cruden, under dead, thus explains. "God is not the God of the dead, that is, Of such as are finally and irrecoverably perished, without any possibility of living again, as the Sadducees thought; but he is the God of the living, that is, Of such whose souls do live and are in being and whose bodies, though now dead, shall be made alive again."
- 33 And when the multitude heard this, they were astonished at his doctrine.

b Mat. 7: 28.

MARK 12: 18.

Then come unto him the Sadduceese, which

say there is no resurrection; and they asked him, saying,

c Acts 23: 8.

- 19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.
- 20 Now, there were seven brethren; and the first took a wife, and dying, left no seed:
- 21 And the second took her, and died, neither left he any seed: and the third likewise:
- 22 And the seven had her, and left no seed: last of all the woman died also:
- 23 In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.
- 24 And Jesus, answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?
- 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.
- 26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
- 27 He is not the God of the dead, but the God of the living: ye, therefore, do greatly err.

Part 8

LUKE 20:27.

Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

a Acts 23: 8.

- 28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.
- 29 There were, therefore, seven brethren; and the first took a wife, and died without children:
- 30 And the second took her to wife, and he died childless:
- 31 And the third took her; and in like manner the seven also: and they left no children, and died:
 - 32 Last of all the woman died also:
- 33 Therefore, in the resurrection, whose wife of them is she? for seven had her to wife.
- 34 And Jesus, answering, said unto them, The children of this world marry, and are given in marriage;
- 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage*;
- *"The impostor Mahomet taught his followers to believe, That those who, after this life, had observed the rules laid down in the Alcoran, would, in a future state, have as many beautiful women for wives as they could desire: and if we attend to the passage of

scripture now before us; we shall find that the Jewish doctors had taught their disciples, That, when the Messiah came, those who were dead would be raised from the grave, and enjoy the company of those wives with whom they had lived while on earth. It was the Pharisees who taught this notion; but as the Sadducees denied the immortality of the soul, and the resurrection of the body, we need not be surprised, that a deputation from them should be sent on this frivolous errand." Southwell. See the note at John 11: 24.

36 Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection.

a Rom. 8: 23.

37 Now, that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob:

b Exod. 3: 6, &c. Acts 7: 32.

38 For he is not a God of the dead, but of the living: for all live unto him.

c Rom. 6: 8, &c. - 14: 7, &c. 11 Cor. 13: 4. Phil. 1: 20, &c. 1 Thes. 5: 9, &c. 11 Tim. 2: 11, &c. Heb. 11: 8 to 17. 1 John 4: 9.

- 39 Then certain of the scribes, answering, said, Master, thou hast well said.
- 40 And after that, they durst not ask him any question at all.

MATTHEW 22: 34.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them which was a lawyer, asked him a question, tempting him, and saying,

d Luke 10: 25, &c.

"That is, one of their interpreters and expounders of the law of Moses. When Jesus went to the least of tabernacles, a lawyer asked the same question of him, Luke 10: 25.] Lawyers, that is, The scribes of the law, of which there were two sorts; the civil scribe, and the ecclesiastical scribe. The civil scribe was a public notary, or a register of the Synagogue; employed in writing birts of divorce, and sentences in the phylacteries. The ecclesiastical scribe, was an expounder of the scriptures, and an interpreter of the law; they were men of learning and knowledge, whose decrees and interpretations the Pharisees strictly observed. The lawyers burdens, in general, were a rigid exaction of obedience in the whole ceremonial law, and, in particular, the burden of traditions, certain austerities and severities, which they imposed upon the people, but would not undergo any part of them themselves." Burkitt. "The Jews not only wrote this commandment on their Phylacteries, houses, and door posts; but they made the last Hebrew letter of the words which began and ended the sentence much larger than usual in their copies of the law." Illustration of the English Harmony, page 306. See 36th. verse, &c.

36 Master, which is the great commandment in the law?

a Mark 12: 28, 29. Luke 10: 25, &c.

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

b Deut. 6: 5. - 10: 12. - 11: 13. - 30: 6. Mark 12: 30. Luke 10: 27.

- 38 This is the first and great commandment.
- 39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

c Mat. 19: 19. John 13: 34 - 15: 12. 1 John 3d. chap. 4: 7, 21.

40 On these two commandments^d hang all the law and the prophets.

d Mat. 7: 12.

MARK 12: 28.

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

e Ma:k 12: 27.

f Mat. 22; 36. Luke 10; 25,

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel^a; The Lord our God is one Lord:

a Deut. 6: 4.

30 And thou shalt love the Lord thy God* with all thy heart, and with all thy soulb, and with all thy mind, and with all thy strength. This is the first commandment.

b Mat. 22: 37.

- * "That is, with all the powers, faculties, and abilities of the soul, with the highest measures, and most intense degrees of love. The fervency of all our affections, and particularly the supremacy of our love, is required by him as his right and due. In God's account we love him not at all, if we love him not above all.—Great is this command and duty in regard to the continuance and duration of it: when faith shall be swallowed up in vision, and hope in fruition, love will then be perfected in a full enjoyment." Burkitt.
- 31 And the second is like, namely, this, 'Thou shalt love thy neighbour as thyself: There is none other commandment greater than these.

c Mat. 19: 19.

- 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he:
- 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love is neighbour as himself, is more than all whole burnt-offerings and sacrifices.

d Hos. 6: 6.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

MATTHEW 22: 41.

While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ*? whose son is he? They say unto him, The son of David.

a Mat. 1: 1, 16. Luke 2: 26. Rev. 5: 5. - 22: 16.

- * "The Jews considered the Messiah as a temporal prince, who was to spring from the family of David, and to rescue them from the tyranny of the Roman government." Southwell. Southwell's comment, at Jer. 30: 9, where David is also mentioned, saith. "By David here, is meant the Messiah, who is often called, The son of David, because descended from him according to the flesh. It was never promised to the Jews that David was to return in person to visit them." Some readers probably have thought from the following scriptures that he will in person, return to the Jews; see Ezek. 34: 23, 24. 37: 24, 25. Hos 3: 5. Southwell further saith, at Isa. 16: 5, "The throne, and tubernacle of David, means the Messiah's kingdom." Acts 2: 36, Jesus is here said to be, both Lord and Christ. Ellwood, page 313, says, It means, "King and Messiah."
- 43 He saith unto them, How then doth David in spirit call him lord, saying,
- 44 The LORD said unto my Lord to, Sit thou on my right hand, till I make thine enemies thy footstool?

b Psal 110: 1 Mark 12: 36 Luke 20: 42, 43. Acts 2: \$4, 35. 1 Cor. 15: 24 to 29 Eph 1: 20, &c. Heb. 1: 13. - 10: 12, 13. 1 Pet. 3: 22

† Bible dict, under JEHOVAH, saith, "That this name often rendered LORD in our Bibles, is printed in capital letters, to distinguish it from Lord, signifying a governor." "Chairs are never used in Persia (it being their general custom to sit on floors, carpets, or mattresses) but at the coronation of their kings. The king is seated in a chair of gold, set with jewels, three feet high. The chairs which are used by the people in the east, are always so high as to make a footstool necessary; and this proves the propriety of the style of scripture, which always joins the footstool to the throne, Isa. 66: 1. - 11 Chron 9: 18. This passage in the gospel, which is taken from Psal. 110: 1, is strongly expressive of the exaltation of our Lord, when the depression of his enemies is denoted by their being his footstool." Illustration of the English Harmony, page 308.

45 If David, then, call him Lord*, how is he his son?

- * "Cruden, under root, says, "Christ is by a metonymy called the root of Jesse, Isa. 11: 10. And the root of David, Rev. 5: 5, instead of a Branch growing out of the root: He is David's son, as he is man; yet David's root and Lord, as he is God, and gave a being to David and his family, Psal, 110: 1." See Rom., 15: 12. Isa. 11: 1, Of Jesse, and root. Christ is called, by himself, The root and the offspring of David, Rev. 22: 16. See Acts 13: 22, &c. Mat. 1: 5, 6. Luke 3: 31, 32. Ruth 4: 17, &c. 1 Sam. 16: 1, to 14. 1 Chron. 2: 12, to 17. See also Jer. 23: 5, 6. Zech. 3: 8, &c. 6th. chapter, and page 254.
- 46 And no man was able to answer him a word; neither durst any man from that day forth, ask him any more questions.

LUKE 20: 41.

And he said unto them, How say they that Christ is David's son?

- 42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sitthou on my right hand,
 - 43 Till I make thine enemies thy footstool.
- 44 David, therefore, calleth him Lord, how is he then his son?

MARK 12: 35.

And Jesus answered, and said, while he taught in the temple, How say the scribes that Christ is the son of David?

- 36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.
- 37 David, therefore, himself calleth him LORD; and whence is he then his son? And the common people heard him gladly.

LUKE 20: 45.

Then in the audience of all the people, he said unto his disciples,

46 Beware of the scribes*, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

a Mat. 23: 2, 6, 7, 23, &c. Mark 12: 38, &c. Luke 11: 43.

- * "Observe, What it is that our Saviour condemns: not civil salutations in the market-place, not the chief seats in the synagogue, not the uppermost rooms at feasts: but their fond affecting of these things, and their ambitious aspiring after them. God is the God of order; there may and ought to be a precedency among persons. He commands us to give honour to whom honour is due, Rom. 13: 7, &c. Observe. 2. How our Saviour condemns the Pharisees for their gross hypocrisy. in colouring over their abominable covetousness with a specious pretence of religion, making long prayers in the temple and synagogues for widows, and thereupon persuading them to give bountifully to corban, the common treasury for the temple; some part of which was employed for their maintenance. Thus they made their prayers a cloak and cover for their covetousness." Burkitt. See Bible dict. and Cruden, under Scribe, robe, and clothing.
- 47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

b Mat. 23: 14 Mark 12: 40.

MARK 12: 38.

And he said unto them in his doctrine^d, Beware of the scribes, which love to go in long clothing^e, and love salutations in the marketplaces,

d Luke 20: 46.

e Luke 11: 43. - 20: 46.

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows houses, and for

a pretence make long prayers: these shall receive greater damnation.

e Mat. 23; 14. Luke 20: 47.

MATTHEW 23: 1.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

a Luke 20: 46.

- 3 All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not:
- 4 For they bind heavy burdens^b, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

b Luke 11: 46.

5 But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments,

c Mat. 6th d Exed 13: 9 16. Num. 15: 38. Deut. 6: 8, 9, -11: 18, &c. - 22: 12, Prov. 3: 3. Mark 12: 38.

* "These phylacteries were certain scrolls and labels of parchment, in which were written the ten commandments, and some sections of the law; these they tied to their foreheads, and pinned upon their left sleeve, that the law of God might be continually before their eyes, and perpetually in their remembrance. This ceremony they judged God prescribed them, (Deut. 6: 8. – 22: 12.) By enlarging the borders of their garments, our Saviour points at the fringes of blue ribbons which the Jews wore upon their garments, in obedience to the command, Num. 15: 38, &c. As the threads in those fringes and ribbons close woven together, did represent the connection, complication, and inseparable conjunction of God's commandments among themselves; so the wearing of these fringes was to put them in mind of the laws of God; that which way soever they turned their eyes, they might meet with some pious admonition to keep the law of God. Now the

vain-glorious Pharisees, that they might be thought more mindful of his law than other men, made their phylacteries broader, and their fringes thicker and longer than other men. These Pharisees were carrying a library of God's law on their clothes, scarce a letter of it in their hearts. They wore the law of God, as frontlets before their eyes, but not engraven on the tables of their hearts." [See Bible dict. at Frontlet, and Cruden, under Frontlets, Phylacteries, and Pharisee.] Burkitt. Vide Josephus, vol. 1 page 213. Exod. 13: 16. Num. 15: 38.

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

a Mark 12: 38, 39. Luke 11: 43. - 20: 46.

7 And greetings in the markets, and to be called of men^b, Rabbi, Rabbi*.

b Luke 2: 46.

* "Rab, Rabbin, Rabbam, is a name of dignity among the Hebrews, signifying doctor or master. The name of Rab was given to their masters and doctors, to the chief of a class, and to the principal officers of the court of a prince. It appears that this name came originally from the Chaldees; for before the captivity, when any mention was made of Judea, it is not found that it was used; but only when any mention was to be made of the officers of the king of Babylon. Rab or Rabban, properly signifies master, or one that excels in any thing. Rabbi or Rabbani, is my Master: Rabbin is the plural. Thus Rab is of greater dignity than Rabbi: and Rabbin or Rabbim, is a word of greater dignity than either Rab or Rabbi. There were severat gradations before they could arrive at the dignity of Rabbin. He that was master or head of the school, was called Cacham, or Wise; and he had the name of Bachar or Elow, who aspired to the doctorship, and for this purpose frequented the school of the Cacham. When he was further advanced, he had the title of Cabar of the Rab, or the master's companion. And then, when he was further skilled in the knowledge of the law and the traditions, he was called only Rab, or Rabbin and Morena, our master. The Cacham Rab, or master Rabbin, decided all sorts of differences, determined what things were allowed, or forbidden, and judged in all matters of religion. He celebrated marriages, and declared divorces: He preached, if he had a talent for it, and was head of the academies. He had the head seat of the assemblies, and in the synagogues. He reprimanded the disobedient, and could even excommunicate them, which procured him great respect and authority. In their schools they sat upon raised chairs, and their scholars were at their feet: Hence it is that Paul is said to have studied at the feet of Rabbi Gamaliel, Acts 22: 3. Our Saviour reprehends the Scribes

and Pharisees for affecting to have honourable titles given them, and to be the lords and guides of the people's faith; and exhorts his disciples not ambitiously to affect such titles, or any vain applause, or precedency one above another; telling them, that himself was the only Lawgiver and Teacher, who only can teach powerfully and inwardly, and in matters of faith and worship, is only to be followed, Mat. 23: 7, 8." Cruden at Rabbi. See Bible dict,

8 But be not ye called Rabbia*: for one is your Master, even Christ; and all ye are brethren.

a Jam 3: 1. 1 Pet. 5: 3.

- * "The word Rabbi signifies a doctor or teacher, eminently endowed with variety of knowledge, whose place it was to sit in an exalted chair, or chief seat in the synagogue; their disciples and scholars sat upon lower forms at the feet of their teachers." [See Acts 22: 3.] Burkitt.
- 9 And call no man your father upon the earth: f for one is your Father, which is in heaven.

b Mal. 1: 6.

- + "Father here, signifies teacher among the Jews." Southwell.
- 10 Neither be ye called masters: for one is your Master, even Christ.
- 11 But he that is greatest among you shall be your servant.

c Mat. 20: 27. Mark 10: 44.

12 And whosoever shall exalt himself, shall be abased^d; and he that shall humble himself shall be exalted.

d Prov. 15: 33. - 18: 12. Luke 14: 11. - 18: 14. Jam. 4: 6. 1 Pet. 5: 5.

13 But woe unto you^e, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.

e Luke 11: 44 to 53.

- t "Shutting up, &c. is called by Luke (at 11: 52.) a taking away the key of knowledge from men, which is an allusion to a known custom among the Jews in admission of their doctors; for those that had authority given them to interpret the law and the prophets, were solemuly admitted into that office, by delivering to them a key and a table book. So that by the key of knowledge, is meant the interpretation and understanding of the scriptures; and by taking away the key is signified; first, they arrogated to themselves alone the understanding of the scriptures. Secondly, that they kept the true knowledge of them from the people, especially the prophecies which related to Christ, and so hindred men from embracing his doctrine. Learn hence, That the knowledge of the holy scriptures is absolutely necessary to salvation, and indispensibly so. Men may miscarry with their knowledge, but they are almost sure to perish for want of knowledge." Burkitt. Vide Prov. 19: 2, 3.
- 14 Woe unto you, scribes and Pharisees, hypocrites! for yea devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

a Mark 12: 40. Luke 20: 47.

- 13 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte*, and when he is made, ye make him twofold more the child of hell than yourselves.
 - * See the note at Luke 18; 9, 10.
- 16 Woe unto you^b, ye blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple^c, he is a debtor.

b Mat. 15: 14. c Mat. 5: 33 to 38.

17 Ve fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?

d Exod, 29: 37. - 30: 28, 29.

18 And whosoever shall swear by the altar,

it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty!

- 19 Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift?
- 20 Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon.
- 21 And whoso shall swear by the temple^a, sweareth by it, and by him that dwelleth therein.

a 1 Kings 8: 13. 11 Chron. 6: 2.

- 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
- 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise^b, and cummin, and have omitted the weightier matters of the law; judgment, mercy, and faith^c: these ought ye to have done, and not to leave the other undone

b Luke 11: 42.

c Mat. 9: 13. Luke 11: 42, 46.

24 Yed blind guides! which strain at a gnat* and swallow a camel.

d Mat. 15: 14.

"A proverbial expression, intimating, that some persons pretend great niceness and scrupulosity about small matters, and none or but little, about duties of the greatest moment. Hypocrites lay the greatest stress upon the least matters in religion, and place holiness most in those things where God places it least." Burkitt.

"This passage may with more propriety be read, Strain out a Gnat, &c. It is an allusion to a custom amongst the Jews of straining or filtering their wine, &c, lest they should swallow any small animal forbidden by the law as unclean. It is probable their nicety in this respect might be proverbial for their exactness in smaller matters." [A Gnat, or Culex, is a small winged, stinging insect, of the fly-kind. And strain may signify to vomit.] Illust. of the English Harmony, page 312. "The wings of gnats

are of a very curious structure, and well worthy the use of the microscope, to see them distinctly. It is well known, that on toucling the wings of butterflies, a coloured powder is left on the fingers, which, though to the naked eye it appears a mere shapeless dust, yet, when examined by the microscope, it is found to be very regularly figured beautiful bodies, in form of feathers and scales; these are of various figures, and all of them very elegant. The generality of flies have nothing of this kind; but the close examination of the wings of the gnat will shew, that they are not wholly destitute of them; they are much more sparingly bestowed, indeed, upon the gnat than on the butterfly; but then they are arranged with great regularity. Wing, Ala, that part of a bird, insect, &c. whereby it is enabled to fly. Wings, or rudiments of wings belonging to birds, answer to the fore-legs in quadrupeds, &c." Proctors dict, under Wing.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup^a, and of the platter, but within they are full of extortion and excess.

a Mark 7: 3, 4, &c. Luke 11; 39.

26 Thou blind Pharisee! cleanse first that which is within the cup, and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres*, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

b Luke 11: 44, Acts 23: 3,

* "The sepulchres of the people of distinction among the Jews, were built near the out-parts of their cities, and the bodies, instead of being buried in the ground, were deposited in small nitches of the walls in the inside. There was a dome or cupola over the sepulchre, and they were whitened, from time to time, to prevent the people coming too near them, lest they should have been polluted; for touching the bodies of dead persons, or even a sepulchre, was considered as pollution under the law." [See Cruden, under Sepulchre, and Bible dict. under Grave.] Southwell. "Their tombs and sepulchres in the cast, are, with the very walls of the inclosure, always kept clean, white-washed, and

beautified; they continue to this day to be an excellent comment upon the expression of our Lord, where he mentions the garnishing of sepulchres, (verse 29th.) and compares the Scribes and Pharisees to Whited sepulchres." Illust. of the English Harmony, page 312, &c.

- 28 Even so ye also outwardly appear righteous unto men; but within ye are full of hypocrisy and iniquity.
- 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

a Luke 11:47,48.

- 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
- 31 Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
- S2 Fill ye up thenb the measure of your fathers.

b r Thes. 2: 16.

- 33 Ve serpents, ye generation of vipers! how can ye escape the damnation of hell?
- 34 Wherefore, Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucity^d; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

 d Mat. 10: 17. Luke 11: 49, 50. Acts 5: 40. 22: 19. 11 Cor. 11: 24. Rev. 16: 6.
- 35 That upon you may come all the righteous blood shed upon the earthes; from the blood of righteous Abel, unto the blood of

Zacharias, son of Barachias, whom ye slew between the temple and the altar.

e Gen. 4: 8. 11 Chron. 24: 20, 21 Jer. 26: 20, &c. Wisd 10: 3. Mat. 23: 37. Luke 11: 51. -13: 33 Acts 7: 52. 1 Thes. 2: 15. Heb. 11: 37. 1 John 3: 12. Jude 11. Rev. 6: 9, &c. -7: 13; &c. -11: 8. -16: 6, &. -18: 20.

* " Notwithstanding the great slaughter of infants which Herod the Great had made in, and about Bethlehem, (Mat. 2: 16.) He hunts the country round to kill John the forerunner of Jesus. but Providence preserved him from Herod's rapacious fury. Elisabeth his mother, thought him not secure in the hill country from Herod's cruetty, and flies with him into the wilderness, there, in secret recesses to conceal him. The child was about eighteen months old when his mother first fled with him into the desert, but after forty days she died; and his Father Zachary, at the time of his ministration, which happened about this time, was killed in the court of the temple, Herod resolving to revenge the disappointment of murdering the son on the father: So that the child was exposed to all the dangers and infelicities of an orphan in a place of solitariness and discomfort, and in a time when a bloody Tyrant endeavoured his destruction; but God took care of him, [Some say, by an angel,] as he did of Elias when he fled from the rage of Ahab. It is the opinion of St. Chrysostom, Peter Martyr, Tertullian and others, that it was he that Herod slew between the temple and the altar, because he refused to betray his son to him: especially Tertullian, who reports it with this circumstance. That the blood of Zachary had so besmeared the stones of the payement where he was slain, that no art or industry could wash it out, the tincture being indelible: As if because God did intend to exact of the Jewish nation all the blood of the righteous from Abel to Zachary, who was the last of the martyrs of the Synagogue, he would leave a character of their guilt in their eyes to upbraid their infidelity and cruelty." [See Bible dict. vol 2, pages 646, 647, Josephus, vol. 5, page, 351, vol. 6, page 2, and 1 Thes. 2: 14, &c.] Author's name effaced, pages 31, 32 An anonymous author says, page 318, "Zacharias was privately murdered between the porch and the altar, or in an inclosure that surrounded the altar of the burnt offerings, see page, 440,

36 Verily I say unto you, All these things shall come upon this generation.

MARK 12: 41.

And Jesus sat over-against the treasury and beheld how the people cast money into

the treasury; and many that were rich cast in much.

a Mat. 27: 6. Luke 21; 1. John 8: 20.

- * "The treasury means, that part of the court of the temple where the Corban, or chest for receiving the people's offerings and gifts, was set, which were used either for the wants of the poor, or for the service of the temple; and what was thus given, Jesus calls an offering to God, Luke 21: 4." Burkitt. "The treasury was a place of great resort, and concourse of people, because there were the vessels and consecrated things, which were given for the service of the temple, land up and kept." Ellwood.
- 42 And there came a certain poor widow, and she threw in two mites, which make a farthing.
- * "Farthing, a piece of brass money used by the Romans. Our translators give this English to both Assarion and Quadrans; but these were different; the Assarion was the tenth part of a Roman penny, or about three farthings sterling, Mat. 10: 29. The Quadrans was equal to two mites, and so is about a fifth part of our farthing, Mark 12: 42." [See the note at Mat. 10: 29.] Bible dict. under Farthing.
- 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widowb hath cast more in, than all they, which have cast into the treasury:

b 11 Cor. 8: 12:

44 For all they, did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

c r John 3; 17.

LUKE 21:1.

And he looked up, and saw the rich men casting their gitts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

- 3 And he said, Of a truth, I say unto you, That this poor widow hath cast in more than they all:
- 4 For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.

MARK 13: 1.

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here!

2 And Jesus, answering, said unto him, Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down.

a Luke 21: 6.

MATTHEW 24: 1.

AND Jesus went out, and departed from the temple: and his disciples came to him, for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you^b, There shall not be left here one stone upon another*, that shall not be thrown down.

b Luke 21: 6.

"This threatening was fulfilled forty years after Christ's crucifixion, when Titus destroyed the city of Jerusalem, and burnt the temple, and Turnus Rufus, the General of his army, ploughed up the very foundation upon which the temple stood. Thus was the threatening of God fulfilled, mentioned at Jer. 26: 18." [See Bible dict. under Temple.] Burkitt. At Luke 21: 6, he has given the same account.

LUKE 21: 5.

And as some spake of the temple, how it

was adorned with goodly stones and gifts*, he said,

* "Josephus asserts, That the marble of the temple was so white, that it appeared to one at a distance, like a mountain of snow, and the gilding of several of its external parts, must, when the sun shone upon it, have rendered it a most splendid and beautiful spectacle." [Of the first temple, see I Chron. 29: 4. - Ir Chron. 3: 1, 4, &c.] Illust. of the English Harmony, page 315. "The outward face of the temple in its front wanted nothing that was likely to surprise either men's minds or their eyes; for it was covered all over with plates of gold of great weight, and at the first rising of the sun, reflected back a very fiery splendour, and made those, who forced themselves to look upon it, to turn their eves away, just as they would have done at the sun's own rays. But this temple appeared to strangers, when they were coming to it at a distance, like a mountain covered with snow; for as to those parts of it that were not gilt, they were exceeding white. -Of its stones, some of them were 45 cubits in length, 5 in height, and 6 in breadth." Josephus, vol. 6, pages 30, 31. Vol. 3, page 292, says the stones were larger, in height, and breadth, than the former account. See Bible dict. and Cruden, under Temple.

6 As for these things which ye behold, the days will come, in the which there shall not be left^a one stone upon another, that shall not be thrown down.

a Jer. 26: 18. Mic. 3: 12. Mat. 24: 2. Mark 13: 2. Luke 19: 44.

MATTHEW 24: 3.

And as he sat upon the mount of olives it, the disciples came unto him privately, saying, Tell us, when shall these things be^b? and what shall be the sign of thy coming, and of the end of the world?

b Mark 13: 4. Luke 21: 7.

† "When Jesus left the temple, he passed the valley of Jeoshaphat, to go to the mount of Olives." Bible dict. vol. 1. page 266. See Cruden, on Valley, and Joel 3d. chapter. Southwell, at Zech. 14: 4, where it is said, that the mount of Olives shall cleave in the midst, &c. says, "We are told by Mr. Maundrell, That the mount of Olives had three tops, one to the south, another in the centre, and the third to the north. The meaning of

clearing in the midst, is, That when the Romans besieged Jerusalem, they would carry away much of the earth to make platforms for their battering rams; and according to Josephus, this event actually took place. It is further added by several modern traveliers, that some marks are yet remaining from whence the earth was taken away."

4 And Jesus answered, and said unto them², Take held that no man deceive you:

a Mark 13; 5. Luke 21: 8. 1 Thes. 2: 3.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

b Jer. 14: 14. - 23: 25. Mark 13: 6. Luke 21: 8. John 5: 43: 1 John 2: 18, 19. - 4: 1, 2, 8. 11 John 7. Rev 2: 2.

6 And ye shall hear of wars, and rumours of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet.

c Mark 13: 7. Luke 21; 9.

7 For nation shall rise against nation, and kingdom^d against kingdom: and there shall be famines, and pestilences, and earthquakes*, in divers places.

d Mark 13: 8. Luke 21: 10, 11:

- * "Just before the destruction of Jerusalem, there happened a prodigious number of earthquakes in Crete, Miletus, Chios, Samos, at Smyrna and Rome, and in Campania and Judea, Laodicea, Hierapolis, and Colosse in Lesser Asia, were quite overturned. In the days of Uzziah, a terrible earthquake at Jerusalem is said to have divided a mountain westward of the city, and removed the one part of it about half a mile out of its place, Amos 1: 1. Zech. 14: 5. About A. D. 19. a terrible earthquake overturned 12 or 13 cities of Lesser Asia. When our Saviour expired, an earthquake happened, which is said to have been felt over all the world; and to have rent the rocks in a pretervatural manner, Mat. 27: 51, 54." Bible dict. See Cruden under earthquake, and Josephus, vol. 5. page 345, which happened whilst Titus besieged Jerusalem.
 - 8 All these are the beginning of sorrows.
 - 9 Then shall they deliver you up to be afflict-

ed, and shall kill you: and ye shall be hated of all nations, for my name's sake.

a Mat. 10: 17, 19. Mark 13; 9, 13. Luke 21: 12, 17. John 15: 20. - 16: 2.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

b Mark 13: 12. Luke 21: 16.

11 And many false prophets shall rise^c, and shall deceive many.

c Mark 13: 22. Luke 21. 8.

- 12 And because iniquity shall abound*, the love of many shall wax cold.
 - * "Iniquity is here put, to express persecution." Ellwood.
- 13 But he that shall endure to the end^d, the same shall be saved.
- ^d Mat, 10: 22. Mark 13: 13. Rev. 2: 10, 11, 17. 3: 5, 11, 12, 21. 14: 4, 5.
- 14 And this gospel of the kingdom^e shall be preached in all the world[†], for a witness unto all nations; and then shall the end come.
- Psal. 19: 4. Mark 13: 10. Luke 21: 24. Rom. 9: 28. 10: 18. Phil. 4: 5. Col. 1: 6. 1 Thes. 2: 14 to 17. Jam. 5: 8. 1 Pet. 4: 7, 17.
- † "The gospel was preached, not only in the Roman provinces, but even among many other heathen nations, within thirty years after the crucifixion of Jesus." Southwell. See Rom. 15: 19. 10: 14, to 19.
- 15 When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose readeth, let him understand:)
- F Dan. 9: 23, &c. 12: 7, 11, &c. Mark 13: 14. Luke 17: 37. 20: 16. 21: 20. John 11: 48. 21: 22. Phil. 4: 5. 1 Thes. 2: 16. Heb. 10. 25. Jam. 5: 8, 9.
- † "As soon as ye shall see the Roman army before Jerusalem, Luke 21: 20. (called by Matthew and Mark, The abomina-

tion of Desolation, and is the occasion of Desolation wherever it goes, &c.) When we shall see that army beginting the holy city of Jerusalem, then call to mind the prophecy of Daniel, which primarily belonged to Antiochus, but secondarily to Titus, and shall now be fully completed: for the siege shall not be raised, till both city and temple be rased to the ground. Then let every one that values his own safety, fly as far and as fast as he can, as Lot fled from the flames of Sodom; and be glad, if by flight he can save his life, though he loses all besides." 21st verse, Then let them which are in Judea, flee &c. "The dreadful relation that our Saviour here gives of those desolating calamities which were coming upon Jerusalem, partly from the Roman army without, and partly from the seditions and factions of the zealots within, who made such slaughters, that they who bought our Saviour for thirty pence. were now themselves sold, thirty for a penny...... Now did the temple itself become a sacrifice. (which had been a place of sacrifice,) a whole burnt-offering, and was consumed to ashes." Burkitt. See Illust, of the English harmony, "Abomina. tion may denote, 1. The image of a swine on the brazen altar; and that of Jupiter Olympius in the Jewish temple, which Antiochus Epiphanes erected to stop the worship of God. 2. The Roman armies, composed of heathenish idolaters, who had the images of idols and emperors painted on their banners; and who, highly detested of the Jews, entered and burnt their temple, and spread ravage and desolation through their country, Mat. 24: 15." [Jupiter was called Olympius, from his being worshipped on mount Olympius. See Baal-peor in Bible dict.] Bible dict. under Abomination. "About A. D. 67, Cestius Gallus, [see Josephus, vol. 5. pages 187, 188, 197, 222, 224, 233.] the Roman governor of Syria, laid siege to Jerusalem; but most unaccountably raised it, and was pursued at the heels by some of the Jewish rebels. The Christians, according as Jesus had warned them, took this opportunity to leave the city, and the country westward of Jordan, and retired to Pella, a place on the east of Jordan [belonging to king Agrippa.] Soon after, the Romans under Vespasian invaded the country from the north east, furiously besieged and took the cities of Galilee, Chorazin, Bethsaida, Capernaum, &c; where Christ had been especially rejected. At the passover, when there might be two or three millions of people at Jerusalem, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within, murdered one another, and sometimes united to make a desperate, but unsuccessful sally on the Romans: they even murdered the inhabitants in sport, -At last Eleazar's party [one of the factions] was treacherously massacred. The multitudes of unburied carcases corrupted the air, and produced a pestilence. The famine hastened on, till people fed on one another, and even ladies broiled their sucking infunts, and ate them. After a siege of six months, the city was

taken. Titus was bent to save the temple; but a false prophet having persuaded six thousand Jews to take shelter in it, (all of whom were burnt or murdered therein;) a Roman soldier set it on fire with a brand which he cast. The outcries of the Jews, when they saw the temple on fire, were almost infernal. The whole city, except three towers, and a small part of the wall, was rased to the ground. Turnus Rufus, a Roman commander, caused the foundations of the temple, and other places of the city to be ploughed up; and the soldiers digged up the rubbish in quest of money, and ripped up some Jews, to procure the gold they had swallowed. Soon after, the forts of Herodium and Macherus were taken, and the garrison of Massada murdered themselves, rather than surrender. At Jerusalem alone, we hear of 1100000 that perished by sword, famine, and pestilence. Titus too, crucified of them before the walls, all around the city, till he had no more wood to erect crosses. [See Josephus, vol. 6. page 63.] In other places, we hear of 250000 that were cut off. About 97000 were taken prisoners, many of whom were sent into Egypt by ships, to labour as slaves; part were sent to Svria, to be exposed for shows, or devoured by wild beasts, or sold for slaves. All the family of David that could be found, were cut off; and that of Herod was not long after extinguished. Every Jew in the empire was required to pay the yearly half-shekel of soul-ransom money. which they had paid to their temple, for the maintenance of the idolatrous capitol at Rome." Bible dict. vol. 1. page 597. Southwell, at Jer. 9: 10, 11. says, "The prophecy alludes to the final destruction of the Jewish Commonwealth, which took place about forty-two years after the crucifixion of Christ." Cruden, under earth, says, "The short work, mentioned, Rom. 9: 28, means the above destruction. Under people, he says, that Dan 9: 26, "means the Roman army." Bible dict. the same. See Isa. 6: 9, to 13. and compare the passage with Dan. 9: 27, and Mat: 13: 13, 14, 15. Rom. 10: 1, 2, 3, 16, 19, 20, 21. - 11: 1, to the end. also Psal. 69: 22, to 29. Deut. 31: 29, 30. - 32: 1, to 48. "The abomination of desolation was the idolatrous Roman armies, with the images of their idols in their ensigns, ready to lay Jerusalem desolate." Josephus, vol. 5. page 228, and the note there. "The entire religion of the Romish camp almost consisted in worshipping the eusigns, in swearing by the ensigns, and in preferring the ensigns before all the gods." vol. 6. page 122, and the note. They offered thank-offerings to them, sacrificed oxen, &c." page 143. Watts' Scripture history, says, "Jesus here foretells the destroying of the Jews by the Romans: the overthrowing of their temple and city; and the closing of the Mosaic dispensation." Bible Index saith, " Seventy years after the birth of Christ, Jerusalem was sacked, and burnt by Titus." Dupin's History of the church, vol 2. pages 23, 24, savs, "The Jews began war with the Romans, in the 12th. year of Nero's reign, A. D. 66. And that Titus after Nero's death, besieged Jerusalem, in the year 70,"

16 Then let them which be in Judea^a flee into the mountains:

a Mark 13: 14. Luke 21: 21.

17 Let him which is on the house-top^b not come down to take any thing out of his house*:

b Mark 13: 15. Luke 17: 31.

- * "The flat roofs of their houses, sometimes formed a continued terrace, extending from one end of the city to the other and terminating at the gates, (1 Sam. 9: 26, 27,) so that our Lord seems to advise [the believers in hun,] to hasten along the tops of the houses, in order to reach the city-gates with greater dispatch." Illust. of the English Harmony, page 319, &c.
- 18 Neither let him which is in the field return back to take his clothes.
- 19 And woe unto them that are with child^d, and to them that give suck, in those days!

 d Mark 13: 17. Luke 21: 23.
- 20 But pray ye that your flight be not in the winter, neither on the sabbath-day:

e Mark 13: 18.

t "No person was suffered, among the Jews, to travel above two miles on the sabbath-day; and we are told by Eusebius, that when Titus besieged Jerusalem, the Christians that then resided in it were suffered to depart; and lest they should have been molested by the Jews, parties of Roman soldiers were sent to escort them beyond Jordan." [This does not appear in Josephus.] Southwell. "The former part of the verse, seems a mere allusion to the severity of the season, the roads then [through Galilee] being scarcely passable. In travelling on the sabbath they might expose themselves to the indignation of the Jews, or be restrained by their own particular observance of it, as the distance allowed for a sabbath-day's journey, was only two thousand cubits, or about a mile: supposed to be the space between the camp and the tabernacle. See Josh. 3: 4." Illust. of the English Harmony, page 320. Josephus, vol. 1. page 71, It "is said to have been, 3500 feet, that is, a Sabbath-day's journey." Vol, 3, pages 112, 113, "The Jews did not journey on any other festival day, as well as on the sabbath," and the note there, says, The sabbath day's journey was two thousand cubits. The Bible dict. under Journey, says, "A sabbath-day's journey is reckoned at 2000 cubits, or near 730 paces; and it is said, that if any Jew travelled above this from the city on a sabbath, he was beaten; but it is probable they were allowed to travel as far to the synagogue as was necessary, Acts 1: 12. — 11 Kings 4: 23." See Cruden under Sabbath. A day's journey is reckoned about 16 or 20 miles. So far around the Hebrew camp were the quails scattered for them, Num. 11: 31. A Sabbattic river is spoken of by Josephus, vol. 6. pages 153, 154:

- 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
 - a Dan. 9: 26. 12: 1. Mark 13: 19 Luke 21: 22, 24.
- 22 And except those days should be shortened, there should no flesh be saved*: but for the elect's sake those days shall be shortened.
- b Mark 13: 20. Rom 16: 25, 26 11: 25, &c. 1 Cor. 2: 7, &c. Eph. 1: 8, &c. 5: 3, 9, &c. Col 1: 26, &c. c Isa 43: 20. -65: 9. Mat. 24: 24, 51. Mark 13: 20, 27. Luke 18: 7. 11 Thes 2: 13. 11 Pet, 1: 10. Rev. 13: 8 17: 8. 20: 15. 21: 27. 22: 19.
- *"The doleful miseries, and dreadful calamities which were coming upon the Jews in general, and upon Jerusalem in particular, are here forefold by our Saviour, partly from the Roman army without, and partly from the seditions and factions of the zealots within, who committed great outrages and slaughters. Christ promised that these calamitous days should be shortened for the elect's sake, A remnant should survive this destruction, &c; and according to the providence of God, it was so ordered, that the city was taken in six [seven] months, and the whole country depopulated in eighteen." Burkitt. Vide Josephus, vol. 6. pages 1, and 80.
- 23 Then if any man shall say unto you^d, Lo, here is Christ, or there; believe it not.

d Mark 13: 21. Luke 17: 21.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

e Deut. 13: 1, &c. Mark 13: 6, 22. Luke 21: 8. 11 Thes. 2: 9. 11 John 7: Rev. 13: 13. - 16: 13, 14.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert^a; go not forth: behold, he is in the secret chamber: believe it not*.

a Mark 13; 21. Luke 17; 23. - 21: 8.

* See the note at Luke 17: 24.

27 For as the lightning cometh out of the east^b, and shineth even unto the west; so shall also the coming of the Son of man be.

b Job. 28: 26. - 37; 3. - 38: 25, 35, Psal. 135: 7. Jer. 10: 13 - 51: 16. Luke 17: 24.

+ See the note at Luke 17: 36.

28 For wheresoever the carcase is, there will the eagles be gathered together.

c Job 9: 26. - 39: 30. Jer. 4: 13. Lam. 4: 19. Hos. 8; 1. Hab. 1: 8. Luke 17: 37. - 21: 20.

29 Immediately, after the tribulation of those days shall the sun^d be darkened[‡], and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

d Isa. 13: 10. Ezek. 32: 7. Dan. 7: 12. Joel 2: 10, 31. - 3: 15. Mark 13: 24, 25. Luke 21: 25, 26. Acts 2: 20. Rev. 6: 12.

‡ "Jesus goes on in figurative expressions to set forth the calamities that should befall the Jewish nation, immediately after Jerusalem's destruction: the sun shall be darkened: that is, all their glory and excellency shall be eclipsed, all their wealth and prosperity shall be laid waste, the whole government, civil and ecclesiastical, destroyed. By the sign of the son of man, verse 30th, is by some thought to be those produgies, which were seen before Jerusalem's fall, which Josephus mentions. At Mark 13: 24, to 28, some apply the passage to the general judgment," Burkitt. See the note at Luke 21: 11.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes^c of the earth mourn; and they shall see the Son of man coming in the clouds^f of heaven with power and great glory.

e Zech. 12: 10, &c. f Dan 7: 13. Mat. 26: 64. Mark 13. 26, Luke 21: 27. Acts 1: 11. 11 Thes. 1: 7. Rev. 1: 4, 7, 8, -4: 8, -11: 17. -16: 5.

31 And he shall send his angels with a great, sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

a Mat. 13: 41. Mark 13: 27. 1 Cor. 15: 52. 1 Thes. 4: 16:

32 Now learn a parable of the fig-tree^b; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

b Mark 13: 28. Luke 21: 29, 30.

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

c Rom. 9: 28. Jam. 5: 9.

- 34 Verily I say unto you*, This generation shall not pass^d till all these things be fulfilled.
 d Mat. 10: 23. 23: 35, 36. Mark 13: 30. Luke 21: 32.
- * "Eusebius saith that many of those Jews who saw Jesus crucified, were alive when Jerusalem was taken by the Romans.— From the time that this discourse was delivered, to the taking of the city, was only 42 years," Southwell.
- 35 Heaven and earth shall pass away, but my words shall not pass away.

e Mat. 5: 18. Mark 13: 31. Luke 21: 33.

36 But of that day and hour knoweth no man^f, no, not the angels of heaven, but my Father only.

f Mark 13: 32.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

g Gen. 7th. Luke 17: 26, &c. 1 Pet. 3: 19, 20.

38 For as in the days that were before the flood they were eating and drinking, marry-

ing, and giving in marriage, until the day that Noe entered into the ark,

- 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
- 40 Then shall two be in the field; the one shall be taken, and the other left.

a Mark 13: 16, Luke 17: 36.

41 Two women shall be grinding at the mill*; theb one shall be talen, and the other left.

b Luke 17: 35.

* "Most families grind their wheat and barley at home, having two portable grindstones for that purpose. The uppermost is turned about by a small handle of wood or iron placed on the edge of it. When this stone is larger, and expedition is required; a second person is called to assist. It is usual for the women alone to be concerned in this employ, sitting themselves down over against each other, with the millstones between them." Illust. of the English Harmony, page 324.

MARK 13: S.

And as he sat upon the mout of Olives, overagainst the temple, Peter, and James, and John, and Andrew, asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

c Mat. 24: 3.

5 And Jesus answering them, began to say, Take heed lest any man deceive you:

d Mat. 24: 4.

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

e Mat, 24: 5.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

a Mat. 24: 6.

8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in *divers* places, and there shall be famines*, and troubles: these *are* the beginnings of sorrows

b Mat. 24: 7.

* "When the Chaldeans, and also when the Romans besieged Jerusalem, famine was so terrible, that even mothers murdered their sucking children, and ate them. [Of the first famine and others, see Lev. 26: 29. Deut. 28: 53, to 58. – 1 Kings 18: 2, &c. 11 Kings 6: 24, to 30 – 7: 4, to 20. – 8: 1, 2. – 25: 3. Jer. 52: 6, Lam. 1: 11. – 2: 11, 12, 19, 20. – 4: 4, 10. – 5: 4, 10.] According to our Saviour's prediction, divers famines happened before the siege of Jerusalem; particularly one predicted by Agabus, that extended to the whole Roman empire, Acts 11: 27, to 30. Bible dict. under Famine. Under Rome, page 395, Says, the above famine began 'ahout, A. D. 46, and continued seven years."—Vide Josephus, vol. 4. page 202, and the note there.

There was a great confluence of people at Jerusalem, when it was besieged by Titus, they having come out of the countries to the passover, (see Josephus, vol. 6. page 15,) and some having fled thither. The famine began to rage in the city, see Josephus, vol. 6. page 59. It widened its progress, after Titus had made a wall round a great part of the city, Pages 70, 71, 72. With the famine men were puffed up, and swelled like men in a dropsy, page 76. And probably, their skin turned black, as at Lam. 5: 10. Josephus, vol. 6. page 78, A very great number of Jews died by the famine. They ate the dung of cattle, shoes, &c. pages 79, 105. A woman slew her infant-son, roasted him, and ate the one half of him, pages 106, 107. Of the above famine, foretold by Agabus, see Josephus, vol. 1. page 174. vol. 4. pages 201, 202.

9 But take heed to yourselves; for they shall deliver you upe to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations,

a Mat. 24; 14. Rom. 10: 18,

11 But when they shall lead you, and deliver you up^b, take no thought beforehand, what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

b Mat. 10: 19. Luke 12: 11. - 21: 14,

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

c Mat. 24: 10.

d Mic. 7: 6. Mat. 10: 21.

13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

e Mat. 10: 22. - 24: 13. Heb. 3: 6, 14. - 6: 11. Rev. 2: 26. - 5: 5, &c. f Mat. 10: 22, - 24; 9. Luke 21; 17, &c.

14 But when ye shall see the abomination of desolation, spoken of by Daniel^g the prophet, standing where it ought not, (let him that readeth understand;) then let them that be in Judea flee to the mountains:

g Mat. 24: 15.

15 And let him that is on the house-toph not go down into the house, neither enter therein, to take any thing out of his house:

h Mat. 24: 17.

16 And let him that is in the field not turn back again for to take up his garment.

i Mat. 24: 18.

17 But woe to them that are with child. and to them that give suck, in those days!

a Mat. 24: 19.

18 And pray yeb that your flight be not in the winter.

b Mat. 24: 20.

19 For in those days' shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be.

c Dan. 9: 26. - 12: 1, &c. Mat. 24: 21.

20 And except that the Lord had shortened those days, no flesh shall be savedd; but for the elect's sake, whom he hath chosen, he hath shortened the days.

d Mat. 24: 22.

21 And then if any man shall sav unto you. Lo, here is Christ; or lo, he is there; believe him not:

e Mat. 24; 23.

22 For false christsf and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect:

f Mat. 24: 24.

- 23 But take ye heed: behold, I have foretold you all things.
- 24 But in those days, after that tribulation, the sun shall beg darkened, and the moon shall not give her light;

g Mat. 24: 29.

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken:

26 And then they shall see the Son of man*

coming in the clouds, with great power and glory.

h Mat. 24: 30.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

a Mat. 24: 31.

28 Now learn a parable of the fig-tree^b; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

b Mat. 24: 32,

- 29 So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
- 30 Verily I say unto you, That this generation shall not passe till all these things be done*.

Mat. 24: 34.

- thus, "Our Saviour mingled the signs of the particular destruction of Jerusalem, and of the general dissolution of the world together. As to the particular expression of that generation, not passing away till the things he mentioned were done; it must be noted that the Jews, to whom Jesus was discoursing, used to divide the duration of the world into three generations, consisting of 2000 years each, whereof one was before the law, the second under the law, and the third under the gospel; therefore we must understand our Saviour to mean, that whatever he had foretold would certainly come to pass, and he would come again unexpectedly before the gospel age of 2000 years, should be accomplished."
- 31 Heaven and earth shall pass away^d, but my words shall not pass away

d Mat. 5: 18. - 24: 35.

32 But of that day, and that hour knoweth no man, no, not the angels which are in heaven, neither the Son. but the Father.

+ "Christ himself did not know it as a man, but as God only. Though Christ as God was equal with the Father, yet as Messias, or God-man, he was inferiour to the Father." [It appears throughout the scriptures that Jesus was God and man in one person.]

Burkitt. See John 21: 17.

LUKE 21: 7.

And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

a Mat, 24 3.

8 And he said^b, Take heed that ye be not deceived; for many shall come in my name, saying^c, I am *Christ**; and the time draweth near; Go ye not, therefore, after them.

b Mat. 24: 4

c Mat. 24: 5.

* "Josephus tells us, that a little before Titus came up with the Roman army against Jerusalem, impostors arose in every part of the country, each pretending that he was the Messiah, &c."-Southwell. " After our Saviour's ascension some false prophets, as Judas and Theudas, Acts 5: 36, 37. had already risen: now their number exceedingly multiplied: Simon Magus, Dositheus the Samaritan, and the Egyptian, who led 4000 men into the wilderness, Acts 21: 38, were of this sort. Under Felix's government, pretended Messiahs were so numerous, that sometimes one was apprehended every day." Bible dict. under Felix "Barcocaba, one of these thievish banditti who had infested Canaan, for about an hundred years, pretended that he was the Messiah, raised a Jewish army of 200000, and murdered all the Heathens and Christians that came in their way. About A. D. 134. Adrian's forces defeated him in battle." Bible dict, page 598. Of the Judas above mentioned, see Josephus, vol. 5. page 160. Of the Egyptian false prophet, and some others, see pages 184, and 185. Of a false prophet that arose, when Titus took Jerusalem, vide Josephus, vol. 6, page 118. Thendas, mentioned, Acts 5: 36. See Bible dict under Thendas. See the Chronology near the end, of the 2nd. vol, Bible dict, page 8, at two years before Christ, of Judas, Thendas, &c. See Josephus, vol. 4. pages 209. and 210.

9 But when ye shall hear of wars and commotions, be not terrified: for these things

must first come to pass; but the end is not by and by.

d Mat. 24: 6.

10 Then said he unto them, Nation shall rise against nation², and kingdom against kingdom:

a Mat. 24: 7.

11 And great^b earthquakes shall be in divers places, and famines, and pestilences: and fearful sights*, and great signs shall there be from heaven.

b Mat. 24: 7.

* "Dissertation 3. page 62; preceding Josephus, vol. 1. "Armies were seen to fight in the sky, and their armour looked of a bright light colour, and the temple shone with sudden flashes of fire out of the clouds. The doors of the temple were opened on a sudden, and a voice greater than human was heard, that the gods were retiring, and at the same time was there a great motion perceived, as if they were going out of it, which some esteemed to be causes of terrour. The greater part had a firm belief that it was contained in the old sacerdotal books, that at this very time the east would prevail, and that some that came out of Judea should obtain the empire of the world, &c." See Josephus vol.

6. page 121, which agrees with the last sentence.

Josephus, vol. 6. page 118, &c. "There was a star resembling a sword, which stood over the city, and a comet that continued a whole year. Thus also before the Jews rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eight day of the month Xanthicus, [Nisan], and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day-time; which light lasted for half At the same festival also an heifer, as she was led by the high-priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover the eastern gate of the inner [court of the I temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and fastened with bolts, &c; was seen to be opened of its own accord about the sixth hour of the night. Besides these, a few days after the feast, on the one and twentieth day of the month Artemisius, [Jyar], a certain prodigious and incredible phenomenon appeared; for, before sun-setting, chariots and troops of soldiers in their armour were seen running about among the

clouds, and surrounding of cities. Moreover, at the feast which we call Pentecost, as the priests were going by night into the inner Court of the 1 temple, as their custom was, to perform their sacred ministrations, they said, That in the first place they felt a quaking, and heard a great noise; and after that they heard a sound as of a multitude, saying, "Let us remove hence." But, what is still more terrible, there was one Jesus the son of Ananus, a plebian and an husbandman, who four years before the war began, and at a time when the city was in very great peace and prosperity, came to the feast whereon it is our custom for every one to make tabernacles to God in the temple, [Vide Neh. 8: 14, to 18. began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people." [See Isa, 66: 6. Jer. 7: 34. - 16: 9, &c. - 25: 10.] This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes: yet did not he either say any thing for himself, or any thing peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman Procurator; where he was whipped till his bones were laid bare: yet did not be make any supplication for himself, nor shed any tears; but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, "Woe, woe to Jerusalem." Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, "Woe, woe to Jerusalem," Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for, as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house." And just as he added at the last, "Woe, woe to myself also," there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages, he gave up the ghost." An abstract of the said plebian's presage &c, we find in the Bible dict. vol. 1, page 596.

The gate of the inner temple, before mentioned is said, by Josephus, to have been of brass, but at page 267, same vol, he says, "Now the doors of the holy house were seventy cubits high, and twenty cubits broad, they were all plated over with gold, and almost of solid gold itself, and there were no fewer than twenty men required to shut them every day; nor was it lawful ever to leave them open." See the note at Mat. 24: 29. Ellwood's sacred bistory, page 313, says, "The prophecy at Joel 2: 30, 31, relates to these calamities of the Jews. See Acts 2; 16, to 22." The gate of the inner temple, was probably made of Corinthian Brass. -"Corinthian Brass which has been famous in antiquay, is a mixture of gold, silver, and copper. L. Mummius having sacked and barned the city of Corinth, 146 years before Christ, it is said this metal was formed from the immense quantities of gold, silver, and copper, wherewith the city abounded, thus melted and run together by the violence of the conflagration." Proctor' dict.

12 But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake:

a Mat. 10: 17, 18. - 24: 9. John 16: 2.

13 And it shall turn to you^b for a testimony: b Phil. 1: 27. 11 Thes. 1: 4, 5.

14 Settle it, therefore, in your hearts, not to meditate before what ye shall answer:

c Mat, 10: 19. Mark 13: 11. Luke 12: 11.

15 For I will give you a mouth and wisdom*, which all your adversaries shall not be abled to gainsay nor resist.

d Job 32: 19. Acts 6: 10.

* "Rather than they should want a tongue to plead for the truth, God would prompt them by his Holy Spirit, and suggest such arguments to them, as all their enemies should not be able to gainsay." Burkitt.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

e Mic. 7: 6. Mat. 10; 21. - 24; 10. Acts 7: 59. - 12: 2,

17 And ye' shall be hated of all men for my name's sake:

a Mat. 10: 22. - 24: 9, 10.

18 But there shall not an hair of your headberish:

b Mat. 10: 29, 30, 31.

- 19 In your patience possess ye your souls.
- 20 And when ye shall see Jerusalem° compassed with armies, then know that the desolation thereof is nigh.

c Mat. 24: 15.

21 Then let them which are in Judead flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto,

d Mat. 24: 16.

22 For these be the days of vengence, that all things which are written may be fulfilled.

e Dan. 9: 26, 27. Zech. 11: 1, &c.

23 But we unto them that are with childf, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

f Mat. 24: 19.

24 And they shall fall by the edge of the sword*, and shall be led away captive^g into all nations; and Jerusalem shall be trodden down^h of the Gentiles, until the times of the Gentiles be fulfilled:

g Mat. 24: 20. h Psal. 14: 7, Isa. 27: 9, -59: 20. Jer. 31: 31, &c. Dan. 8: 10. -9: 27. -12: 7. I Mac. 1: 10, &c. 2nd. 3d. 4th. Rom. 11th. 11 Cor. 3: 13 to 17. Heb. 8: 6, &c. -10: 16. Rev. 7: 9. -11: 2, -13: 5.

* "When Titus had destroyed the city and temple of Jerusalem, the foundations were ploughed up, and the whole continued in a state of ruin, till the time of the emperor Adrian." Southwell. The remainder of his note deserves perusal. "When that warlike prince, whom the Jews curse to this day (even in their prayers,) caused the figure of an hog to be set up over a gate that had been erected under the direction of an impostor, who pretended to be the Messiah. A heathen temple was afterwards built where the Jewish temple stood, and at present there is a Turkish mosque on the same spot, so that the prophecy has been literally fulfilled." Southwell. At Dan, 11: 31, Southwell saith, "The figure of an hog, was engraven on a stone pillar, set up where the temple had stood, to discourage the Jews from coming to the place, for they abhor swine's flesh." Proctor's dict. at Ab, the 11th, month of the civil year of the Hebrews, informs us that, "On the first of this month, the Jews fast in memory of Aaron's death; and on the pinth, because on that day the temple of Solomon, and that erected after the captivity, were burnt; the former by the Chaldeans, and the latter by the Romans. The same day is likewise remarkable among the Jews for the publication of Adrian's edict, whereby they were forbid to continue in Judea, or even to look back at Jerusalem, in order to lament the desolation of that city, eighteenth, of the same month is also a fast among that people; because the lamp in the sanctuary was that night extinguished, in the time of Ahaz."

25 And there shall be signs in the sun, and in the moon, and in the stars*; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

a Mat. 24: 29.

* "Bible dict, under Stars, informs us, that, "Riccioli thought there might be 400,000,000: [See Harvey's meditations on the starty heavens.] but most of them are invisible to the naked eye; it perhaps cannot perceive [in one hemisphere] above 1000."—[The stars in the galaxy, or milky way, are excepted. What an august! what an amazing conception, if human imagination can conceive it, do the stars, give of the works of the Creator! If so much power, wisdom, and magnificence, is displayed in them, how great must he be, who made the whole world!] Proctor's dict. says the same, under Stars. And further tells us, "Notwithstanding the seeming impossibility of numbering the fixed stars, by the help of magnifying glasses, their relative situations one to another have been so carefully observed by astronomers, that they have not only been able to number them, but even to distinguish the place of each star in the heavens, and that with greater accu-

racy than any geographer could ever point out the situations of the several cities or towns upon the surface of the earth; and not only the places of those few which are to be seen with the naked eye, have been pointed out and registered by them, but even of those which are discovered only by the telescope." We refer the reader to the rest.

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken:

a Mat. 24: 29.

- 27 And then shall they see the Son of manb coming in a cloud with power and great glory.
- b Dan 7: 13, 14. Mat. 24: 30. 26: 64. Mark 13: 26. 14: 62. Luke 21: 27. Acts 1: 11. 1 Thes. 4: 16. 11 Thes. 1: 7. Rev. 1: 7. and Zech. 12: 10. with John 19: 37, compare.
- 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
- 29 And he spake to them a parable; Behold the fig-tree, and all the trees*;
- * "In these words Jesus declares the certainty of his coming to visit Jerusalem, for all her barbarous and bloody cruelty towards himself, his prophets, and apostles; he is pleased to set forth this by the similitude of the fig-tree, whose beginning to bud, declares the summer at hand; thus he tells them, That when they should see the fore-mentioned signs, they might conclude the destruction of their city and temple, to be nigh at hand; and accordingly some of that generation, then living, did see these predictions fulfilled. Learn, That God is no less punctual in the execution of his threatenings upon incorrigible sinners, than he is faithful in the performance of his promises towards his own people; the truth and veracity of God is as much concerned to execute his threatenings, as it is to fulfil his promises." Burkitt. See Cruden, at redeem, explaining 28th, verse, and Bible dict.
- 30 When they now shoot forth, ye see and know of your ownselves that summer is now nigh at hand.

c Mat. 24: 32.

31 So likewise ye, when ye see these things

come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you², This generation shall not pass away till all be fulfilled.

3 Mat. 24: 34. 1 Pet. 4: 7.

33 Heaven and earth shall pass away^b; but my words shall not pass away.

b Mat. 5: 18. - 24: 35.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares:

c Rom. 13: 13. 1 Cor. 6: 10. 1 Thes. 5: 6. 1 Pet. 4: 3, 7.

35 For as a snare shall it come on all them that dwell^d on the face of the whole earth.

d 1 Thes. 5: 2, 3. 11 Pet. 3: 10,

36 Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to passe, and to stand before the Son of man.

e Mat. 24: 42. Mark 13: 35. Luke 12: 40. 1 Thes. 5: 6. 1 Pet. 4: 7. - 5; 8.

MARK 13: 33.

Take ye heed, watch and pray; for ye know not when the time is:

34 For the Son of man is as a man taking a far journey*, who left his house, and gave authority to his servants, and to every fman his work, and commanded the porter to watch.

f 11 Thes. 3: 6 to 16.

- * See the parable, of the talents, beginning at Mat. 25: 14. And the parable about the ten pounds, beginning at Luke 19: 12.
- 35 Watch yes, therefore; for ye know not when the master of the house cometh; at e-

ven, or at midnight, or at the cock-crowing, or in the morning:

g Luke 21: 36.

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

MATTHEW 24: 42.

Watch^a therefore: for ye know not what hour your Lord doth come.

a Psal. 4: 4. Mat. 25: 13. - 26: 41. Mark 13: 33 to 38. - 14: 38. Luke 12: 36 to 49. - 21: 36. - 22; 40. r Thes. 5: 1 to 12. Heb. 13: 14. rr Pet. 3: 10. Rev. 3: 3. - 16: 15.

43 But know this, that if the good man of the house had known in what watch^b the thief would come, he would have watched, and would not have suffered his house to be broken up:

b Prov. 29: 24. Zech. 5: 4. Luke 12: 39. r Thes. 5: 2, &c. rr Pet 3: 10. Rev. 3: 3. - 16: 15.

44 Therefore be ye also ready*; for in such an hour as ye think not the Son of man cometh.

c Luke 12: 40.

- * Pray reader! that the words contained in this verse, may be indelibly wrote, by the Holy Spirit, on thy heart.
- 45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

d Mal. 1: 6. Mat. 25: 21 Luke 12: 42, &c - 7 Cor. 4. 1, &c. Gal. 1: 10. 1 Thes. 2: 4. 11 Tim. 2: 3, &c. Heb. 11: 5. 1 John 3: 22.

46 Blessed is that servant, whom his Lord, when he comethe, shall find so doing:

e Rev. 16: 15.

47 Verily I say unto you, That he shall make him ruler over all his goods.

a Mat. 25: 21, 23.

- 48 But, and if that evil servant shall say in his heart, My Lord delayeth his coming;
- 49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;
- 50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,
- 51 And shall cut him asunder^b, and appoint him his portion with the hypocrites: there shall be weeping^c, and gnashing of teeth.

b Job. 8: 13, 14. - 13: 16 - 20: 5. - 27: 8. - 36: 13. Luke 12: 45, 46. c Mat. 8: 12. - 25: 30.

MATTHEW 25: 1.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth^d to meet the bridegroom.

d Isa. 61: 10. - 62: 5. John 3: 29 Rev. 19: 7 to 10. - 21: 2, 9. - 22: 17.

2 And five of theme were wise, and five were foolish.

a Gen. 3: 6. Deut. 32: 29. Job 4; 21. - 11: 12. - 22: 2. - 28: 12 to the end. - 35: 10, 11. Psal, 19: 7, &c. - 36: 3. - 51: 6. -58: 5. - 64: 9. - 90: 12. - 94: 8, &c. - 101: 2. - 107: 43. - 111: 10, -119: 98, &c. Prov. 1: 7. -2: 1 to 16. -3: 1 to 9, 35. -4: 1 to 27. - 5: 1, 2. - 6: 6 to 12. - 7: 1 to 5, - 8th. - 9: 1 to 14,remark 12th. verse, - 10: 8, 19, 21. - 11: 2, 30. - 12: 15, 18, -13: 10, 14, 20. - 14: 3, 8, 24. - 15: 1, 7, 12, 21, 24, 31, 38. -**16**: **16**, **21**, **23**. – **17**: **24**. – **18**: **4**, **5**. – **19**: **8**, **20**. – **20**: **1**. – **21**: 11, 12, 20 remark. - 22: 17, &c. - 23: 15 19, 23. - 24: 14, 23. -25: 12. - 26: 16. - 28: 7, 11, 26. - 30. 24 to 29. Eocle. 2: 13- -7: 4, 5, 12, 19, 23. - 9: 1, 10. - 12: 11, Isa. 5: 21, compare with Mat. 11: 25. with I Cor. 1: 19, &c. with 3: 18, &c. Jer. 4: 22. -8: 8, 9. Ezek. 28: 3, &c. Dan. 2: 21. - 12: 3, 10. Hos. 14: 9. Mat. 10: 16. - 24: 45. Luke 1: 17. - 12: 42. - 16: 8. Rom. 1: 14, 22. - 11: 25. - 12: 16. - 16: 19. 1 Cor. 4: 10. - 12: 8. 11 Cor. 10: 12. - 11: 19. Eph. 5: 15, &c. Col. 1: 9. - 2: 3, 11 Tim. 3: 15. Jam. 1: 5. - 3: 13, 17.

3 They that were foolish took their lamps*, and took no oil with them;

* "By lamps are meant an outward profession of faith and holiness. 4th. verse, The wise took oil in their vessels, &c. which is meant the sanctifying and saving graces of the Holy Spirit; the growth and improvement of them, with constancy and perseverance in them. Some professors, like foolish virgins, content themselves with a blazing lamp of an outward profession, without concerning themselves to secure an inward principle of grace and love, which should maintain that profession, as the oil maintains the lamp. As the lamp will not long hold burning witlout a stock of oil to feed it; so a profession of religion, though never so glorious, will not be lasting nor persevering, without a principle of faith and love in the heart, to support and maintain it." See Bible dict under Lamp, and Trim; and Cruden, under Lamp, and Virgin. Burkitt. "In many parts of the east, and in the Indies, instead of torches and flambeaux, they carry a not of oil in one hand, and a lamp full of oily rags in the other. They seldom make use of candles, especially amongst the great; candles casting but a little light, and they sitting at a considerable distance from them." Illust. of the English Harmony, page 327. Cruden, at oil, explains as follows. "The gifts and graces of the holy Spirit are sometimes in Scripture set forth by oil. It was also typical of those gifts with which our Lord Jesus Christ beyond measure, and by him his members in measure should be furnished." Psal. 45: 7, Thy God hath anointed thee with the oil of gladness above thy fellows. "God hath raised and advanced thee far above all men and angels to a state of joy and endless glory at his right hand: Thus anointing signifies the designation or inauguration of a person to some high dignity or employment, Ezek, 28: 14. Or God hath endowed thee with all the gifts and graces of the holy Spirit in an eminent and peculiar manner, to the comfort and refreshment of thine own, and all thy people's hearts; and hath solemnly called thee to be the Pricst, Prophet, and King of his church." Cruden.

4 But the wise took oil in their vessels with their lamps.

a Prov. 21; 20, 1 Cor. 15; 58 Eph. 3; 17. Col. 2; 7. Heb. 13; 9, 1 John 2; 20, 27.

5 While the bridegroom tarried^b, they all slumbered and slept.

1 Thes. 5: 6, &c.

6 And at midnight there was a cry made*,

Behold, the bridegroom cometh; go ye out to meet him.

- * "The bridegroom and his friends usually supped with the bride, and then conducted her to his house, late in the evening, by the light of lamps and torches, making great acclamations. The young virgins were they who waited at the house to have every thing ready for the reception of the new married couple, and to attend on the bride." Illust. of the English Harmony, page 328.
- 7 Then all those virgins arose, and trimmed their lamps.
- 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
- 9 But the wise answered, saying, Not so; lest there be not enough for us and you^a; but go ye rather to them that sell, and buy for yourselves.

a Prov. 23: 23. - 31: 16. Isa. 55: 1. Mat. 13: 44. Rev. 3: 17, 18.

10 And while they went to buy, the bride-groom came; and they that were ready went in with him to the marriage; and the door was shut.

b Isa. 26: 2. Luke 12: 36.

c Mat. 7: 21 to 24. Luke 13: 24, 25.

11 Afterward came also the other virgins, saying, Lord, open to ust.

d Luke 13: 25, &c.

- there are none but will desire them earnestly and importunately bereafter, when it is too late. 12th. verse, I know you not: that is, I own and approve you not. It will be a dreadful misery for those who are disowned by Jesus at his coming." Burkitt. "The bridegroom coming at midnight means also, Christ's coming to overturn the Jewish church and nation." Bible dict. under Christ, page 266. "The door is shut after Christ's [people] have got into his marriage-feast: all mereiful access to God; the dispensation of the gospel, and the striving of his Spirit cease. Nor can heaven be opened to such as are left behind, Luke 13: 25." [See Cruden, under door.] Bible dict.
- 12 But he answered, and said, Verily I say unto you, I know you not.

13 Watch² therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

a Mat. 24: 42. Luke 12: 40.

- 14 For the kingdom of heaven is as a manb travelling into a far country*, who called his own servants, and delivered unto them his goods.
 - b Mark 13: 34. Luke 19: 12, &c.
- * "Means Christ's coming to overturn the Jewish church and nation; and is a prediction of his own awful procedure in the last judgment of the world." Bible dict. under Christ. page 266. See Mark 13: 34, where the journey is but just mentioned. And the parable of the pounds at Luke 19: 12, &c.
- 15 And unto one he gave^c, five talents it, to another two, and to another one, to every man according to his several ability; and straightway took his journey.

c Mat 18: 24. - 21: 33, &c.

- † "Whatever gifts or apportunities God gives to men for their usefulness, are called pounds and talents; and to some he gives these in greater, and to others in lesser proportion, but all ought to improve what they receive, and must give account of their use thereof, Luke 19: 13, &c." Bible dict. at Talent. Mat. 18: 24 28. "To mark the infinite disproportion between the injuries, done by us to God, and these done by men to us; the former are called 10,000 talents, and the latter 100 pence." [This parable of the talents, and that of the pounds, at Luke 19: 13, have a great coincidence, in some of the verses; but they may not be one and the same.] Bible dict.
- 16 Then he that received the five talents went and traded with the same, and made them other five talents.
- 17 And likewise he that had received two, he also gained other two.
- 18 But he that had received one, went and digged in the earth, and hid his Lord's money.

- 19 After a long time the Lord of those servants cometh, and reckoneth with them.
- 20 And so he that received five talents, came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.
- 21 His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things³: enter thou into the joy of thy Lord.

a Psal. 16: 11, -31: 19, 20, -143; 10. Isa 53: 24, -49: 10, -64: 4. Mat. 24: 45, 46. Luke 19: 17, -22: 29, I Cor. 2: 9, Eph. 1: 3. Heb. 12: 1, 2. Rev. 7: 16, 23, -21: 4.

- 22 He also that had received two talents, came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.
- 23 His Lord said unto him, Well done, good and faithful servant^b; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

b Luke 19: 17.

- 24 Then he which had received the one talent, came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
- 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.
 - 26 His Lord answered, and said unto himo,

Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

c Psal. 119: 155. Luke 19: 22.

27 Thou, oughtest therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

a Luke 19: 23.

- 28 Take therefore, the talent from him, and give it unto him which hath ten talents.
- 29 For unto every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away*, even that which he hath:

b Mat. 13: 12.

- * There seems to be a period beyond which God will not wait to be gracious; slighted mercy and offers of grace, &c, may have an end before the end of a man's life. For instance, see Prov. 1: 23, to 33. Other passages of scripture confirm the same. Cruden somewhere comments on the subject.
- 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
 - c Mat. 8: 12.
- 31 When the Son of man shall comed in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;

d Dan. 7: 10. Mat. 18: 36. 11 Thes. 1: 7. Jude. 13, 14.

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his shoep from the goats:

e. Psal. 1: 5. Mat. 13: 49.

33 And he shall set the sheep on his right hand; but the goats on the left.

- † "This seems to allude to the custom in the Sanhedrim, where the Jews placed those to be acquitted on the right, and those to receive sentence of condemnation on the left hand." Illust of the English Harmony, page 330. Some ministers of the gospel ought to think of this, and peruse the following portions of scripture, II Cor. 1; 14. Acts 20: 26, to 36. Phil. 2; 15, 16 1 Thes. 2: 19, -3: 8, 13. Rev. 2: 17, a white stone, &c, "This relates to the trial of criminals. On the right hand of the Judge, was a box filled with white stones, and on his left, another with black stones. If the prisoner was found guilty, the Judge reached him one of the black stones, and he was immediately led to execution; but if he was acquitted, a white stone was given him, and he was immediately discharged." [See Bible dict, and Cruden at stone.]
- 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;
- 35 For I was an hungred **, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
- a Job. 29: 11 to 18. S0: 25. 31: 16 to the end. Psal. 41: 1 to 4. Prov. S: 27, 28. 14: 21. 31. 21: 13. 22: 9, 16, &c 28: 27. 29: 7. Eccle. 5: 13, 17 Isa. 58: 7. Ezek. 18: 7. Mat. 10; 42. 11 Cor. 9: 13. 11 Tim 1: 16, Heb. 13: 3, 16. Jam. 1: 27. 2: 15, 16.
- * "The Jews were strictly enjoined in their law, to shew mercy to strangers, and to all those in distress; and therefore we find that in each town, they had a house set apart for the reception of strangers during one night; but in the latter times of their commonwealth they neglected to keep those houses up, &c, and that seems to have been the reason why Jesus was so urgent and explicit in teaching the duties of benevolence and hospitality." Southwell.
- 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison^b, and ye came unto me.

b Psal. 79: 11. Isa. 33: 24. Heb. 13: 3. Jam. 1: 27.

- 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
- 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

- 39 Or when saw we thee sick*, or in prison, and came unto thee?
- "The Jews had a notion, that those who visited the sick, and administered to them any sort of comfort, would never be punished in a future state; but they confined themselves in that act of benevolence to their own countrymen. To eradicate from their minds notions of such a contracted nature, our Lord here speaks of benevolence to the whole human race, as children of the same common Parent, and all equally entitled to every good office we can shew them." Southwell. "How tremendous will their accounts be, who having large and plentiful estates, do consume them upon their lusts! how will they wish they had been born to poverty and want, when they appear to make up their accounts before God!" [See I Tim. 6: 17, to 20.] Burkitt, at Luke 19: 7. "They, who are here sentenced to punishment are not charged with crimes committed; but with duties omitted: what will become then of them who oppress the poor, &c?" Ellwood.
- 40 And the King shall answer, and say unto them. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
- 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;

a Mat. 7: 23.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

b 1 Tim. 6: 17, 18, 19.

- 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
- 44 Then shall they also answer him, saving, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

a Prov. 14: 31, Jam. 4: 17.

46 And these shall go away^b into everlasting punishment: but the righteous into life eternal.

b Dan. 12: 2. John 5: 29.

LUKE 21: 37.

And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *The mount* of Olives.

38 And all the people came early in the morning to him in the temple for to hear him.

[Occurences of the Second day, previous to the passover.]

MATTHEW 26: 1.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

c Mat. 25: 46.

2 Ye know that after two days^d is the feast of the passover; and the Son of man is* betrayed to be crucified.

d Lev. 23: 5 to 9, Num. 28: 16 to 26. Luke 2: 41. John 13: 1.

- * Here the present tense is used for the future, (as at 23: 38.) to shew the certainty of his betrayment by Judas Iscariot.
- † There were four passovers in the course of our Saviour's ministry, from the time of his baptism in Jordan to the time of his interment in Joseph of Arimathea's tomb. The first passover was that, recorded at John 2: 13. The second, to which it doth not appear that he went; which fell a little before the time when his disciples plucked ears of corn on the sabbath-day, mentioned, at

Mat. 12: 1, 2. Mark 2: 23, 24. Luke 6: 1, 2. The third, to which it doth not appear that he went, mentioned at John 6: 4. The fourth, mentioned, at Mat. 26: 2. Mark 14: 2. Luke 22: 1. John 13: 1. - 11: 55. Jordan overfloweth his banks all the time of harvest, Josh. 3: 15. - 4: 18. - I Chron., 12: 15. The army of the Israelites came out of Jordan on the 10th, day of the first month, Josh. 4: 19; and kept the passover on the 14th, Josh. 5: 10. See the note at Luke 22: 15. "The first passover of the ministry of Christ, John 2: 13, from which the first year of the seventieth, and last week of Daniel began, in which the covenant is confirmed with many, see Dan. 9: 27. Mat. 26: 28." Dr. Clark's collection of Scripture promises, page 201, to 206. -"The second year of the seventieth week of Daniel begins, at the second Passover of the ministry of Christ." Page 209. "The third year of the seventieth week of Daniel began, at the third Passover of the ministry of Christ." Page 215. "The fourth and last passover, in which (our passover) Christ was sacrificed for us, 1 Cor. 5: 7, and so an end was put to all the legal sacrifices which prefigured this only one: The fourth, or middle year of the last week of Daniel now beginning, Dan 9: 27. Page 232." See the note at Mat. 3: 5.

- 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas*,
- a Psal. 2; 2, &c. Luke 23: 5 to 13. John 18: 28. Acts 4: 25 to 29.
- * "This Priest, here called Caiaphas, had been raised to the pontifical dignity by Valerius Gratus, the Roman governor, who was afterwards dismissed from his office by Vitellius the emperor's president over Syria. He was of the sect of the Sadducees, and therefore there is no wonder that we find him such an enemy to Christ, who taught the doctrine of the immortality of the soul, and of the body's resurrection, which ran counter to the notion of the Sadducees," Southwell,
- 4 And consulted that they might take Jesus by subtilty, and kill him.
- 5 But they said, Not on the feast-day, lest there be an uproar among the people.

MARK 14: 1.

After two days was the feast of the passover,

and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft,* and put him to death.

- a Exod. 12: 17. 23: 15. 34: 18. Lev. 23: 6. Deut. 16: 16.
- * "These were the chief priest, scribes, and elders; that is, the whole Jewish Sanhedrim, or general council, with the high priest their president. It was a custom among the Jews to execute malefactors at their solemn feasts, as at the feast of the passover, the feast of weeks, and the feast of tabernacles; at which times all the males came up to Jerusalem to sacrifice, and then they put malefactors to death, that all Israel might see and hear, and not do so wickedly." Burkitt.
- 2 But they said, Not on the feast-day, lest there be an uproar of the people.

LUKE 22:1.

Now the feast of unleavened bread drew nigh, which is called the passover.

- 2 And the chief priests and scribes sought how they might kill him; for they feared the people.
- + "The feast of the passover was waited for by the chief priests and scribes, as a fit opportunity to put our Saviour to death. The only objection was, that it might occasion a tumult and uproar amongst the people, there being such a great concourse at that time in Jerusalem; but Judas making them a proffer, they readily comply with the motion, and resolve to take the first opportunity to put Jesus to death." [In the first verse, the feast of unleavened bread is mentioned; of which see Josephus, vol. 6, page 15.]
- 3 Then entered Satan into Judas, surnamed Iscariot^b, being of the number of the twelve.

 b John 13: 2, 21.
- 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

- 5 And they were glad, and covenanted to give him money;
- 6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude*.
- * After that Judas Iscariot had covenanted with the chief priests and captains to betray Jesus for money, he sought opportunity to betray him unto them in the absence of the multitude: which thought, it is evident, arose from Satan's instigation; (he having before put it into his heart to betray him, entered into him after the sop, &c. John 13: 2, 27. Luke 22: 3,) for after that Jesus was betrayed by Judas, he said unto the chief priests, and captains of the temple, and the elders, This is your hour, and the power of darkness, Luke 22: 52, 53.

MARK 14: 10.

And Judas Iscariot, one of the twelve, went unto the chief priests, to beiray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

MATTHEW 26: 14.

Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give met, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

a Exod. 21; 32. Zech. 11: 12, 13. Mat. 27: 3, &c.

+ "The pieces of silver amounted to three pounds and fifteen shillings (English money), a price given for the meanest slave, &c." See Exod. 21: 1, to 12. [Bible dict, vol. 1. page 267, saith, 31. 8s. 5d.] Southwell. Josephus, vol. 1. page 225, the note there says, the "Thirty pieces of silver for which Jesus was sold, were Shekels." We find that 30 shekels of silver were paid

by an owner of an Ox, on pushing a slave or servant, &c. Exod. 21: 32. Of a shekel, half shekel, shekels, &c; see Exod. 30; 13. 23, &c. Lev. 5: 15. - 37: 3, to 26. Num. 3: 47. - 11 Sam. 24: 24. - I Chron. 21: 25. Neh. 10: 32. Ezek. 45th. chapter. Shekel in the Bible dict. And the tables of Jewish weights and measures in the large Bibles. And Josephus, vol. 1, page 72, dissertation. See in the antiquities, Josephus, vol. 1. page 151, Of the half shekel for every man, offered as an oblation to God, by the commandment of Moses; the value of the half shekel, was about 1s. 5d, sterling, or 1s. 2d. The half shekel, according to the command at Exod. 30: 11, to 17, was only to be paid when the people were numbered, that there might be no plague among See 11 Sam. 24: 1, to the end. - 11 Chron. 21: 1, to the end. See also Josephus, vol. 2. pages 130, 131, and the note there, Vol. 3. pages 5, 6, and the note there, of slaves and shekels. Bible dict. under ransom, says, "To prevent the plague, and make atonement for their souls, every male Hebrew come to age paid half a shekel yearly as a ransom." An anonymous author, at page 403, says, "Judas Iscariot agreed with the Sanhedrim to deliver Jesus privately into their hands for thirty pieces of silver, or 31, 15s. sterling, the usual price given for a man or maid-servant, under the Levitical law, Exod. 21: 32." The aforesaid author, page 351, says. "Thirty pieces or shekels of silver, make about 31. 8s. 3d. 3f., or 4l. 10s. if with Dr. Prideaux, we allow three shillings to a she'tel."

16 And from that time he sought opportunity to betray him.

[Occurences of the first day, previous to the night, in which the passover-feast was held.]

LUKE 22: 7.

Then came the day of unleavened bread, when the passover must be killed †.

- † The Lamb which was a type of Christ, was appointed to be killed in the evening, Exod. 12: 6. Cruden says, under feasts, that " the Jews killed the lamb at 3 o'clock in the afternoon." See passover and feast. See also the same in Bible dict.
- 8 And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat.
- 9 And they said unto him, Where wilt thou that we prepare?

- 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water*: follow him into the house where he entereth in.
- * "Here we have observable, t. An eminent proof and evidence of Christ's divinity, in foretelling to Peter and John all the particular occurrences and circumstances which they should meet with in the city. Observe 2. How readily the heart of the housholder was disposed to receive Jesus and his disciples, and to accomodate them with all things needful upon this occasion." Burkitt.
- 11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?
- 12 And he shall shew you a large upperroom furnished: there make ready.
- 13 And they went, and found as he had said unto them; and they made ready the passover.

MARK 14: 12.

And the first day of unleavened bread, when they killed the passover; his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

- + "The passover lamb was killed between the two evenings, that is, about three o'clock afternoon, when the sun was half way declined; and about this time the evening sacrifice was offered; by both which was prefigured, Christ's being crucified for us in the last part of the age of the world, and his dying at that time of the day, Exod. 12: 6. Ezra. 9: 4." Bible dict. under Even.
- 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city; and there shall meet you a man bearing a pitcher of water: follow him.
 - 14 And wheresoever he shall go int, say ye

to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples?

- † "It was the custom at Jerusalem, for the inhabitants to allow the free use of their rooms and furniture to the strangers at the passover, without pay or advantage, except the skins of the lambs sacrificed." Illust. of the English Harmony, page 338.
- 15 And he will shew you a large upper-room furnished and prepared: there make ready for us.
- 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

MATTHEW 26: 17.

Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

- 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples*.
- * "Christ being under the law, observes and celebrates the passover. Thus he fulfilled all righteousness; and although the ceremonial law was to receive its aboushment in his death, yet all the time of his life he punctually observes it." Burkitt.
- 19 And the disciples did as Jesus had appointed them; and they made ready the passover
- † "The modern Jews prepare the place where they are to celebrate the passover, on the evening before the festival." Southwell.

[Occurences of the night, in which the passover was eaten.]

LUKE 22: 14.

And when the hour was come, he sat down, and the twelve apostles with him.

- a Exod. 12: 6 to 15. Lev. 23: 5. Num. 9: 2, &c. Deut. 16: 1, &c. 11 Chron 30: 1, &c. Josh. 5: 10, Ezra 6: 19. Mat. 26: 20. Mark 14: 18. John 13: 1.
- 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer*:
- * This is but the third passover spoken of in the gospel, which occurred during Christ's ministry; yet it is incontrovertibly the fourth. Sir Isaac Newton, in his Principia, supposed, That there were "five passovers mentioned, as having succeeded one another in the gospel." But he was wrong in his supposition. There was a passover when the ears of corn were plucked, or a little while before, see Mat. 12: 1, 2. Mark 2: 23, 24. Luke 6: 1, 2. That Jesus had, at the feast of tabernacles, been three years in his ministry, see the note at Mat. 13: 6. That, when he was baptized in Jordan, his ministry then began, vide note, at Luke 3: 4. At the time of his baptism, in Jordan, he was about thirty years of age, Luke 3: 23, consequently, he was about 33, and an half, when he was crucified. He cast the buyers and sellers out of the temple, when he came to Jerusalem, a little time before the last passover, (see in this harmony, Mark 11: 15,) as he had done at the first passover, John 2: 13, to 17, which, nearly amounts to a proof that he was but at two passovers, during the course of his ministry; and did not go to the passover, when the ears of corn were plucked: nor to that which commenced, soon after his going over the sea of Galilee, John 6: 1, to 5. See the note at Mat. 26: 2. And at Luke 13: 6.
- 16 For I say unto you, I will not any more eat thereof^b, until it be fulfilled in the kingdom of God.

b Mat. 26: 29. Mark 14: 25. Luke 14: 15.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves;

Luke 22: 20.

18 For I say unto you, I will not drink of

the fruit of the vine, until the kingdom of God shall come.

- 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you^a: this do in remembrance of me.
 - a Mat. 26: 26. Mark 14: 22. 1 Cor. 5: 7, 8. 10: 16. 11: 23.
- 20 Likewise also the cup after supper, saying, This cup* is the new testament in my blood^b, which is shed for you:

b Mat. 26: 27, 28. Mark 14: 23. 1 Cor. 10: 16, 17. - 11: 25.

- * Dupin's church history, vol. 2. page 295, says, "The La-icks received the Eucharist with their hands stretched out in form of a cross, &c." Vol. 4. page 105. "The cup was denied to the Laity, &c." See pages 26, 30 to 33, 36, 37, 51, 96, 92, 147, 155. In some of which pages, Luther and Calvin's comments about the Eucharist are recorded.
- 21 But, behold, the hand of him that betrayeth me is with me on the table.
- e Psal. 41: 9. Mat. 26. 21, 23. Mark 14: 18, 20. John 13: 21, 26. Acts 1: 16, 17.
- 22 And truly, The Son of man goeth^d, as it was determined: but woe unto that man by whom he is betrayed!

d Isa, 42: 6. - 49: 8. Acts 2: 23. - 4: 28.

- 23 And they began to enquire among themselves, which of them it was that should do this thing.
- 24 And there was also a strife among them, which of them should be accounted the greatest.

e Mat. 20: 27.

25 And he said unto them, The kings of the Gentiles exercise lordship over them^f; and

they that exercise authority upon them are called benefactors;

f Mat. 20: 25, 27.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve:

a Mark 10: 44.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

b Isa. 42: 1, 19. Luke 12: 37. Phil. 2: 7:

28 Ye are they', which have continued with me in my temptations:

c Heb. 4: 15.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom*, and sit^d on thrones, judging the twelve tribes of Israel.

d Mat. 19: 28. Luke 14: 15.

* Cruden, at table, says, "That ye may partake of the highest delights which I have prepared for you, and enjoy the nearest communion with me in glory." Vide Cantic. 1: 12. The Bible dict. at table see. Sit on thrones. Cruden says, "It signifies the rest, satisfaction, glory, honour, &c. which the saints of God shall be possessed of in heaven." See Mat. 19: 28.

MARK 14: 17.

And in the evening he cometh with the twelve.

18 And as they sat, and did eat, Jesus said, Verily I say unto you^e, One of you which eateth with me shall betray me.

e Luke 22: 21.

19 And they began to be sorrowful, and to

say unto him one by one, Is it I? and another said, Is it I?

- 20 And he answered, and said unto them, It is one of the twelve, that dippeth with me in the dish.
- 21 The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born*.
- * "Here, it seems Jesus prefers non-entity before damnation. A temporal, miserable being, is not worse than no being; but e-ternal misery is much worse than non-entity; better to have no being, than not to have a being in Christ. It had been better for Judas that he had never been born than to lie under everlasting wrath." Burkitt.
- 22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them and said, Take, eat: this is my body.

a Luke 22: 19.

23 And he took the cup^b; and when he had given thanks, he gave it to them; and they all drank of it.

h Luke 22: 20.

- 24 And he said unto them, This is my blood of the new testament, which is shed for many.
- 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

c Mat. 26: 29. Luke 22: 16.

MATTHEW 26: 20.

Now, when the even was comed, he sat down with the twelver.

d Luke 22: 14.

- † "At the Passover the Jews sang the 113th. psalm, &c, to 119th." Southwell. See the note, at the 30th. verse.
- 21 And as they did eat, he said , Verily I say unto you, That one of you shall betray me.

a Luke 22: 21.

- 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?
- 23 And he answered, and said, He that dippeth his hand with me in the dish* the same shall betray me.
- * "In Barbary, and probably in the east, when the food is any liquid substance, after having broke their bread in little bits, they dip their hands and their morsels together into it." Illust. of the English Harmony, page 344.
- 24 The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.
- 25 Then Judas, which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.
- 26 And as they were eating, Jesus took bread; and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body.

b Luke 22: 19. 1 Cor, 11: 23, 24.

† "Our Lord here instituted the sacrament of his supper, or as it is called by the Greeks, The Eucharist, appointed to be kept in memory of his death, &c." Southwell. "Immediately, after the celebration of the passover, followed the institution of the Lord's supper. To institute a sacrament is the sole prerogative of Jesus Christ, the church has no power to make new sacraments; it is only her duty to celebrate those which our Saviour has made. Jesus took bread; that is, separated it, and set it apart from common use, for holy purposes; He blessed it, that is, he prayed for a

blessing upon it, and brake it, thereby shadowing forth his body broken upon the cross, &c." Burkitt. Of the Cup, we omit here. Cruden, under body, explains it thus, "This bread is a sign of representation, and is hereafter to be a memorial also of my body, and of my sufferings in it; and also a seal and pledge, whereby I make over to you all the benefits I have purchased: or, This taking and eating is a holy rite of commemorating my death, and a means of making all worthy receivers partakers of the benefits thereof," "Sacrament, Sacramentum, signifies in general, a sign of a thing sacred and holy; and is defined to be an outward and visible sign of a spiritual grace. Thus there are two objects in a sacrament, the one the object of the senses, and the other the object of faith. Protestants admit only of two sacraments, baptism, and the eucharist, or Lord's supper: but the Roman catholics own seven, viz. baptism, confirmation, the eucharist, penance, extreme unction, ordination, and marriage." Proetor's dict.

- 27 And he took the cup², and gave thanks, and gave it to them, saying, Drink ye all of it;

 a Psal. 116: 13. Cantic. 2. 3, &c. 5: 1. Isa. 25: 6. Luke 22: 20. 1 Cor. 10: 16. 17. 11: 20 to 34. 12: 13.
- 28 For this is my blood of the new testament, which is shed for many for the remission of sins.

b Mat, 20: 28. Rom. 5; 15. Col. 1: 20. Heb. 9th.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom*.

c Mat. 25; 21. Mark 14; 25. Luke 22; 16.

* Cruden says, the passage signifies the joys of heaven, see Isa. 64: 4. - 1 Cor. 2: 9.

JOHN 13: 1.

Now^d, before the feast of the passover†, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

d Mat. 26: 2. Mark 14: 1. Luke 22: 1. - 22: 14.

- † "Here note. How Christ chose the time of the Jewish passover to suffer in, that he might prove himself to be the substance of that type; that he was the true Paschal Lamb, who by the sacrifice of his death did atone Divine displeasure, and taketh away the sin of the world." Burkitt.
- 2 And supper being ended*; (the devil having now put into the heart of Judas Iscariot, Simon's son^a, to betray him;)
- a Mark 14. 10. Luke 22: 3, 4. John 13: 21. 17: 12. Mat. 26: 14. Acts 1: 25.
- * "It was the custom of the Jewish nation after the eating of the Paschal Lamb, to sit down to a second supper, in which they ate herbs and unleavened bread, the Major-domo first dipping his morsel, and then the family; after which the Father of the family brake bread into pieces, and distributed a part to every guest, and first drinking himself, gave to the rest the Chalice filled with wine according to the age and dignity of the person, adding to each distribution a form of benediction proper to the mystery, which was Eucharistical and commemorative of their deliverance from Egypt. So Jesus knowing his time was short, and that he had much to do in it, hastens to the second supper, at which he intended to institute the perpetual memorial of himself sacrificed for the sins of the world. Jesus therefore being [about] to celebrate this supper, changed the forms of benediction, turned the ceremony into a mystery, and gave his body and blood in a sacramental religious configuration; instituting at the close of this second supper, the venerable and blessed Sacrament; which from the time of its institution. is called The Lord's supper; which Rite Jesus commanded the apostles to perpetuate in commemoration of him their Lord until his second coming. And this was the first delegation of a perpetual ministry, which Jesus made to his apostles, in which theywere to be succeeded in all the generations of the church." | See the note at 26th, verse. The first supper was eaten with bitter herbs, Exod. 12: 8. Author's name effaced, page 162. John 18: 28. But that they might eat the passover; This most probably, means the second supper, [Luke 22: 20, may imply the second supper.] above spoken of, though some suppose that these Jews had not kept the passover the preceding night, but omitted so doing, till they saw Jesus crucified. "Though the Jews did sometimes change the day of keeping the passover, as it seems they did that year when Jesus was crucified; for he kept it in the evening before he suffered, but they not until the next evening, which was after he suffered; for John tells us, at 18. 28, That though they led Jesus from Caiaphas to the hall of judgment, yet they would not go into the hall themselves, lest they should be defiled; but

kept out, that they might eat the passover in the evening; which this day was called The preparation to, John 19: 14." [See 31st. and 42nd. verses.] Ellwood, page 243.

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

a Mat. 11: 27. b John 16: 28.

- 4 He riseth from supper; and laid aside his garments; and took a towel, and girded himself:
- 5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

c 1 Tim. 5: 10.

* "The people in that age did not wear shoes, for when the weather was dry, they went barefoot, and in wet seasons, they had under the soles of their feet a piece of thin board, covered with leather, and studded with nails. These were called Sandals. and they were fastened to the soles of the feet by leather thongs. It was therefore necessary, before people went to rest, they should have their feet washed, both for health and cleanliness, and this office was generally performed by the meanest slaves, or by persons of the lowest station in the company," Southwell. "Observe here, The great humility of our Lord; he that came in the form of a servant, performs all the offices of the meanest servant to his disciples. He begins to wash and wipe their feet, which, lay out behind them, as they leaned at the table, all which was a most servile employment. Learn hence. That the wonderful humility of Jesus Christ inclined him to do the meanest offices of service unto his people, even to become a servant to them in the day of his humiliation: hereby instructing us, That it is our duty, in whatever station Providence shall place us in the world, to stoop to the lowest offices of love and service towards our fellow-brethren. His example does not oblige us to do the individual act, but it reaches us to be ever ready to perform the lowest and meanest offices of love and service to one another." Burkitt. "Maunday-Thursday, the Thursday in Passion week, which was called Maunday, or Mandate Thursday, from the command which our Saviour gave his Apostles to commemorate him in the Lord's supper, which he this day instituted; or from the new commandment which he gave them to love one another, after he had washed their feet as a token of his love to them. Our Saviour's humility in washing his disciples feet, is commemorated on this day by most Christian kings, who wash the feet of a certain number of poor people, not indeed with their own royal hands, but by the hands of their lord almoner, or some other deputy." Proctor's dict.

6 Then cometh he to Simon Peter; and Peter said unto him, Lord, dost thou wash my feet?

a Mat. 3: 14.

- 7 Jesus answered, and said unto him, What I do, thou knowest not now; but thou shalt know hereafter.
- 8 Peter saith unto him*, Thou shalt never wash my feet. Jesus answered himb, If I wash thee not, thou hast no part with me
- b Psal. 51: 2, 7, 10 Isa. 1: 16, 18. 4: 4 Zech, 3: 3 to 6. John 3: 5 r Cor. 6: 11. Eph. 5: 26. Tit 3: 5 Heb. 9: 13, 14. 10: 22. r John 1: 7. Rev. 1: 6. 7: 14.
- * " In the same verse, Jesus replies to Peter, If I wash thee not; thou hast no part with me; As if he had said, Peter, this external act of mine in washing thy feet, doth signify something farthers and imports my washing of thy soul from the guilt and defilement of sin, without which thou canst neither have interest in me, not communion with me. Learn hence, 1. That so universal is the pollution of sin, that every soul stands in need of washing. 2. That our Saviour washeth all that have a part and interest in him, both from the guilt and pollution of all their sins. Observe, 3. That Peter now understanding better what was meant by this outward washing; namely, that it did signify and represent the cleansing of the soul from the defilement of sin, he is so far from refusing that Christ should wash his feet, that he offers at verse 9th hands and head, and all, to be washed by him. Learn hence, That so thore oughly sensible are the saints of the filthiness and pollution of sinthat they desire nothing more than an inward, thorough, and prevailing purification of their whole man, by the blood and Spirit of our Saviour. Observe, 4. His reply to Peter's last request, 10th. verse. He that is washed, needeth not, save to wash his feet; plainly alluding to the custom of those countries, where going abroad barefoot, or with thin sandals, covering only a small part of their feet, they had frequent occasion to wash their feet, but need not to wash their whole bodies: In like manner, the Saints and servants of God who are already washed and cleaused by the

blood of Christ from the guilt of their sins, and have a real work of renovation and sanctification begun in them by the Spirit of Christ, ought to be daily purging and purifying their affections and actions, and labouring after further measures and degrees of sanctification. Learn. That all justified persons are in God's account clean persons. Ye are clean, but not all: That is, ye are justified and pardoned, sanctified and cleansed, all of you, Judas excepted." Burkitt. "This washing of their feet or ablution related to the custom of those countries where men used to go to sup. per immediately from the Baths; who therefore were sufficiently clean save only their feet, by reason of the dust contracted from the Baths to the eating Rooms; from which, when by the hospitable master of the house they were caused to be cleansed, they needed no more washing. See 10th. verse, of needing no more washing, &c. The Hebrews had two sorts of washings, one of the whole body, and which was called Immersion, the other of the hands or feet, called Dipping or pouring of water. The former was used by the priest, (after the building of the Temple) before the entering into the temple, and also by the Proselytes at their initiation; The latter was of every day's use: and to these our Lord seems to refer, intimating by being wholly washed, him that hath undertaken his discipleship, and so renounced the profaneness of his former life; and he that had done so is said to be wholly washed, and need never to be washed again; in imitation of the ceremony of initiation, which was never repeated among the Jews. All that is needful to him, is the pouring of water, and so rinsing of the hands or feet, the daily ministry of the word and grace of Christ, (thereby signified) to cleanse and wash off the daily frailties and imperfections of our weak nature after conversion." [See washing in Bible dict, and Cruden under wash.] Author's name effaced, page 162.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands, and my head.

10 Jesus saith unto him, He that is washed, needeth not, save to wash his feet, but is clean every whit*: and ye are clean, but not all.

a Tohn 15: 3.

^{* &}quot;The words in their literal sense, allude to the custom of using the bath immediately before attendance on feasts; at which feasts the feet of the guests were first washed." Iilust. of the English Harmony, page 341. Cruden, under wash, illustrates the verse thus, "These souls that are washed with my blood, their

state is not to be renewed; they need not to be justified a second time; yet in regard of the remainder of sin and lust that is in them and will be so while they are in the world, and the temptations which every where lie before them, as snares for their feet, they will have need of a daily washing by repentance, and fresh applications of their souls to my blood, by the repeated exercises of faith, according to their remained and repeated acts of sin." See also 1 Cor. 6; 11. Tit. 3: 5. Rev. 1: 5.

11 For he knew who should betray him?; therefore said he, Ye are not all clean.

a John 6: 64.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master, and Lord; and ye say well^b; for so I am.

b Mat. 23: 8, 10.

14 If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet:

c Luke 22: 27. Gal. 6: 2.

15 For I have given you an example, that ye should do as I have done to you.

d Mat. 11: 29. 1 John 2: 6.

16 Verily, verily I say unto you, The servant is not greater than his Lord; neither he that is sent, greater than he that sent him.

e Mat. 10; 24, 25.

17 If ye know these thingsf, happy are ye if ye do them.

f Jam. 1: 25.

18 I speak not of you all; I know whom I have chosen: but, that the scripture may be fulfilled, He that eateth bread with meh hath lifted up his heel against me*.

g Mark 14: 49. John 17: 12. hrr Sam. 15: 12, &c. - 16: 15, &c. - 17: 1, &c. Psal, 40: 1. - 15: 12, 13, 20, &c. - 109: 2 to 30. Mat. 26: 23,

- * "Which though it was literally spoken of Ahithophel's treachery against David, yet was it prophetically spoken of Judas' treachery against Christ; and the expression of lifting up the heel, is metaphorically taken from a fed beast, that kicks against his master." Burkitt. Bible dict under kick, savs, "The metaphor is taken from a fed horse, or like animal, kicking with his heels at his owner when he gives him provision, pricks him forward, or the like." Abithophel, who was king David's councellor, 11 Sam, 15: 12. - 1 Chron. 27: 33, was a type of Judas the traitor; he proved a traitor to David, as Judas did afterwards to Jesus. Open to II Sam. 15: 31, 34. - 16: 15, 20, 21, 23, -17; 1, 14, 15, 21, &c. 23d. verse, Ahithophel, like unto Judas, hanged himself. Judas is foretold in the prophecy at Psal, 41: 9, - 55: 12 to the end - 109 I to 30; and the said prophecies are alluded to, Acts 1: 16, 17. The 20th, verse, seems to be a mistake of the meaning of the prophecy at Psal, 69: 25 Compare 22nd verse, &c. with Rom. 11: 9, 10. What vile hypocrisy were Ahithophel and Judas guilty of! for they both concealed the basest design under the guise of friendship.
- 19 Now, I tell you before it come,* that when it is come to pass, ye may believe that I am he.

a John 14: 29. - 16: 4.

- * "Here another proof occurs, proving the Divinity of Christ, from his foreknowledge of Judas' treason. The person who, the time when, and the place where, were all known to Christ. that foresaw the future actions of men, and infallibly foreknew the future events and issues of things, is certainly God, but Christ did this, therefore he is really God. And he tells us here, that it was for this very reason he foretold now the treason of Judas: Now I tell you before, that when it comes to pass, ye may believe that I am he. What he doth Christ mean? What he could foretell so many things to come, which did not depend upon necessary, but contingent causes only? This he was not a mere man surely, for a mere man knows not what will be done on the morrow; but this he must be real God, because he knew all things, not by revelation, as the prophets knew things to come, but by immediate inspection, and simple intuition: so that we may say with Peter, Lord thou knowest all things, John 21: 17: And because thou knowest all things thou art God." Burkitt.
- 20 Verily, verily I say unto you. He that receiveth whomsoever I send, receiveth me; and

he that receiveth me, receiveth him that sent me.

b Mat. 10: 40.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you^a, That one of you shall betray me.

a John 13: 26. Luke 22: 21,

- 22 Then the disciples looked one on another, doubting of whom he spake.
- 23 Now*, there was leaning on Jesus' bosom one of his disciples^b, whom Jesus loved.

b John 19: 26. - 20: 2. - 21: 7, 20, 24.

- * "It was the custom of those times to lie along at meals upon couches, so that the second lay with his head in the bosom of him that was before him, &c." Author's name effaced, page 8.
- 24 Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom he spake.
- 25 He then, lying on Jesus' breast, saith unto him, Lord, who is it?
- 26 Jesus answered, He it is to whom I shall give a sopt, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.
- † "The sign of eating the sop was most agreeable to the prophetical prediction, Psal. 41: 9, My own familiar in end, who did eat of my bread, hath lifted up his heel against me. See note at 18th. verse. The time when Judas received the sop, was, when he had unworthily been eating the passover, which was a type of Christ. 27th. verse, Now Satan enters into him; that is, takes fuller possession of Judas, and he gives himself up more freely and fully to the devil's guidance and suggestions." Burkitt. See the note at 2nd. verse, of a second supper. By comparing the 2nd. verse, with this 26th. It clearly appears that there were two suppers partook of by Jesus and his disciples at this time. Matthew, Mark, and Luke, have not given us the least hint of

two meals, but have only mentioned one. John writing his gospel a long time after theirs were wrote, has spoken of the second supper as well as of the first. What occurred at both suppers, the former three Evangelists have blended together; and it appears that the account which they have given of the Cup and the bread, relates to the first supper. The other account which they give, of Jesus saying, One of his disciples should betray him, evidently, by comparing it with John's account, belongs to the occurrences at the second supper; the which being over, Jesus began, as John relates, to tell the eleven disciples, that he should soon glorify God by suffering death, &c, John 13: 31, 32.

t "Why he was called Iscariot, whether because he was Ish-ka rioth, an inhabitant of Kerioth; or because he was Ishscariota, the man who had the bag; or Ish-carat, the man that cuts off; or Ishshakrat, the man of the reward or bribe, I know not." Bible dict. under Judas, &c. "Iscariot, is thought to signify a native of the town of Iscarioth. A man of murder that cuts off, or exterminates. Others maintain, that this Surname given to Judas, signifies, that he was of the tribe of Issachar, a word signifying recompense restitution. This traitor verified his nativity, by receiving the price of the blood of his master Jesus Christ; from the word Shachar, to receive a recompense," Cruden under Iscariot. Eliwood says. "Judas Iscariot was supposed to be a man of Kerioth, mentioned Josh. 15: 25. Ish, signifies a man; it being prefixed to Kerjoth. got contracted to Iscariot." "The account given of Judas Iscario ot by the sacred writers is only this. He was certainly of the number of those that were called by Jesus to the apostleship; and was entrusted with the common purse, or appointed purser or purveyor to the apostolic college, and therefore called Iscariot, which in the Syriac signifies a purse." Anonymous author, page 351.

27 And after the sop², Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

a Luke 22: 3. John 6: 70. - 13: 2.

28 Now, no man at the table knew for what intent he spake this unto him;

29 For some of them thought, because Judas^b had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

b John 12: 6.

- 30 He then, having received the sop, went immediately out: and it was night.
- 31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him:

a John 12: 23, 28.

- * "Here Christ calls his death his glory: as if he had said, Now is the time at hand when I am to die, and shall by my death finish the work of man's redemption, and thereby eminently glorify God. God the Father was emineutly glorified in his obedience and sufferings. It is true that his sufferings were ignominious in themselves, yet were they the way to his own glory, and his Father's also; for by them he redeemed a lost world, trampled upon Satan, triumphed over sin; and the Father was exceedingly glorified by the Son's giving obedience to his will, and so cheerfully suffering." Burkitt.
- 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway b glorify him.

b Luke 24: 26. John 12: 23. - 17: 1, 5, 6. Acts 2: 33. - 3: 13.

33 Little children, yet a little while I am with yout. Ye shall seek me^c: and as I said unto the Jews, Whither I go ye cannot come; so now I say to you.

c John 7: 34.

en by Christ to his disciples. Little children, intimating that tender affection which he bears unto them, though now upon the point of departing from them. Learn thence, That whatever Christ's dealings are, or may be with his people, in respect of his removing or withdrawing from them, yet he still retains the relation of a father to them, and will in his absence from them, exercise such a care over them, as parents have of their young and tender children; so much doth the title of little children imply and import. Observe farther, The plain intimation which Christ gives to his disciples of his death being very nigh, (for it was the very next day) he tells them he is going to leave them, And whither he went, they could not come: that is, not presently; they should follow him their forerunner afterwards; but at present he had much work for them to do, though his own work was done, and

till they had finished their work, whither he went they could not come. Learn hence, That though it be rest which the saints may lawfully desire, an everlasting rest with Christ in glory, yet must they not refuse to labour, whilst their Lord will have it so. Till their work be done, whither Christ is gone they cannot come." Burkitt,

34 A new commandment I give unto you^{a*}, That ye love one another; as I have loved you, that ye also love one onother.

a John 15: 12, 17. Rom. 12: 10. - 13: 8. Eph. 5: 2. i. Thes. 4: 9. I Pet. 1: 22. - 2: 17. - 3: 8. - 4: 8. I John 2: 7, &c. - 3: 11, 23. - 4: 7, &c. - 5: 2. II John 5.

- * "Our Lord having mentioned his departure from his disciples in the former verse, He in this and the following one, gives them a strict charge, That in his absence they should love one another, This he calls a new commandment: not that it was new in regard of institution, but of restitution; not new in regard of the substance of it, for it was a branch of the law of nature, and a known precept of the Jewish religion; but he calls it a new commandment, 1. Because purged from the old and corrupt glosses of the Pharisees, who had limited this duty of love, and confined it to their own countrymen; whereas Christ enlarges the object, and obliges his disciples to love all mankind, even their very enemies. 2. Because this duty of love was so greatly advanced and heightened by our Saviour, as to the measures and degrees of it, even to the laving down of our lives one for another. 3. It is called a new commandment, because urged from a new motive, and enforced by a new example. As I have loved you, that ye also love one another. Never was this duty so effectually taught, so greatly encouraged, so much urged and insisted upon, by any teacher, as it was by our Saviour; and never was there such an example given of it as that of his own. 4. It is a new commandment, because with the rest it was never to wax old; but to be always fresh in the memory and practice of Christ's disciples to the end of the world." Burkitt.
- 35 By this shall all men know that ye are my disciples, if we have love one to another.
- 36 Simon Peter said unto him, Lord, whither goest thout? Jesus answered him, Whither I go, thou canst not follow me now but thou shalt follow me afterwards.

b John 21: 18. 11 Pet, 1; 14.

+ "Here we find Peter reflecting upon what Christ had said, verse 33d. Whither I go ye cannot come; he is inquisitive to know of him whither he went. Christ tells him, that for the present he could not follow him, but should hereafter; he was not vet strong enough to suffer for him, as he should and did afterwards. Peter, grieved at this, rashly resolves to follow him, though he should die for his sake. Christ advises him not to be over-confident of his own strength and standing, for, verse 38, he should deny him thrice, within the time of cock-crowing. Observe here, 1. How that fond conceit, which our Lord's disciples had of his temporal kingdom here in this world, did abide and continue with them to the very last; [See Luke 22: 24.] for when he, speaking of leaving them, by ascending into heaven, Peter understands him of a removal that was earthly, from one place to another, whereas Christ intended it of a removal from earth to heaven. The opinion, that the Messias was to be a temporal prince. and that his kingdom should be of this world, was so deeply rooted in the minds of the Jews in general, that they stumbled at it fatally; and Christ's own disciples had so drank in the notion, that they wonder to hear him say, that he his going from them, and that whither he goes they cannot come. Observe, 2. The greatness of Peter's self-confidence, verse 37th, I will lay down my life for thy sake, Good man! he resolved honestly, but too, too much in his own strength. Little, O little did he think what a feather he should be in the wind of temptation, if God once left him to the power and prevalency of his own fears! The holiest of men knows not his own strength, till temptation brings him to the trial. None are so near falling, as those that are most confident and presumptuous of their own standing." Burkitt.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

a Mat. 26: 33. Mark 14: 31. Luke 22: 33.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee*, The cock shall not crowb till thou hast denied me thrice.

b Mat. 26: 34, 74. Mark 14: 30, 63, 72. Luke 22: 34, 60. John 18: 27.

Mark says, The cock should not crow twice, before that Peter denied Jesus thrice; and by Mark's account, the cock crowed twice: the other three Evangelists have only made mention of the cock crowing once, &c.

LUKE 22: 31.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat*:

a 1 Pet. 5: 8, 9.

- * "To have thee, and the other ten of you; for Judas Iscariot Satan had already." Ellwood, page 248. But it perhaps will not stand a strict scrutiny. Something similar to Luke 22: 31, 32, where our Saviour uses the word you, and then thee, we find at John 1: 50, 51: but in that passage he first uses thee, and then you. See John 13: 11, 12. Bildad, addresses Job, both with ye and you, Job 18: 2, 3. Now, thee and you are, as well as thy, applied to a single person, Philem. 2, 4, 5, 6. Verse 22, In which your prayers occur, may refer to the 2nd. verse; If not; You in the 22nd. verse, is applied to a single person again: And in the 25th. verse, Your, is applied to Philemon likewise. These, are perhaps the only instances which we have in the Scriptures, of You, being addressed to one individual. The society of Friends, an exemplary people, well known in this realm, scarcely ever use the pronoun You, in speaking to any man. See Cruden, at Satan.
- 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

b Psal. 51: 12, 13. John 21: 15 to 18.

- † "That is, when recovered from thy fall, when restored upon thy repentance to the divine favour. This conversion is not from a state of sin; Peter was so converted before; but it was from an act of sin, into which he should lapse and relapse. Strengthen thy brethren; that is, establish others in the faith, from which thou art shamefully fallen thyself, &c." Burkitt.
- 33 And he said unto him, Lord^c, I am ready to go with thee both into prison, and to death.

c Mat. 26: 35. John 13: 37.

34 And he said, I tell thee, Peter, The cock shall not crow this day^d before that thou shalt thrice deny that thou knowest me.

d John 13: 38.

35 And he said unto them, When I sent

you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

a Mat. 10: 9, 10: 1

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one.

b Psal. 89: 38 to 52.

37 For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors. For the things concerning me have an end.

c Isa. 53: 12. Mark 15: 28. - 14; 49.

58 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

JOHN 14: 1.

LET not your heart be troubled: ye believe in God, believe also in me.

d John 16: 22.

2 In my Father's house are many mansions*: if it were not so, I would have told you. I go to prepare a place for you.

e John 13: 33, 36.

- * See Hervey's Meditations.
- 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I amf, there ye may be also.

f John 14: 18, 23. - 17: 24. Acts 1: 11.

- 4 And whither I go ye know, and the way ye know.
 - 5 Thomas saith unto him, Lord, we know

not whither thou goest*; and how can we know the way?

- * "Observe here, 1. How Thomas, and probably other apostles, notwithstanding all Christ had said to the contrary, did still dream of a temporal kingdom, and supposed him to speak of some earthly palace which he was going to, and therefore he tells Christ. he knew not whither he was going; but Christ meaning not a temporal, but a heavenly kingdom, tells them, that if they intended to follow him, and he with him in heaven, verse 6th, he himself was the only way thither; I am the way, and the truth, and the life; that is, I am the true and living way to the Father: And no man cometh unto the Father but by me, that is, No man can have access to God by prayers, or any other act of religious worship here on earth, or any access to God in heaven, but by me, as Mediator. As if Christ had said, I am the author of the way that leadeth unto life, the teacher of the truth which directs to it, and the giver of that life which is to be obtained by walking in the truth." Burkitt. Cruden, under prince, says, "As Mediator, Jesus is the guide and way to eternal life." The Bible dict, explicates the passage thus, "Christ is the way, and he, and the method of salvation, are, a new and living way. He is the means and pattern of our approach to God; and in the way of union to him, and fellowship with him, are we justified, sanctified, and prepared for heaven. This way succeeds the old covenant-way of happiness by our own works; and it is ever the same, and through it we pass from a state of sin and misery into a state of endless felicity, John 15: 6. Heb. 10: 20." See Cruden, at Truth and Way, and Bible dict. at True.
- 6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

a John 1: 4, 17. Heb. 9: 8.

b John 10: 7, 9, &c.

- 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
- 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
- 9 Jesus saith unto him, Have I been so long time with you, and vet hast thou not known me, Philip? he that hath seen me, hath seen

the Father*; and how sayest thou then, Shew us the Father?

c Isa. 9: 6. John 1: 18. - 12: 45. Col. 1: 15, &c.

- and Philip in particular, of the Divine nature and being, as if God the Father could be seen with mortal eyes! 8th. verse, Shew us the Father, and it sufficeth us. Observe, 2. How meekly our Saviour reproves their ignorance, Have I been so long with you, and yet hast thou not known me, Philip? and then proceeds to teach them in, and farther acquaint them with, the oneness of himself with the Father, and the personal union of the Divine and human nature in himself. Learn hence, That the Father being invisible in his essence, to know or see him with mortal boddly eyes is impossible; but he was seen in his Son, who is the express image of the Father, being one in essence with him, and one in operation also." Burkitt.
- 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you^b, I speak not of myself: but the Father^c, that dwelleth in me, he doeth the works.

a John 12: 49. b John 8: 29. - 10: 38. - 14: 11, 20. - 16: 32 - 17: 21, &c. 11 Cor. 5: 18, 19.

- 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.
- 12 Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father.
- c Mat 21: 21. Mark 16: 17,18. d Mat. 16: 19. Acts 9: 36 to 48. 20: 9 to 13. t Cor. 4: 21. 5: 4, 5, 11 Cor. 10: 1. &c. 1 Tim. 1: 20.
- † "Here Christ gives his disciples a promise of enduing them with power after his departure to work miracles in some respects greater than what he wrought himself: not greater in regard of manner, but greater in regard of the matter of them; particularly, their speaking with strange tongues, their giving the Holy Ghost by laying on of hands, their healing diseases by the very shadow of their bodies, but especially by their wonderful conversion of the Gentiles from idolatry to serve the living God. When Peter con-

verted three thousand at one sermon, then Christ made good his promise, the disciple at that time appeared to be above his Master; Christ, all his time was angling for a few fishes, and catched but an hundred and twenty, Acts 1: 15. Whilst Peter comes with his drag-net, and catches three thousand at one cast, Acts 2: 41. — Christ subjoins the reason of all this: Because I go unto my Father; that is, to send down, and pour forth upon my apostles, the Holy Ghost on the day of Pentecost; which was the great cause of the apostles miraculous operations. Hence learn, That it pleased the wisdom of Christ to do greater things by the hands of his weak servants here in the world, than he was pleased to do himself, who was God over all, blessed for ever, Rom. 9: 5." Burkitt.

13 And whatsoever ye shall ask in my name², that will I do, that the Father may be glorified in the Son.

a Mat. 7: 7. John 16: 24.

- 14 If ye shall ask any thing in my name, I will do it.
 - 15 If ye love me^b, keep my commandments; b John 14: 21, 23. - 15: 10, 14, 1 John 2: 5. - 5: 3.
- 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

c Psal. 94 19. Joel 2: 28, 29 Mat. 3: 11.

17 Even the Spirit of truth^d; whom, the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

d John 3: 11. - 15: 26. Acts 19: 2, 6. 1 Tim. 4: 14 1: Tim. 1: 6. 1 John 4: 13.

18 I will not leave you^e comfortless: I will come to you.

e Psal. 8: 4. - 94: 19, Mat. 3: 11. - 28: 20.

19 Yet a little while, and the world seeth me no more; but yef see me: because I live, ye sha!! live also.

f John 16: 16.

20 At that day ye shall know that I am in my Father, and ye in me^a, and I in you*.

a Lev, 26: 12. Psal. 14: 5. - 22: 22. Ezek. 37: 26. John 10: 38, &c. - 14: 10, 23. - 15. 5 to 12. - 17: 11, 21, &c. Col. 1: 27. Heb. 2: 11. 1 John 2; 23 to 29. - 3: 24.

- * The body of a man, if it be kept holy, is the temple of God. Vide Lev. 26: 12. Ezek. 37: 26. I Cor. 3. 16. 6: 19. II Cor. 6: 16. Eph. 2: 21, 22. Heb. 3: 6. Of fellowship with the Father and Son, of unction and anointing of the Holy Spirit. see I Cor. 1: 9. Phil. 2: 1. II Cor. 1: 21. Heb. 1: 9. I John 1: 3, to 7. 2: 20, to 28. 4: 4. Of being in God, and abiding in him, &c. vide John 2: 5, 6, 13, 14. 4: 12, to 17. 5: 12, 20. For more information relating to what is said above, see Cruden's Concordance, under Comfort, Communion, Consolation, Fellowship, and Union.
- 21 He that hath my commandments, and keepeth them, he it is that loveth me^b: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

b John 14: 15. 1 John 2: 5. - 5: 3. - 4th. chap.

22 Judas saith unto him, (not Iscariot'†,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

c Luke 6: 16.

- † "Some understand this verse of a temporal manifestation, and think that Judas who spake the words, still expected that Christ should be a temporal prince, and have such a kingdom as should be conspicuous to all the world, and therefore puts the question, How Jesus could possibly shew himself to his disciples, and the world not see him? Others understand at of a spiritual manifestation; as if Judas had said, Lord! Who or what are thy disciples, that we should enjoy more spiritual manifestations of thy love to us, than to the rest of the world? Why should we be dignified by such distinguishing favours above others?" Burkitt.
- 23 Jesus answered, and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

d Psal 63: 3 Isa 64: 5. Cantic, 5: 2, John 15: 10, r Cor. 1: 9, t John 1: 3; -2: 24, -3; 24. Rev. 2, 20.

t "Observe here, How Christ still goes on to direct and encourage his disciples to evidence the sincerity of their love to his person, by the universality of their obedience to his commands: and tells them how great their advantage would be by so doing. For first, The Father would love them; that is, man fest his fayour to them in farther dispensations of grace and comfort. Learn thence. That all the manifestations of Divine love to the souls of believers, depend upon their close walking with God in the paths of holiness and strict obedience. Secondly, We will make our abode with him: He shall have Father and Son's company; an allusion to a parent that has many children, he will be sure to live with them that are most dutiful to him, and most observant of him. The expression of making their abode with us, denotes that intimate fellowship which shall be betwist God and us, and the perpetuity and constancy of it; till we are taken up by him into heaven, he will make his abode with us, by the indwelling presence of his Holy Spirit, the graces and comforts whereof shall abide with us for ever." Burkitt.

24 He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine, but the Father's, which sent me.

a John 12: 49.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

b Mat 3: 11. c John 16: 13. 1 John 2: 20, 27.

* "Here we have a repeated promise of the mission of the Holy Ghost, called The Comforter, and his special office declared; namely, to teach, and bring to remembrance what Christ had taught; He shall teach you all things. As the Spirit of God is the great Comforter, so he is the special Teacher of his children. He is also the samts Remembrancer: He shall bring all things to your remembrance: that is, all truths needful to be known, and necessary to salvation. Here note, That the Holy Spirit teaches nothing but word, hrist himself taught; the Spirit teaches in the word, and by the word, but never teaches any thing contrary to the word, &c." Burkitt.

- 27 Peace I leave with you, my peace I give unto you*: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
- * "Christ's peace is vastly different from that peace which is given or enjoyed by the world. It is real and effectual, solid and substantial; the world's peace is only a freedom from outward trouble, but Christ's peace is a deliverance from inward guilt; and though it doth not give us an exemption from outward troubles, yet it gives us a sanctified use and improvement of them, and assures us of a joyful issue and deliverance out of them." Burkitt. Cruden, at prince, comments, "Prince is a name given to Christ, who is called the prince of peace, Isa. 9: 6. He is the only purchaser and procurer of peace between God and men, Isa, 53: 5; and of peace between men and men, between Jews and Gentiles, Eph. 2: 15. and left peace as his legacy to his disciples, John 14. 27." See Peace in Bible dict.
- 28 Ye have heard how I said unto you^b, I go away and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I †.

b John 5: 18. - 14: 3, 18. Phil. 2: 6.

- † "These words must be understood with reference to Christ's human nature, as Mediator; for so he was the Father's servant; and the Father, as God, was greater than he, as man, &c." which we omit. Burkitt. "The two natures of Christ were signified by the goat that was killed, and the scape-goat; and by the two sparrows, the one killed, and the other let go, Lev. 14: 49, &c. 16: 5, &c." [See goat, in Bible dict.] Leigh, page 549.
- 29 And now I have told you before it come to pass, that when it is come to pass^c, ye might believe.
- 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
- d Psal. 22; 20, 21. 89: 22. Isa, 53: 9. John 12: 31. 16: 11. 11 Cor. 5: 21. 1 Pet. 2: 22. 1 John 3: 5.

- t "Observe. How our Lord points out the cause of his suffering: namely, Satan and his instruments: The prince of this world cometh; that is, by Judas, the soldiers, and the high-priests: And hath nothing in me; that is, He will find no sin or corruption in me to side with his temptation, or, no guilt upon me to give him any advantage against me, for I shall die as a perfectly innocent person. Observe farther, That it was Christ's love and obedience to his Father that carried him forth so cheerfully to the work of sufferings, supported him under it, and carried him through it. 31st. verse, That the world may know that I love the Father; and as the Father gave me commandment, even so I do. The grand motive of Christ's sufferings was love to his Father, obedience to his commands, and a regard to his glory."—Burkitt.
- 31 But that the world may know that I love the Father; and as the Father gave me commandment^a, even so I do. Arise, let us go hence.

a John 10: 18. - 12: 49.

MATTHEW 26:30.

And when they had sung an hymn*, they went out into the mount of Olives.

* "After the celebration of the passover, our Saviour and his disciples sang an hymn, as the Jews were wont to do. The latter sang the six eucharistical psalms, from the 113th, to the 119th. Burkitt. "This hymn was part of the great Allelujah, beginning at the 114th. Psalm, when Israel came out of Egypt, 1 and ending at the 118th, inclusively, It was the custom of the Jews after supper to sing verses or songs, especially over the Paschal Lamb; at which time they sang the Psalms above-mentioned. And though it is likely that this was the hymn which Christ sang here with his disciples; yet it is not improbable, that it was some other hymn accommodated to this particular institution of Christ's. and this sung by them all, in the same manner as we read of the Christians hymn, Acts 4: 24, 25." Author's name effaced, page "The hymn may have been recited only, as the original Greek word for it, does not necessarily imply that it was sung. It is said that the Jews repeated six Psalms, from the 113th, to the 118th, inclusive, three before, and three after the Paschal supllust. of the English Harmony, page 363. Southwell's annotation, at Psalm 113th, is as follows, "This as well as the five following Psalms were sung on solemu occasions in the temple, particularly at the time that the Jews ate the Paschal Lamb." At

Psalm 116th. "The Jews always sung this Psalm, previous to their eating the Paschal Lamb." 13th. verse, I will take the cup of salvation, and call upon the name of the Lord. "This verse alludes to drink offerings in the temple, when the people took the cup into their hands, and metaphorically to the holy communion, and supper of the Lord." Of Psalm 117th, he comments thus, "Prayer and thanksgiving is the life and soul of religion; for it keeps up a flame of devotion in the heart, and enables us to pour out the effusions of our spirits before the Throne of God, and our Divine Redeemer." And of Psalm 118th, as follows, "This Psalm was made part of the temple-service." 27th. verse, Bind the sacrifice with conds unto the horns of the altar, " These words allude to the manner in which the victims were brought up to the altar to be killed, and in a metaphorical sense, they allude to the manner in which the Divine Redeemer was bound when he was taken before the high priest, and afterward to the judgment-seat of Pilate." An anonymous author, page 407, says, "The hymn is supposed to be the great Allelujah, which began at the 113th. and ended at the 118th. Psalm; because this hymn was, by the Jewish rituals, ordered to be sung constantly at the paschal supper, and in which, as the Jews observe, the sorrows of the Messigh, and the resurrection of the dead are mentioned."

MARK 14: 26.

And when they had sung an hymn, they went out into the mount of Olives.

LUKE 22: 39.

And he came out, and went, as he was wont, to the mount of Olives*; and his disciples also followed him.

* "Luke seems to be out of order of time in this place. Vide Mat. 26: 30. Mark 14: 26. John 14; 31. – 15; 1. But the mount of Olives not being far distant, might be the occasion of his saying so. Josephus saith, "The mount of Olives is six furlongs from Jerusalem, lies over-against the city on the east side, and is parted from it by a deep valley interposed between them, which is named Cedron." Vol. 6. page 11. See Cruden, under Mount.

JOHN 15: 1.

I AM^a the true vine†, and my Father is the husbandman.

a Mat, 26: 30. Mark 14: 26. Luke 22: 39.

+ "Observe here. How Christ, under the metaphor of a vine. elegantly sets forth himself in his relation to the visible church. shewing, under that similitude, what his Father meant to do with Judas, and with all unfruitful brauches like unto him, even take them away, cut them off, and throw them into the fire: but such as are fruitful, he purges by his word and Spirit, by ordinances and providences, by mercies and afflictions, that they may be more aboundingly and abidingly fruitful, Observe again. As the vine is the root from which all the branches derive their nourishment and fruitfulness, in like manner is Christ the stock into which all his members are ingrafted, the root in which they all subsist, and the fountain from whence their spiritual life and fruitfulness doth proceed and flow. 2. That as Christ is the vine, so his Father is the husbandman: he ingrafts and implants all the branches into this vine; the plants of righteousness are of his own planting; he takes notice what store of fruit every branch doth bring forth; and it is his daily care to dress and dung, to purge and prune, to support and shelter his vineyard, that it may bring forth fruit abundantly. Learn, 3. That there are two sorts of branches in this vme, some fruitful, others unfruitful; some have the visibility, but not the reality, of branches; some are branches only by external profession, others are so by real implantation. Learn, 4. That the true touch-stone whereby to discern one sort of branches from another, is not by the fair leaves of profession, but by the substantial proofs of an holy and righteous conversation. Learn, 5. That in the most fruitful branches, in the best and holicst of Christians, there remains much corruption to be purged out, in order to future and farther fruitfulness. Learn, 6. That the husbandman's band (God the Father's) manages the pruning knife of affliction, in order to his people's improvement in grace and holiness: he had rather see his vine bleed, than see it barren. Lastly, That such branches as, after all the husbandman's care and cost, remain unfruitful, verse 2nd shall be finally cut off and cast away, as was Judas here; who, in this discourse of Chsist's seems particularly and especially to be aimed at: he was a branch in him that bare no fruit, who was shortly after taken away, and went to his own place." Burkiti. "I am the root, fountain, and head of influence, whence my people and members derive life, grace, fruitfulness, and all good: And my Father orders all things concerning my branches or members, by ingrafting them into me, by visiting, defending, supporting, pruning, and purging them continually, to make them fruitful." | See Vine in the Bible dict. \ Cruden.

2 Every branch in me that beareth not fruit, he taketh away^a; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

a Mat. 15: 13. Mark 4: 20, Rom. 11: 22. Tit. 3: 14. - 11 Pet. 1: 8.

3 Now ye are clean through the word which I have spoken unto you*.

a John 13: 10, 11. - 17: 17, Eph. 5: 26. - 1 Pet. 1: 22.

" Our Lord having in the former verses distinguished his disciples into two sorts; some that were members of his body the church, and branches of him the true vine, by outward shew and visible profession only; others that are spiritually ingrafted into him, and do bring forth much fruit: now in this third verse he tells his disciples which number they were off: Now (saith he) Ye are clean through the word which I have spoken unto you; That is, Now that Judas, the traitor, that dead, rotten, fruitless branch, is cut off, and cast out, ye are all clean through the cleansing power and virtue of my word and doctrine. Learn hence, 1. That such as are justified by the blood, and sanctified by the Spirit of Christ, are in his account clean, notwithstanding their many spots and imperfections. 2. That as the blood of Christ is the meritorious, and the Spirit of Christ the efficacious, so the word of Christ is the instrumental cause of a believer's purification and cleansing. Verse 4th. Abide in me, and I in you, &c, That is, abiste in me, not only by an outward and visible profession, but by a real and fiducial adherence, and I will abide in you by the influences and operations of my Holy Spirit. The union and confunction between Christ and his members is mutual; they abide in imm by faith and dependance, and he abideth in them by the indwelling presence of his grace and Spirit. Observe farther, The reason which Christ gives why they should thus abide in him; because without union with him, without interest in him, without influences of grace derived from him, they could bring forth no fruit for him, nor do any thing that is truly acceptable and wellpleasing to him: As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. Verse 5th. For without me ye can do nothing: That is, As branches severed from the vine cannot live and bear fruit, so neither can Christians separated from Christ, and without deriving virtue from him, do any thing spiritually good and well-pleasing in God's sight, Learn hence, That not only unregenerate men labour under an impotency to that which is spiritually good, but even disciples themselves, without daily dependance upon Christ, and without constant communications of grace from him, can do nothing in a lively and acceptable way and manner unto him: without me ye can do nothing; you that are branches of me the true vine. As Christians, without me, that is, Without my spirit, abiding in you, and uniting to me your head, you can do nothing acceptable to me, or worthy of my gospel. Again; as apostles, it may denote, That, without the gifts and powerful assistance of the Holy Spirit, they could do nothing to convert the world to Christianity: in both respects might Jesus truly say, Without me ye can do nothing." Burkitt.

4 Abide in me. and I in you. As the branch cannot bear fruit of itself, except it abide in the vine^a; no more can ye, except ye abide in me.

a Prov. 2: 13. - 21: 16. Mark 4: 20 John 14: 20. Col. 1: 22, 23.

5 I am the vine, ye are the branches: he that abideth in me, and I in him^b, the same bringeth forth much fruit: for without me ye can do nothing^{c*}.

b Hos. 14; 8. Mark 4: 20 Phil. 1: 10, 11.

e Mat 26: 33, 34.

- * We have a sufficient proof of this saying of Jesus' in Peter relying on his own strength and zeal, not to be offenced, when he saw him apprehended by the chief priests, &c. See Mat. 26: 31, 33. But Paul, speaking of supernatural aid, which he received from Jesus, saith, "When I am weak, then am I strong." Vide It Cor. 12: 9, 10.
- 6 If a man abide not in met, he is cast forth as a branch, and is withered^d; and men gather them, and cast them into the fire, and they are burned.
- d Isa, S3 14. 66: 24. Mat. 3: 10, 12. 7: 19. Luke 3: 9, 17. Heb. 6: 3. Rev 21: 8.
- † "Here Jesus discovers the deplorable condition of such professors, who, pretending relation to him, do yet bring torth no fruit unto him: he calls them withered branches, fit only for the fire. Learn hence, That such as have had a long standing in God's vineyard, and contented themselves with a withered profession, are in great danger of having his blasting added to their barrenness. All their parts and gifts, and common graces will wither, and their fair blossoms of profession will drop off, and at the great day the angels will gather these fruitless branches together, and cast them into hell-fire." Burkitt,
- 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

e Mat. 7: 7. Mark 4: 20. John 14: 13. - 15: 16.

8 Herein is my Father glorified +, that ye

bear much fruit; so shall ye be my disciples.

- * "Our Lord here exhorts his followers to an holy fruitfulness in good works, by a double argument. One drawn from the glory of God: Herein is my father glorified. The other from their own advantage; so shall ye be my disciples; that is Hereby ve shall evidence and prove yourselves to be my disciples.—Learn hence, That a Christian's abounding fruitfulness in good works will abundantly conduce to the honour and glory of God, and also to his own peace and comfort, by being the best evidence of his discipleship." Burkitt.
- 9 As the Father hath loved me, so have I loved you: continue ye in my love.

 a John 14: 15.

10 If ye keep my commandments^b, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

b John 14: 15, 21, 23.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

c John 16: 24 1 John 1: 4. 11 John 12.

12 This is my commandment^d, That ye love one another, as I have loved you.

d John 15: 17. - 13: 34. 1 Thes. 4: 9, 1 Pet. 4: 8. 1 John 3: 11. - 4: 21.

13 Greater love hath no man than this, that a man lay down his life for his friends.

é Cantic. 8: 6. Rom. 5: 6 to 11. Eph. 5: 2 r Pet. 3: 18. 1 John 3: 16. - 4: 9.

14 Ye are my friends*, if ye do whatsoever I command you.

f Prov. 18: 24. Cantic 5; 1, 16. Mat. 12: 50. John 14: 15.

- * "Nothing short of an humble, uniform, cheerful, and constant obedience to the commands of Christ, will evidence the truth of our relation to him, and the sincerity of our friendship with him." Burkitt.
 - 15 Henceforth I call you not servants; for

the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

a Gen. 18: 17. John 8: 26, 40. Acts 20: 27.

16 Ye have not chosen meb, but I have chosen you, and ordained you, that ye should goe and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my named, he may give it you.

b John 15; 2. Mark 4: 20. Col. 1: 6. c r John 4: 10, 19. d Mat. 7: 7.

17 These things I command you, that ye love one another.

e John 15: 12. - 13: 34.

18 If the world hate you^f, ye know that it hated me before it hated you*.

f 1 John 3: 13.

- * Cruden, at world, says, "World is here put for the wicked in the world, for unregenerated, unrenewed persons. The wicked are called the world, because they relish and savour nothing but worldly things, and pursue nothing but worldly designs."
- 19 If ye were of the world^g, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world^h hateth you.

g Mat. 10: 22. John 17: 14. 1 John 3: 13. h 1 John 4: 5.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted mek, they will also persecute you: if they have kept my saying, they will keep yours also.

i Mat. 10: 24. k Ezek. 3: 7. Mat 10: 24 - 24: 9.

21 But all these things will they do unto

you for my² name's sake, because they know not^b him that sent me.

a Mat. 10: 22. - 24: 9.

b John 16: 3. - 17: 25.

22 If I had not come and spoken unto them, they had not had sinc: but now they haved no cloke for their sin*.

c John 9: 41.

d Rom. 13: 18, &c.

- * "These words are not to be understood absolutely, but comparatively; as if Christ had said, Had not I come amongst them in my incarnation, and preached personally to them the doctrine of salvation, and confirmed that doctrine by miracles, they might have pleaded ignorance in some measure, and they had not had sin; that is, They had not had the sin of unbelief and gospel-contempt to answer for, or had not had so great a measure of any kind of sin to answer for as now they have; but would have had more to say in excuse, or for a cover for their sin, than now they can: but now they have no cloak for their sin: that is, They are totally inexcusable, and have not the least colour or pretence for their obstinate unbelief. Learn hence, That sins of ignorance, are, as it were, no sins compared with sins committed against light and knowledge." Burkitt. See Cruden, and Bible dict. at Sin.
- 23 He that hateth me^e, hateth my Father also.

e Exod. 20: 5. Deut. 5: 9. - 7: 10. - 32; 41. 11 Chron. 19: 2. Job. 8: 22. Psal. 21: 8, &c. - 81: 15. Prov. 1, 22, &c. - 8: 36. Rom. 1: 30. 1 John 2: 23.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

f John 1: 18.

25 But this cometh to pass, that the word might be fulfilled that is written in their laws, They hated me without a cause.

g Psal. 35; 7, 19. - 69: 4. - 109: 3.

26 But when the Comforter is comeh, whom I will send unto you from the Father; even

the Spirit of truth, which proceedeth from the Father, he shall testify of me:

h Mat. 3: 11.

27 And ye also shall bear witness², because ye have been with me^b from the beginning.

a Luke 21: 12, 13. - 24: 48. John 15: 27. Acts 1: 8, 21, 22. - 2: 32. - 3: 15. - 4: 33. - 5: 32, - 10: 39. - 13: 23 to 38. - 22. 15, 18. - 26: 16. I Cor. 2: 1. - 15: 12, 15, 30. II Thes. 1: 10. II Tim. 1: 8. Heb. 2: 3. I Pet 5: 1, I John 1: 2. Rev. 1: 9. - 12: 11. b Luke 1: 2. I John 1: 1, 2.

JOHN 16: 1.

THESE things have I spoken unto you, that ye should not be offended.

c Mat. 11: 6.

2 They shall put you out^d of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.

d Mat. 10: 17, 19.

3 And these things will they do unto you, because they have not known the Father, nor me.

e John 8: 19. - 15: 21. I Cor. 2: 8.

4 But these things have I told you^f, that when the time shall come, ye may remember that I told you of them. And these things^g I said not unto you at the beginning, because I was with you.

f John 13: 19. - 14: 29. g Mat. 9: 15.

- 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
- 6 But because I have said these things unto you, sorrow hath filled your heart*.

- * Cruden, at Sorrow, says, "Sorrow is a passion that contracts the heart, sinks the spirits, and spoils the health of the body,"—See his explanation of immoderate degrees of sorrow; of the sorrow of the world working death, &c, 11 Cor. 7: 10. and Bible dict, at Grief.
- 7 Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away^a, the Comforter will not come unto you; but if I depart, I will send him unto you.

 a John 16: 13. Mat. 3: 11.

 b Acts 1: 4. 2: 33. Eph. 4: 8.
- 8 And when he is come, he will reprove the world of sin, and of righteousness, and of Judgment:
 - 9 Of sinb, because they believe not on me:
 b Acts 2: 23: 37.

10 Of righteousness, because I go to my Father, and ye see me no more:

c Acts 2: 32.

d John 3: 14.

11 Of Judgment, because the prince of this world is judged*.

e John 12: 31, Eph. 2: 2. Col. 2: 15. f Acts 26: 18.

* "There are three things in those verses, and all of them ought to be seriously attended to. First, To convince the world of sin is meant, that it is the design of our holy religion to convince us that we are all sinners in the sight of a holy God. Secondly, By righteousness is meant, That the best of our performances are very imperfect in his sight, and that we have no reason to expect pardon of sin, but through the merits of the Redeemer. Lastly, By a judgment to come, we are to understand two things. First, That at the general judgment, those who live under the law of nature, will be judged by that law, according to the use they have made of their rational faculties. Secondly, That those who live under the gospel, will be judged by the gospel, in the same manner as the Jews will be judged by the ceremonial law of Moses." [See Rom. 2nd. chapter.] Southwell. "First. The comforter shall convince the world of sin," righteousness, and judgment. Of sin; that is, Of their sinful state and nature, of the large extent of sin, and particularly of the sin of unbelief. -

Learn hence, 1. That the Spirit of God is the author of conviction of sin, and that all convictions of sin flow from him, 2. That unbelief is a sin of the greatest malignity against Christ, and of the greatest danger to the soul: He shall convince the world of sin. because they believe not on me. Of righteousness, verse 10th. That is, Of the insufficiency of all human righteousness, and of the necessity of the righteousness of a Mediator; by which alone we are to expect acceptance with God; or of a complete and perfect righteousness in me, imputable to sinners for their perfect justification: and that it is so, appears, because I go to the Father, and ye see me no more. As if Christ had said, Hereby you may be satisfied, that by my active and passive obedience I have fully satisfied my Father's justice for you, and ye shall never be charged or condemned; because, when I go to heaven, I shall abide there in glory with my Father, and never be sent back again, as I must have been, if any thing had been omitted by me. Note farther. That none are convinced of righteousness who are not first convinced of sin. None will come to Christ by faith, till convictions of sin have awakened and distressed them, Thirdly, Of judgment, 11th, verse. That is, The Spirit shall convince the world, that Jesus is both Lord and Christ, that he had power to judge Satan the prince of the world, and that he did by his death put down, as it were, the kingdom of darkness. Learn hence, 1. That Satan is a prince who by unjust usurpation, and sinners voluntary consent, has exercised a tyrannical power over the world. 2. That Christ by his death did judge, condemn, and overcome, this mighty prince, and hath made his conquest evident to the consciences of men, by the convictions of his Holy Spirit: The Spirit shall convince of judgment; that is, That Satun the prince of this world is judged." Burkitt. "The Holy Ghost shall convince men of judgment, because the prince of this world is judged; by dislodging Satan from men's bodies, and casting him out of their hearts, he shall demonstrate Jesus' power and authority, and evince his future appearance to judgment." Bible dict.

12 I have yet many things to say unto you, but ye cannot bear them now.

a Mark 4: 33.

13 Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth^b: for he shall not speak of himself*; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

b Mat. 3: 11. John 14: 17, 26. 1 John 2: 20, 27.

- "That is, He shall not teach you a private doctrine, or that which is contrary to what ye have learned of me, but whatsoever he shall hear of me, and receive from me, that shall he speak; And he will shew you things to come. This affords an argument to prove the Holy Spirit to be God: he that can shew us things to come, he that clearly foreseeth and infallibly foretelleth what shall be, before it is, is certainly God. But this the Holy Spirit doth: he will shew you things to come. Men and devils may guess at things to come, but none can shew them, but he that is truly and really God; and therefore the Spirit is so," Burkitt.
- 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.
- 15 All things that the Father hath are mine³: therefore said I, that he shall take of mine*, and shew it unto you.

a John 17: 10.

- * " Here Christ shews the advantage that would redound to himself by the coming of the Comforter; he declares that the Spirit should glorify him by his testimony, gifts and miracles, and shall in all things accord with him, and thereby evidence that he hath his mission from him: he shall receive of mine, and shal shew it unto you. And, All things that the Father hath, are mine. Hence learn, That, although the union in essence amongst the persons in the Trinity is the same, yet the order of their subsistence and operation is distinct; the Son being from the Father. and the Holy Ghost from the Father and Son: for All things that the Father hath, are mine; And the Spirit shall take of mine, and shall shew it unto you. Observe farther, That these words afford a strong argument to prove the Divinity of Christ, All things that the Father hath, are mine: where Christ challenges to himself the incommunicable attributes of God, and consequently that essence which is inseparable from them. Doth the Father know the secrets of all hearts? So doth Christ, see Rev. 2: 23. Is the Father eternal? So is Christ, see Prov. 8: 23." Burkitt.
- 16 A little while, and ye shall not see meb and again, a little while, and ye shall see me; because I go to the Father.

b John 7: 33. - 13: 33. - 14: 19.

† "In these words Christ proceeds to comfort his disciples w." a promise, that, however he was now to be removed from them, yet they should shortly see him again, namely, after his resurrec-

tion; it being impossible that he should be held by death, but must rise and go to the Father. His disciples, not understanding what he meant, but labouring under the prejudices of their national errors, concerning the temporal kingdom of the Messias, knew not what to make of these words, A little while and ye shall not see me. Christ therefore explains himself to them, saying, they should have a time of sorrow and grief, during the time of his sufferings and absence from them, but their sadness shall soon be turned into joy, when they shall see him alive again after his resurrection. 22nd verse, your heart shall rejoice, and your joy no man taketh away from you. The joy of the saints may be interrupted, it shall never be totally extinguished; it is a permanent joy, of which they shall never be totally deprived, till they enter into the ocean of eternal joy." Burkitt.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, A little while, and ye shall see me: and, Because I go to the Father?

- 18 They said therefore, What is this that he saith, A little while? We cannot tell what he saith.
- 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me?
- 20 Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful^a, but your sorrow^b shall be turned into joy.

a Mat. 9: 15. Mark 2: 19, 20. Luke 5: 34, 35. b John 20: 20.

21 A woman when she is in travail hath sorrow^c, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

a John 14: 1. - 20: 20.

23 And in that day ye shall ask me nothing*. Verily, verily I say unto you^b, Whatsoever ye shall ask the Father in my name, he will give it you.

b Mat. 7: 7.

* "At the first reading of this verse, there seems to be a contradiction in the words. Christ tells them in the former part of it. that they shall ask him nothing in that day; and yet promises that whatever they ask shall be given them, in the latter part of the verse. To resolve this, know, that there is a two fold asking, one by way of question, the other by way of petition. The former is asking that, we may know, or be informed in, what we doubt: the latter is asking that we may receive, and be supplied with what we want. Now when Christ saith, In that day ye shall ask me nothing; it is as much as if he had said, At present you understand but little of the mysteries of religion, and therefore ye put questions about many things; but in that day when the Comforter comes, ye shall be so clearly enlightened by him, that ye shall not need to ask me any more questions. But when Christ saith, Whatsoever ye shall ask of the Father in my name, he will give it; the meaning is, In that day when I have left the world, and ascended to my Father, you shall not need to address your prayers to me, but to my Father in my name. But what is it to prav in the name of Christ? It is more than to name him in prayer: it is easy to do so, but no easy thing to pray in the name of Christ. To pray in his name is, 1. To look up to him, as having purchased for us that privilege, that we may pray; for it is by the blood of Christ that we draw near to God, and that a throne of grace is open to us. 2. To pray in the name of Christ, is to pray in the strength of Christ, by the assistance of his grace, and the help of his Holy Spirit. 3. To pray in the name of Christ, is to pray by faith in the virtue of his mediation and intercession, believing that what we ask on earth, he intercedes for and obtains in heaven. To pray thus is no easy matter: and unless we do pray thus, we do not pray at all. Verse 24th. Hickerto have ye asked nothing in my name: That is, explicitly and expressly in my name, or by me, as Mediator betwixt God and man, and with respect to my merits. Do this after my death, resurrection, and after I have gone to make intercession at the right hand of God, and you shall

receive such answers as will fill you with joy. The saints of God under the Old Testament, and the apostles themselves under the New, had hitherto put up all their petitions in the name of the Messiah, not in the name of Jesus. But now he exhorts them to eye his Mediatory office in all their addresses to God, and promises them whatsoever he had purchased of the Father by his sufferings and satisfaction, they should obtain it for the sake of his prevailing intercession. Learn hence, That it is great encouragement to prayer, that now under the gospel, the person of the Mediator is exhibited in our flesh, has satisfied Divine justice in our nature, and in that nature intercedes as Mediator, for whatever ne purchased as our surety. Hence is the encouragement: Whatsoever ye ask the Father in my name, he will give it you." Burkitt:

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

a Mat. 7: 7. - 18: 19. b John 15: 11. - 17: 13. 1 John 1: 4. 11 John 12.

- 25 These things have I spoken unto you in proverbs*: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.
- * " Here Jesus tells his disciples that although he had spoken many things to them in dark parables and figurative expressions, yet now the time was approaching, namely, the Comforter's coming. when he would, by the Holy Ghost, clearly enlighten their understandings in the knowledge of Divine mysteries, and the things pertaining to the kingdom of God, and particularly in the knowledge of God as his Father, and their Father in him. Hence learn, 1. That the clearest truths will be but parables, proverbs, and dark mysteries, even to disciples themselves, till the Holy Spirit enlightens their understandings, 2. That the clear and full manifestation of Divine truth was reserved till the coming of the Comforter, who did communicate it to the apostles, and by them to the church, or body of Christians: I by him will shew you plainly of the Father." Burkitt. Of the book of Proverbs. Southwell says, "The first nine Chapters are supposed to have been written by David for the use of his son Solomon, and Solomon's proverbs begin at Chapter 10th. Ascribing the first nine to Solomon is thought to signify a mark of respect only, paid to Solomon." At Prov. 25: 1, we may suppose to the end of the book, the proverbs were copied out by the command of king Hezekiah,

and put to the former Chapters. ** Probably Solomon collected the first 24 Chapters, and left them in writing; Hezekiah appointed some to copy out the rest. Probably Solomon wrote the Proverbs in his middle age, when his son Rehoboam was young, and in danger of seduction by whorish women and bad companions, if not rather after he repeuted of his apostacy occasioned by his naughty wives. The latter part of chapter 1st. exhibits the gospel call, and the terrible calamities brought on the Jews or others by their rejecting the same. The 8th. and beginning of the 9th. contain a representation of Jesus Christ in his person, office, and benefits. The rest of the book generally relates to moral virtues; and their contrary vices." Bible dict. under Proverbs. See Proverbs in Proctor's dict.

26 At that day ye shall ask in my name*; and I say not unto you, that I will pray the Father for you:

* "That is, after I have ascended into heaven, and have sent down the Holy Ghost upon you, you shall put up all your prayers and requests to God in my name; and I say not that I will pray the Father for you, for the Father himself leveth you; that is, I need not tell you (though I shall certainly do it) that I will intercede with the Father for you, for he himself is kindly dispased and affected towards you for my sake. When Christ says, I do not say that I will pray the Father for you, the meaning is, not that he will lay aside his office as intercessor for believers. but that they had not only his intercession, but the Father's love, upon which to ground their hope of audience. Learn hence, That in our prayers we ought so to eye and look up to Christ's intercession, as not to forget the Father's love, but ground our hopes of audience upon both; I say not that I will pray the Father for you, though I shall assuredly do it, 27th. verse, For the Father himself loveth you, because ye have loved me." Burkitt.

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

a John 3: 13. - 8: 42. - 17: 8.

28 I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

b John 13: 3.

+ "Here observe, 1. A proof of Christ's Godhead: he came forth from the Father, was made incarnate, and came into the

world to accomplish the work of our redemption. Learn hence, That he is true God, equal with God, left the Father, and came into the world; not by being separated from the Deity, but by obscuring the Deity with the veil of our flesh, in order to redeem us. Observe, 2. How the apostles argue from the knowledge of Christ's omnipotency to a certainty of his Divinity: 30th. verse, Now are we sure, &c. The knowledge of Christ's omnipotency and omnisciency, may and ought fully to confirm us in the belief of his Deity; for the attributes of the Deity cannot be communicated to any person without the communication of the Divine nature." Burkitt.

- 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.
- 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

a John 21: 17.

b John 17: 8.

- 31 Jesus answered them, Do ye now believe?
- 32 Behold, the hour cometh, yea, is now come^c, that ye shall be scattered every man to his own, and shall leave me alone: and yet I^d am not alone, because the Father is with me.

c Zech. 13; 7. Mat. 26: 31. Mark 14: 27. d John 8: 29. 14: 10.

33 These things I have spoken unto you, that in me ye might have peace*. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

c Isa. 9: 6, - 32: 17. John 14: 27. Rom. 5: 1. Eph. 2: 14. Col. 1: 20. f Heb. 12; 2.

* "Hence learn. That the followers of Christ in this world must expect, and may have trouble. But observe the remedy provided by him against it: In me ye shall have peace; that is, Ye shall have serenity of mind, a quiet and calm temper of spirit

within, when the world, like a tempestous air, is full of storms without. Christ's blood has purchased peace for his followers, his word has promised it to them, and his Holy Spirit seals it up to their souls. Observe again, The cordial provided by him for the support of their spirits under the sinking burden of the world's tribulations and troubles: But be of good cheer, I have overcome the wer'd. I have taken the sting out of every cross, and the venom out of every arrow. Learn hence. That it is a great comfort to a Christian, under all the troubles of this world, to consider that Christ has overcome it, that is, All things in the world which may hinder his people's comfort and consolation here, and their eternal happiness hereafter; namely the prince of the world, the devil, the troubles of it, the temptations of it, and the corruptions that are in it through lust. Now Christ having overcome the world, all persons and things in it are at his disposal, and can do nothing but by his permission; and as he has overcome the world himself, so he will enable believers through faith in him to overcome it also." [See 1 John 5: 4.] Burkitt.

JOHN 17: 1.

THESE words spake Jesus, and lifted up his eyes to heaven*, and said, Father, the hour is come; glorify thy Son², that thy Son also may glorify thee:

a John 12: 23, 28. - 13: 32.

* "Observe. The order of Christ's prayer, and his gesture. The gesture in which he prayed: He lifted up his eyes to heaven, as an indication of his soul being lifted up to God in keaven: to signify his reverence of God, whose throne is in heaven; and to denote his confidence in him, and raised expectation of aid and help from him, and not from any creature. Learn, That the gestures which we use in prayer, should be such as may express our reverence of God, and denote our affiance and trust in him. Observe farther, The person prayed to, God, under the appellation of a Father; it intimates a sweet relation; it is a word of endearing affection, and implies great reverence towards God and great confidence and trust in him. Learn, It is very comfortable in prayer, feelingly to call God our Father. Observe, 4. The mercy prayed for, the hour is come; glorify thy Son, that thy Son also may glorify thee. The hour is come. That is, The hour of my sufferings, and thy satisfaction; the hour of my victory, and of thy glory: the hour, the sad hour, determined in thy decree and purpose. Father the hour is come, The doleful hour of my death and passion; glorify thy Son, glorify him at his death, by

manifesting him to have been the Son of God; glorify him in his death, by accepting it as the death of thy Son for the sins of the world: glorify him after his death, by a speedy resurrection from the grave, and triumphant exaltation at thy right hand. Here note, How the glory of the Father and the Son are inseparably linked together; it was the Father's design to glorify the Son, and it was the Son's desire to have glory from the Father, for this end, that he might bring glory to the Father: Glorify thy Son that thy, Son also may glorify thee?" Burkitt.

2 As thou hast given him power over all flesh*, that he should give eternal lifeb to as many as thou hast given him.

a Mat. 11: 27.

b John 6; 37.

- * "Observe here, 1. The dignity which Christ was invested with, power over all flesh; that is, authority to judge and sentence all mankind. The Father gave him this power, as Mediator. Observe, 2. The end for which Christ was invested with a legislative power, or a power to give laws to all mankind; and with a judiciary power, or a power to execute the laws that he hath given, was, That he might give eternal life to as many as God hath given him. Here note. 1. That all believers, that is, All sincere Christians are given by the Father unto Christ; they are given to him as his charge, to redeem, sanctify, and save: and as his reward. Isa. 53: 10, &c. Secondly, All that are given to Christ have life from him: a life of justification and sanctificaon earth, and a life of glory in heaven. 3. The life which Christ gives to them that are given him, is eternal life. 4. That this eternal life is a free gift from Christ unto his people; though they do not work for wages, yet they shall not work for nothing: I give unto them eternal life." Burkitt.
- 3 And this is life eternal to that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

b John 10; 36. c Isa. 9: 6. - 53: 11. Jer. 9: 24. 1 John 5: 20.

† "Whence learn, 1. That the beginning, increase, and perfection of eternal life, lieth in holy knowledge. 2. That no knowledge is sufficient to eternal life but the knowledge of God, and Jesus Christ, who is also God: for who can think that the knowledge of a mere creature should be accounted equally necessary to salvation, with the knowledge of the great and mighty God?—Surely, if our happiness consists equally in the knowledge of God and Christ, then him and Christ are of the same nature, equal in hower and glory. The comprehensive sense of the words seems to

be this. That the knowledge of the only true God, and of Jesus Christ the Mediator, is the lite of grace, and the necessary way to the life of glory." Burkitt.

4 I have glorified thee on the earth*: I have finished the work which thou gavest me to do.

a Gen. 49: 18. Psal 18: 21 to 24. - 26: S. &c. - 40: 7, 8. - 119: 14, 30, 31, 54, 101, 102, 166, 167, 168, 174, John 4: 34. - 13; 32. - 14: 13. - 19: 30. 11 Tim, 4: 6. Heb. 10: 7.

* "The whole life of Christ, while here on earth, was glorifying of his Father. He glorified him by the doctrine which he preached, by his miracles, by the unspotted purity of his life. and at last, by the unparalleled sufferings at his death, &c. I have finished the work which thou gavest me to do. That is, I am now about to finish it: Jesus speaks of what he was resolved to do, as already done. Here note, 1. That it is the work of Christ that glorifies God, 2. That every man has his work assigned him by his Maker. 3. That this work must be finished here upon earth. 4. That when we have done our assigned portion of work, we may expect our proportion of wages with others. 5, That it is a blessed case at the hour of death to be able truly to say. That, we have glorified God in the world, and have finished the work which he appointed us to do. Father, I have glorified thee on earth, and have finished the work which thou gavest me to do, 5th. verse, And now, O Father, glority thou me, &c. From the connexion of this with the former verse, Learn, 1. That whoever expects to be glorified with God in heaven, must glorify him first here upon earth. 2. That, after we have glorified him, we may expect to be glorified with him, and by him. I have glorified thee on the earth says Christ. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. Here note, 1. That Christ, as God, had an essential glory with the Father before the world was. By which words he plainly asserts his own existence and being from eternity. As if Christ had said, Father glorify me, embrace and honour me as thy Son, who have been in the world treated disgracefully as a servant. 2. It is an actual glory that he speaks of, not in degree, but a glory when no creature was in heing." Burkitt. Southwell's comment, at Psalm 149; 5, Let them sing aloud upon their beds. Saith, "It refers to the happy state of believers when they lie on a death-bed; the most awful scene that the eyes of man can behold, is a death-bed: but the people of God have comfort." [The sure hope of heaven fills the soul with extacy; &c. 7

5 And now, O Father, glorify thou me with

thine own-self, with the glory which I had with thee *before the world was.

a Prov. 8: 22, &c. John 1: 1, 2, Acts 2: 33, - 3: 13,

6 I have manifested thy name unto the men which thou gavest me out of the worldb*: thine they were, and thou gavest them me; and they have kept thy word.

b John 6: 37, 39, - 10: 29.

- * " By the name of God we are here to understand his nature, his properties and attributes, his designs and counsels for the salvation of mankind: Christ, as the prophet of his church, made these known unto his people. Learn hence. That he has made a full and complete discovery of his Father's mind and will unto believers, &c." Burkitt.
- 7 Now they have known that all things. whatsoever thou hast given me, are of thee:
- 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

e John 16: 27. d John 8: 28. - 12: 49. - 14: 10.

9 I pray for them†: I pray not for the world, but for them which thou hast given me; for they are thine:

e 1 John 5: 19.

+ "That is, I pray particularly, 1. For my apostles, designed for so great a work as the preaching of the everlasting gospel, to the obdurate Jews, and to the Gentiles. 2. I intercede also for all believers, for their perseverance in the faith, and constancy in persecution; but I do not now intercede for the wicked and impenitent world, they not being capable (whilst such) of these mercies and blessings. At other times we find Jesus praying for the world, yea, for his very crucifiers; Father forgive them, &c. -Nay, in this very prayer, at the 20th. verse he prays for the world; that is, for the Gentile world: all those that, by the preaching of the apostles and their successors, should be brought to believe on him to the end of the world. Learn hence, 1. That the

Lord Jesus Christ is the great and gracious intercessor. 2. That all believers, all the children of God in general, are under the benefit of his intercession. 3. That as all the members of Christ in general, so the ministers and ambassadors of Christ in special, have a peculiar interest in his intercession; and great are the advantages of it for them. 1. From his being God-man, and God's Son. 2. From his meritorious claim. 3. From the sublimity of his office, our intercessor is near to God, even at his right hand. 4. From the fruits of his intercession; it procures the acceptance and justification of our persons, the hearing and answering of our requests, the pardon and forgiveness of our sins, our preservation in grace, and our hopes of eternal glory." Burkitt.

10 And all mine are thine, and thine are mine; and I am glorified in them.

a John 16: 15.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

b John 10: 30. - 14: 20. - 17: 21, 22. c John 18: 9. 1 Pet. 1: 5. Jude 1.

12 While I was with them in the world^d, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost^c, but the son of perdition; that the scripture might be^f fulfilled.

d Psal. 109: 8. John 6: 39. - 10: 23. Acts 1: 20. Heb. 2: 13. 6: 70. - 13: 13. - 13: 9. r John 2: 19. f John 13: 18. - 13: 9.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

g John 15: 11. - 16: 20, 24, 1 John 1: 4. 11 John 12.

14 I have given them thy word*; and the world hath hated them^b, because they are not of the world, even as I am not of the world.

h John 17: 16. Mat. 10: 22 - 15: 19.

^{* &}quot;Given it, partly by external revolution, and partly by internal illumination. The world hath hated them. There is an antipathy

against the power of godliness, or a cruel, causeless, implacable, and irreconcileable hatred against the saints, because of their strictness in religion, and contrariety to the world." Burkitt.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them² from the evil.

a Mat. 6: 13, Gal. 1: 4, 11 Thes. 3: 3, 1 John 5: 17, 18.

- 16 They are not of the world, even as I am not of the world.
- 17 Sanctify them^b through thy truth*: thy word^c is truth.

b John 15; 3. Acts 15; 9. Eph. 5; 26. r Pet. 1; 22. c ri Sam. 7; 28. John 8; 40.

- * "Sanctify them, not initially, for so they were sanctified before, or already, but sanctify them progressively: Let them increase more and more in grace and holiness. Learn hence, 1. That such as are already sanctified must labour, and ought to endeavour after further measures, and higher degrees of sanctification: That the most holy may yet be more holy. 2. The word of God, is the great instrument in his hand for his people's sanctification. Sanctify them through thy truth; thy word is truth." Burkitt.
- 18 As thou hast sent me into the world, even so have I also sent them into the world.

d Mat. 10: 5. - 20: 21.

19 And for their sakes I sanctify myself; that they also might be sanctified through the truth.

e I Cor. 1: 2, 30. 1 Thes. 4: 7. Heb. 10: 10.

† "The word sanctify here, is not to be taken for the cleansing, purifying, or making holy that which before was unclean; but Christ's sanctifying himself imports, 1. His separation or setting himself apart to be a sacrifice for sin. 2 His consecration or dedication of himself to this holy use and service. Hence learn, That Jesus Christ did dedicate and set himself apart to the great work and office of a Mediator, Learn. 2 That the great end for which Christ did sanctify thus himself, was, that he might sanctify his members; therefore did he consecrate and set himself apart for us, that we should be consecrated to, and wholly set apart for him." Burkitt. See Bible dict, at Sanctify.

- 20 Neither pray I for these alone, but for them also which shall believe on me through their word:
- 21 That they all may be one; as thou*, Father, art in meb, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

a John 17: 11, 22, 23. Gal. 3: 28.

b John 10: 30, 38. - 14: 11, 20.

- * "The special mercy and particular blessing which Christ prays for, on behalf of believers, is a close and intimate union betwixt the Father, himself, and them, and also betwixt one another; such an union as doth in some sort resemble that union which is betwixt God and Christ; not an unity of essence and nature, but of wills and affections. Hence note, 1. That the mystical union betwixt Christ and his members carrieth some resemblance with that union which is betwixt the Father and the Son. 2. That, union amongst the ministers and members of Jesus Christ is of so great importance, necessity and consequence, that he did on their behalf principally and chiefly pray for it. An unity of love and affection, of faith and profession, an unity of practice and conversation, are mercies which Christ earnestly prayed for, and has dearly paid for; and nothing is more desired by him now in heaven, than that his followers should be one among themselves here on earth; Father, may they be one, as we are one, that the world may believe that thou hast sent me!" Burkitt.
- 22 And the glory which thou gavest me I have given them i; that they may be one, even as we are one:

e John 14; 20.

- † "Here observe, 1. Christ's communication of that glory to believers, which he had received of the Father; that is, Not essential glory, but his Mediatorial. He had much glory bestowed upon him as Mediator. Observe, 2. The end of this communication, why he gave his disciples that glory which the Father had given him: namely, that all might be one, he and the Father and them, in unity, &c." Burkitt.
- 23 I in them, and thou in med; that they may be made perfect in one; and that the

world may know* that thou hast sent me, and hast loved them, as thou hast loved me.

d Col. 3; 14.

- 1 Observe here, 1. That as the Father is and was in Christ, so is Christ in believers, and they in him; the Father is and was in Christ in respect of his Divine nature, essence, and attributes; and Christ is in believers, by the inhabitation of his Holy Spirit. Observe, 2. That the happiness of believers consisteth in their oneness, in being one with God through Christ, and one amongst themselves: that they may be made perfect in one, Observe, 3. That God the Father loved Christ his Son: Thou lovest them, as thou hast loved me. God loves believers, even as he loved Christ himself; that is, he loves them upon the same grounds that he loved him; namely, for their nearness, and for their likeness to him. 1. For their nearness and relation to him; he loveth Christ as his Son, believers as his children, see I John 3: 1. Observe lastly, That Christ would have the world know, that his Father loveth the children of men, as well as himself; Christ is not ambitious to engross all our love, but would have the world take notice of the good-will of his Father, as well as of himself, to lost mankind (Luke 2: 14); of the Father's love in sending him, as well as of his own love in coming: That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Burkitt.
 - * At 3d. verse Jesus said, It is life eternal, &c. And here, That the world may know that thou hast sent me, &c. Modern Calvinism defended, page 528, explains the passage thus, "Of all objects contemplated by mortals, none is of equal excellency and importance with religion: it embraces the sublimest topics that the universe affords, relates to the purest enjoyments, involves our highest interest, and stands immediately connected with endless consequences. Without religious knowledge no man, however distinguished in other respects, can be truly happy, or truly wise. This is life eternal, that they might know thee and Jesus Christ. Life is the well-being of any person; and here it denotes that which is peculiar to the immortal soul. The right knowledge of God and of his Christ, therefore, stands immediately related to our eternal well-being. This knowledge being excellent in its nature, and glorious in its effects, it is no wonder that the sacred oracles so warmly recommend a progressive improvement in it." — See Prov. 1st. 2nd. &c. Psal. 25: 12, 14. More Scripture passages might be referred to.
 - 24 Father, I will that they also whom thou hast given me²†, be with me where I am; that they may behold my glory, which thou

hast given me: for thou levedst me before the foundation of the World.

a John 12: 26. - 14: 3. 1 Thes. 4: 17.

- † "Our Saviour had prayed for his disciples sanctification before, here he prays for their glorification; That they may be with him in heaven. Now Christ is with his people in his ordinances, at the hearing of his word, and at his table; and ere long they shall be with him, as his friends, as his spouse, companions, &c, in his kingdom." Burkitt.
- 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

a John 15: 21. - 16: 3. b John 7: 29.-8: 55. - 10: 15. c John 16: 27.-17; 8.

26 And I have declared unto them thy name^d, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

d Psal. 22: 22. Isa. 8: 18. Heb. 2: 12, 13. e John 10: 30. - 14: 20. - 15: 9.

* (For the former part of the verse, see 6th, verse.) "That is, That the love which is originally in thyself, as the fountain of all grace, may be communicated and dispensed from thee to them, and become inherent in them. Learn hence, That it is not enough for God's people that they are beloved of him, and that his love is towards them; but they must endeavour to have it in them; that is, experience it in the effects of it, and in the sense and feeling of it in their own souls. The safety of a Christian lies in this, that God loves him; but the joy, the comfort, and present happiness of a Christian, consists in the knowledge, in the sensible apprehension and feeling of God's love; therefore Jesus closeth his prayer for his members, with this affectionate petition, Let the love wherewith thou hast loved me, be in them, and I in them." Burkitt.

MATTHEW 26: 31.

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd^f, and the sheep of the flock shall be scattered abroad.

f Zech, 13: 7. Mark 14: 27. John 16: 32.

\$2 But after I am risen again', I will go before you into Galilee,

a Mat. 28: 7, 10. Mark 14: 28. - 16: 7.

38 Peter answered, and said unto him, Though all men shall be offended because of thee^b, yet will I never be offended.

b Mark 14: 29. Luke 22: 33. John 13: 37.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

c John 13: 38.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also, said all the disciples.

MARK 14: 27.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written^d, I will smite the shepherd, and the sheep shall be scattered.

d Mat. 26: 31.

28 But after that I am risen^e, I will go before you into Galilee.

e Mat. 26: 31.

29 But Peter said unto him, Although all shall be offended^f, yet will not I.

f Mat. 26: 33.

SO And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

g John 13: 38.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also, said they all.*

* There must have been a removal now, of Jesus with his disciples, which the Evangelists have not recorded. Matthew next says, and also Mark, That Jesus came with his disciples to Gethsemane: Luke has not mentioned it: But John has mentioned their passing over the brook Cedron; where was a Garden, into the which he entered, and his disciples. Luke has mentioned, his being at the place. &c. John's account, of their passing over the brook Cedron, shews that he had left the mount of Olives, and gone into Jerusalem: Or if they did not remove into Jerusalem, the garden must have lain on the west side of the brook Cedron; which is quite contradictory to the description, some authors give of it, Of their going to the mount of Olives, see Mat. 26: 30. Mark 14: 26. Luke 22: 39. John 13: 4. – 14: 31, – 15: 1. in this Harmony.

MATTHEW 26: 36.

Then cometh Jesus with them, unto a place called Gethsemane; and saith unto the disciples, Sit ye here, while I go and pray yonder.

† "Gethsemane was a valley near Jerusalem, famous for vast numbers of wine presses. [Cruden calls it "the valley of oil, &c."] Near it many of the citizens had country seats. It is elsewhere called a garden, but that might allude to some particular part of the said valley". Southwell. "It is a small village in the mount of Olives, and where it seems there was an oil press."—Bible dict. "The garden of Gethsemane took its name from the wine-presses in it: and was between the foot of mount Olivet, and the brook Cedron." Anonymous author page 407.

MARK 14: 32.

And they came to a place which was named Gethsemane[†]: and he saith to his disciples, Sit ye here, while I shall pray.

† There is a deficiency here in Luke's gospel, for he has not mentioned Gethsemane. The mount of Olives, to which Jesus and his disciples went after they had sung an hymn; and the prayer relating to Jesus' beseeching his Father to remove the cup from him, &c, Luke has recorded, as Matthew and Mark have done. See note at Luke 22: 39.

JOHN 18: 1.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook^a Cedron, where was a garden*, into the which he entered, and his disciples.

a 11 Sam. 15: 23, 30, &c. 11 Chron.32: 3, 4.

* " As the sin of the first Adam, which brought destruction upon his posterity, was committed in a garden, so the salutary passion of the second Adam, which was to rescue us from that destruction, did begin in a garden also." Burkitt. See John 19: "Kidron, or Cedron; [It is always called Kidron in the Old Testament a brook which runs south eastward, through what is called the valley of Jehoshaphat, or valley of the son of Hinnom. It runs along the west side of the mount of Olives, between it and Jerusalem, and then runs south-eastward into the dead sea. David crossed it in his escape from Absalom, II Sam. 15: 14, to 37. [observe 30th, verse.] The brook Kidron, though it receives all the rivulets about Jerusalem is generally but small, and sometimes dry; but amidst sudden and heavy rains, it swells exceedingly, and runs with great violence. About the west end of the valley through which the brook runs, Asa, Hezekiah, and Josiah, burnt the idols of their apostate predecessors, I Kings 15: 8. - II Chron. 29: 16. - II Kings 23: 4." Bible dict. under Kidron.

It is generally, or always called Kidron, in the Old Testament. The distress that David was in when he fled from his son Absalom, was perhaps a type of Christ's agony in the garden of Gethsemane, Mat. 26: 36, &c. Mark 14: 32, &c. Luke 22: 39, &c. See 11 Sam. 15: 13, to 37, Of David weeping, and going barefoot up the ascent of mount Olivet, with his head covered, &c. Cruden, says, "Cedron, signifies obscure, black, &c." The common sewers carried the filth of the city into it, according to the Bible dict.

LUKE 22: 40.

And when he was at the place, he said unto them^b, Pray that ye enter not into temptation.

b Mat. 24: 42.

MATTHEW 26: 37.

And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.

- 38 Then saith he unto them, My soul is exceeding sorrowful*, even unto death: tarry ye here, and watch with me.
- * Proctor's dict, says, "The passion-week means the week next preceding the festival of Easter; and is so called, (by the Christian church) because in that week our Saviour's passion and death happened."
- 39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from methon nevertheless, not as I will, but as thou wilt.
- a Mark 10: 27. b Mat. 6: 10. Luke 11: 2. John 6: 38. Heb. 5: 7.
- + "The afflictions which God sends on men are often in scripture expressed by the name of a cup. This is a metaphor borrowed from an ancient custom of giving a cup full of poison to those that were condemned to die, as was done to Socrates; and gall, according to the custom of the Jews on such occasions to lessen the pain of the person that suffered. This metaphor the Prophets made use of to express the condition of the wicked; and our Lord to express the painful circumstances of his approaching death." Author's name effaced, page 172.
- 40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could not ye watch with me one hour?
- 41 Watch any pray^c, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak‡.

c Psal. 19: 12, &c.

- † The disciples throughout the night had attended on Jesus; and him and they had not gone to rest on beds, or on couches; hence, The flesh was weak, through their having had no sleep. And how fully employed, was Jesus in speaking to them! This harmony will testify it to every attentive reader. Open to Luke 22: 14, and take a view to John 18: 3.
- 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

- 43 And he came and found them asleep again: for their eyes were heavy.
- 44 And he left them, and went away again, and prayed the third time, saying the same words.
- 45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed* into the hands of sinners.
 - * See the note, at Mat. 26: 2.
- 46 Rise, let us be going: behold, he is at hand that doth betray me.

MARK 14: 33.

And he taketh with him† Peter, and James, and John, and began to be sore amazed, and to be very heavy;

+ See Mark 14: 32.

- 34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.
- 35 And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him.
- 36 And he said, Abba^a, Father[†], all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.
 - a Rom, 8: 15, Gal. 4: 6. b Mark 10: 27.
- † "Abba, is a Syriac word signifying father. It being the same whether we read it backward or forward, may perhaps hint to us, that God's fatherly affection to his people is the same whether he smiles on them by prosperity, or chastens them by heavy crosses and sore adversity. The Spirit of adoption making the saints to cry Abba, Father, imports, that by his influence both Jews and

Gentiles, as one united body, have the most assured faith in, love to, and familiar intercourse with God." Bible dict. In the 35th. verse, Jesus, it is wrote, fell on the ground, "Men falling on the ground, or rather throwing themselves upon it, indicates a mind overwhelmed with the deepest distress. This appears to have been the case with our Saviour, who is represented in the 34th verse to have been exceeding sorrowful unto death. Many instances occur in ancient writers, of men in distress, doing so." Illust. of the English Harmony, page 364.

- 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?
- 38 Watch ye, and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak.
- 39 And again he went away, and prayed, and spake the same words.
- 40 And when he returned, he found them asleep again; (for their eyes were heavy:) neither wist they what to answer him.
- 41 And he cometh the third time, and saith unto them, Sleep on now; and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands* of sinners.
 - * See the note, at Mat. 26: 2.
- 42 Rise up, let us go: lo, he that betrayeth me is at hand.

LUKE 22: 41.

And he was withdrawn from them † about a stone's cast, and kneeled down, and prayed,

+ See Luke 22: 40.

42 Saying, Father, if thou be willing, re-

move this cup from me*: nevertheless, not my will, but thine be done.

a Mat. 6: 10.

- * is At Mat. 26: 39, the words are, if it be possible, let this cup pass from me. That is, That he might escape the dreadful wrath, at which he was so sore amazed. But what! did Christ now begin to repent of his undertaking for sinners? No. Did he shrink and give back, when he came to the pinch? No. nothing like this; but as he had two natures, being God and man, so he had two distinct wills; as man, he feared and shunned death; as God-man, he willingly submitted to it. The Divine nature, and the human spirit of Christ, did now assault each other with disagreeing interests. Again, this prayer was not absolute, but conditional; Father, if it may be, if thou wilt, if it please thee, let the cup pass: if not, I will drink it. Christ's prayer, was a vehement, fervent, and importunate prayer; such was the fervour of his Spirit, that he prayed himself into an agony. O let us blush to think how unlike our praying frame of spirit is to Christ's! — Lord, what coldness, deadness, drowsiness, formality, &c, is found in our prayers! How often do our lips move, when our hearts (as it were) stand still !" Burkitt.
- 43 And there appeared an angel unto him from heaven, strengthening him.
- 44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood; falling down to the ground.
- b Psal, 69: 13 Isa, 49: 8. Luke 19; 41. John 11; 35, 11 Cor. 6: 2. Heb. 5: 7.
- † An anonymous author, at page 408, says, "Many authors have asserted that our Saviour did sweat real blood; and I do not see any contradiction of it in nature: for Aristotle says, It is no uncommon thing for people, in some distempers. to sweat blood: And Diodorus Siculus informs us, that the bite of a certain Indian serpent, will cause bloody sweats: but as the words in the original will allow the interpretation I have given, I have delivered it as the least exceptionable."
- 45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.
- t Sorrow was not the only cause of their sleeping, they had been up all the preceding night. See the note at Mat. 26: 41.

46 And said unto them, Why sleep ye? rise, and pray, lest ye enter into temptation.

JOHN 18: 2.

And Judas also, which betrayed him, knew the place*: for Jesus oft-times resorted thither with his disciples.

* See John 18: 1.

- † This is the first time mentioned in the gospels of his having been in the Garden which lay over the brook Cedron; and we may gather from what is here said, that many things which Jesus did have not been written; Vide 20: 30, -21: 25.
- 3 Judas then, having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.
 - a Mat. 26: 47. Mark 14: 43. Luke 22: 47. Acts 1: 16, &c.
- * "What need of these lanterns and torches, it being then, as some observe, full moon, when they sought Jesus in the garden? All this argued their zealous industry for his apprehension, that they might be sure to find him, in case he should hide himself in any hole, or corner of the garden." Burkitt.
- 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
- to himself, before they came upon him, and yet how willingly and cheerfully did he go forth to meet them. Should our sufferings be known unto us before they come upon us, how would it disquiet and disturb us! yea, not only discompose us, but distract us! In great wisdom, therefore, and in tender mercy, has God concealed future events from us. But it was otherwise with Jesus: Lord, how endearing are our obligations to thyself, that when thou knewest beforehand the bitterness of that cup which the justice of God was about to put into thy band, thou didst not decline to drink it off for our sakes! Observe, 2. That it was not in man's power, but Christ's own permission, which brought his sufferings upon him. How easily could he have delivered himself out of his enemies hands, who, 6th, verse, with a word from his mouth,

caused them to go backward and fall to the ground! Christ in speaking those words did let out a little ray or beam of his Deity, and this struck them down. He only said, I am he, and down they fell. If there was so much majesty in his voice, in one of the lowest acts of his humiliation, what will the voice of a glorified Christ be to sinners, when he shall come as Judge to condemn the world?" Burkitt.

- 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.
- 6 As soon, then, as he had said unto them, 1 am he, they went backward, and fell to the ground.
- 7 Then asked he them again, Whom seek ye? and they said, Jesus of Nazareth.
- 8 Jesus answered, I have told you that I am he. If, therefore, ye seek me, let these go their way:
- 9 That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

a John 18: 17, 12. Psal. 109: 8, &c.

10 Then Simon Peter having a sword, drew it, and smote the high priest's servant^b, and cut off his right ear. The servant's name^e was Malchus.

b Mat. 26: 51. Luke 22: 50. c Mark 14: 47. Luke 22: 51.

11 Then said Jesus unto Peter, Put up thy sword into the sheath*: the cup which my Father hath given med, shall I not drink it?

d Mat. 20: 22. - 26: 39, &c. - 27: 35.

* "Observe. The rebuke which Christ gave Peter for what he did; though his heart was sincere, yet his hand was rash; good intentions are no warrant for irregular actions; Christ will thank no man for drawing a sword in defence of him without a warrant and commission from him. To resist a lawful magistrate, even in Christ's own defence, is rash zeal, and discountenanced by the gospel, &c." Burkitt.

LUKE 22: 47.

And while he yet spake*, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus*, to kiss him.

a Mat. 26: 48. Mark 14: 44. John 18: 1, &c.

* See Luke 22: 46.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

- 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?
- 50 And one of them smote a servant of the high priest^b, and cut off his right ear.

b Mat. 26: 51. Mark 14. 47. John 18: 10.

+ In the next verse, Jesus touched the ear, and healed it. See John 18: 10, 26. This is the last cure that Jesus did, in the days of his flesh. The cures, and miracles wrought, during his ministry, which are particularized by the Evangelists, here, follow in a regular series. - Miracle 1st. The first miracle of his, was turning water into wine, John 2: 3, to 12. - 2nd. A nobleman's son healed of his sickness, John 4: 46, to the end. - 3d. A great draught of fishes, which brake the net, Luke 5: 4, to 12. - 4th. An unclean spirit cast out of a man, Mark 1: 23, to 29. Luke gives the same account, 4: 33, to 38. — 5th. Simon's wife's mother, cured of a fever, Luke 4: 38, 39. Mark and Matthew speak of the same. - 6th. A leper cleansed, Mat 8: 2, 3. Luke and Mark give the same account. - 7th. A centurion's servant cured of the palsy, Mat. 8: 5, to 14. Luke gives the same account, - 8th. A dead man, a widow's son, brought to life, at the city of Nain, Luke 7: 11, to 19. - 9th. A man cured of the palsy, who was let down through the roof of an house before Jesus, Mark 2: 3, to 13. Luke gives the same account. Matthew omits giving a detail of the roof, &c. - 10th. A man whose right hand was withered, Jesus restores, Luke 6: 6, to 12. Mark and Matthew, speak only of a withered hand restored. — 11th. A man possessed with a devil, blind and dumb, healed, Mat. 12: 22, &c. Luke only mentions dumb, &c? - 12th. Jesus stilleth a great tempest in the sea; rebukes the wind, &c, Mat. 8: 24, to

28. Mark and Luke have given an account of the same, - 13th. A man possessed with devils (in the country of the Gadarenes) has them commanded to come out of him, by Jesus, who permits them to enter into a herd of swine, &c. Luke 8: 26, to 40. Mark also speaks of one man, which had an unclean spirit, named Legion; But Matthew of two men, possessed with devils. — 14th. Jairus' daughter is brought to life again, by Jesus, &c. Mark 5: 22, &c, who was become a corpse. Loke and Matthew have given a clear account of the same. - 15th. A woman which had an issue of blood twelve years, healed by Jesus, Mark 5: 25, &c. Luke and Matthew give the same account. - 16th. Two blind men have their eyes opened by Jesus, Mat. 9: 27, to 32. - 17th. A dumb man possessed with a devil, hath the devil cast out, by Jesus, Mat. 9: 32, to 35. -- 18th. Seven devils go out of Mary. called, Magdalene, Luke 8: 2. - 7: 37, to 50, Mark 16: 9. -19th. A man which had an infirmity thirty and eight years, Jesus makes whole, John 5: 5, to 19. - 20th. Jesus feeds, with five loaves and two fishes, five thousand men, Mark 6: 38, to 45. Luke says the same. Matthew says, About five thousand men, beside women and children. Fragments 12 baskets, each say. John's account is nearly the same as that of the other three. -21st. Jesus walks on the sea, in a storm; and Peter aiming so to do, begins to sink, &c. John 6: 16, to 22. Matthew gives the same account. Mark does not mention Peter's walking on the sea. - 24nd. Jesus, in the borders of Tyre and Sidon, casteth out of the young daughter of a Syrophenician woman, an unclean spirit, Mark 7: 24, to 31. Matthew, says, The daughter was grievously vexed with a devil, - 23d. Jesus cures a man that was deaf. and had an impediment in his speech, Mark 7: 31, to 37. - 24th. Jesus feeds with seven loaves, and a few little fishes, four thousand men, beside women and children, Mat. 15; 34, to 39. Of the broken meat, or fragments, seven baskets full were taken up, Mark gives the same account, in chap, 8th. - 25th. At Bethsaida, Jesus restores a blind man to sight; to whom, at the first men appeared as trees, walking, &c. Mark 8: 22, to 27. - 26th. Jesus casts out of a man's only son a devil, which his disciples had essayed to do in vain; though they had cast out devils before, when he sent them forth to preach, &c, Luke 9: 38, to 45. Mark and Matthew, give the same account. Vide Mark 6: 12, 13. - 27th. Jesus causes a fish, with a piece of money in his mouth, to be caught in the sea by Peter's hook, in order to pay tribute for both of them. Mat. 17: 27. - 28th. Jesus looses a woman, which had a spirit of infirmity eighteen years, and was bowed together therewith, so that she could not lift up herself, Luke 13: 11, to 18. This cure he performed, when he was at Jerusalem, at the feast of tabernacles. - 29th. Jesus opened the eyes of a man, that was born blind, when he was at Jerusalem, at the same feast, John 9: 1, to 41. - 30th. Jesus heals a man which had the dropsy, Luke

14: 1, to 7. — 31st. Ten men that were lepers, are cleansed by him, Luke 17: 11, to 20. — 32nd. He raiseth up Lazarus from the grave, whose corpse was in a state of putrefaction, John 11: 1, to 45. — 33d. He brings blind Bartimeus to sight, at, or near to one of the Jericho's; or according to Matthew, two blind men to sight, Luke 18: 35, to 43. Mark speaks but of one, the same as Luke does. — 34th. He curseth the fruitless fig-tree, on which it almost instantly withered away, Mark 11: 12, to 15, 20, to 24. Matthew gives the same account. — 35th. He healed the high-priest's servant's ear, which Peter, with a sword, had cut off, Luke 22: 49, 50, 51.

Miracles which are not particularized, but spoken of by the evangelists, in general terms, here follow, in a regular series, like unto the former. Jesus wrought several miracles at the first passover, which commenced soon after he begun his ministry among the Jews, John 2: 23. See 4: 45. He. at Simon's house, whose wife's mother was taken with a great fever, cast out, when the even was come, devils with his word, healed the sick, &c, Luke 4: 38, &c. see; and the account given by Mark and Matthew, &c. that follow it. He, when preaching in the synagogues of Galilee, cast out devils, healed all manner of sickness, and all manner of disease among the people, &c. Mark 1: 39. Mat. 4: 23, 24. It must have been at this time, that Jesus did the mighty works at Chorazin and Bethsaida, mentioned, Mat. 11: 20, 21, Luke 10: 13. Jesus, in the same hour, that John Baptist's disciples were with him, cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight, Luke 7: 19, to 24. Jesus about the time he ordered, that a small ship should wait on him, had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them, that they should not make him known, Mark 3: 9, to 13: The passage at Mat. 12: 15, 16. probably is the same miracle. He laid his hands upon a few sick folk in his own country [Nazareth], and healed them. Mark 6: 5. See verse 1, to 7. He saw a great multitude, and he healed their sick, Mat. 14: 14. The passage, at John 6: 2, refers to Mat. 14: 14, and so does Luke 9: 11. In the land of Gennesaret, the people carried in heds those that were sick, to Jesus. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole. Mark 6: 53, to 56, in-Matthew has given the same account, but not so fully.

Nigh unto the sea of Galilee, Jesus went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and

many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, Mat. 15: 29, to 32. Jesus, when he departed from Gablee, and came into the coasts of Judea, great multitudes followed him; and he healed them there. Mat. 19: 2.

He, on the 4th day, previous to the passover, at which he was crucified, healed the blind and the lame, that came to him in the temple; after that he had cast out the money-changers, and them that bought and sold therein. Mat 21: 14. Some of the miracles of Jesus, may, in the preceding account, through inadvertence, have been omitted.

51 And Jesus answered, and said, Suffer ye thus far. And he touched his ear, and healed him.

a John 18: 10, 26.

- 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords, and staves?
- 53 When I was daily with you in the temple, ye stretched forth no hands against me^b: but this is your hour, and the power of darkness*.

b Gen. 3: 15. John 12: 27. Eph. 6: 12. Col. 1; 13.

* See the note at Luke 22: 6.

MARK 14: 43.

And immediately, while he yet spake; cometh Judas, one of the twelve, and with him a great multitude, with swords and staves from the chief priests, and the scribes, and the elders.

+ See Mark 14: 42.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall

kiss, that same is he; take him, and lead him away safely*.

c Luke 22: 47.

- * "At Mat. 26: 41, It is rendered, Hold him fast. Some conjecture, that when Judas bade them hold Jesus fast and lead him away safely, he thought they could not do it; but that as Jesus had at other times conveyed himself from the multitude, when they attempted to kill or stone him, so he would have done now; but his hour was now come, and accordingly he suffers himself to be delivered by the treachery of Judas, into his enemies hands." Burkitt.
- 45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.
- 46 And they laid their hands on him, and took him.
- 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

a Luke 22: 50.

- 48 And Jesus answered, and said unto them, Are ye come out as against a thief, with swords, and with staves, to take me?
- 49 I was daily with you in the temple teaching, and ye took me not: but the scriptures but the fulfilled.
- b Gen. 3: 15. Num. 21: 3, &c. Psal. 22: 6, &c. Isa, 50: 5, 6. 53: 7, &c. Dan. 9: 26, &c. Mat. 26: 54. Luke 9: 22. 13: 31. 24: 25, 26, 44, 40. John 19: 28 36. Acts 3: 18.
 - 50 And they all forsook him, and fled.

MATTHEW 26: 47

And while he yet spake; lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests, and elders of the people.

+ See Mat. 26: 46.

48 Now, he that betrayed him, gave them a sign, saying², Whomsoever I shall kiss, that same is he; hold him fast,

a Luke 22: 47.

49 And forthwith he came to Jesus, and said*, Hail, Masterb; and kissed him.

b 11 Sam. 15: 5. - 20: 9, 10. Prov. 27: 6. John 6: 64.

- * The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords. Psal. 55: 21, David said this of Ahithopel, and alluded to Judas, saying, Hail, Master, to Jesus when he betrayed him. It is evident from the foregoing verses, and the last verse in the said Psalm, that Ahithopel is meant, who was a type of Judas.
- 50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.
- 51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest^c, and smote off his ear.

c Luke 22: 50. John 18: 10.

52 Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword.

c Gen. 9: 6 11 Sam. 2: 19 to 34. - 3: 27, 28, 29, 39. - 5: 6, &c. - 20: 9. 10. z Kings 2: 5, 6, 28 to 35. Job. 19: 29. Psal. 149: 6. Rom. 13: 4. Rev. 13: 10.

† "There were two swords in Christ's family, and Peter bore ene: Either because he was to kill the Paschal Lamb; or, according to the custom of the country, to secure them from beasts of prey, which in those parts were frequent and dangerous in the night. But now Peter used it in an unlawful war; he had no competent authority; it was against the ministers of his lawful Prince: and against our Prince we must not draw a sword for Christ himself, he having forbidden it. As his kingdom is not of this world, so neither were his defences secular: Tears and prayers being the only and proper arms of the true servants of Jesus Christ." [See Cruden, under sword.] Author's name effaced, page 174.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels*?

a Rev. 5; 11.

- * "Legion; a band of soldiers in the Roman army. When that state was but in its increase, the legion was smaller; but in its glory, the legion ordinarily consisted of about 6200 footmen, and 730 horsemen. In scripture it signifies a great number, Luke 8: 30." Bible dict. "Christ spake in the Roman phrase, who reckoned their Armies by Legions, as we by Regiments. 6,666 was the number of a legion; then the number of 12 legions was, 79,992. Christ pitched upon a great certain number, to shew he could have what number of angels he pleased, if he did but pray to his Father for them." Keach's metaphors, book 4: page 55. Proctor's dict. says, "A legion was ten Cohorts: and a Cohort comprehended about 600 men."
- 54 But how then shall the scriptures be fulfilled, that thus it must be?

b Isa. 53: 10, &c. Mark 14; 49. John 17: 12.

- 55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords, and staves, for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.
- 56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

JOHN 18: 12.

Then the band, and the captain, and officers of the Jews, took Jesus, and bound him,

13 And led him away to Annas^c first; (for he was father-in-law to Caiaphas^d, which was the high priest that same year.)

c Mat 26: 57. Mark 14: 53. Luke 22: 54. Acts 4: 6. 2. John 11: 49. - 18: 14, 24. Acts 4. 6.

d Luke S:

+ "Lest it should look like a downright murder, the chief priests allow Jesus a mock-trial, and abuse the law, by perverting it to injustice and bloodshed." Burkitt. "Annas and Caiaphas are both called Chief Priests, Annas being a man of principal authority among the Jews, and Caiaphas placed by Pontius Pilate the procurator in the Pontificate; for the succession of the Priest was now changed, the one lineal descendant in the family of Aaron, which was to continue for life, being not permitted to succeed, but some other, whom the Procurator pleased, to name to that office every year, or renewed as often as he pleased" Author's name effaced, page 175. "Annas, or Ananus, the son of Seth. He enjoyed the office of high priest eleven years, and is reckoned the only one having five sons, [See Josephus, vol. 4. page 226.] who successively exercised that office. When he was turned out, he still retained a great share in the public management. When Jesus was apprehended, he was first carried to Annas, and then to Caiaphas his son in law, who was high-priest, or perhaps no more than Sagan to Annas that year. Both the one and the other were malicious persecutors of the Apostles, on ac out or their preaching of Christ, Acts 4: 6." [Of a son of Annas perhaps, vide Acts 25 2.] Bible dict.

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

a John 11: 49, 50. Luke 22: 54,

15 And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest;

b Mat. 26: 58.

16 But Peter stood at the door, without, Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door, unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; (for it was cold;)

and they warmed themselves: and Peter stood with them, and warmed himself.

- 19 The high priest then asked Jesus of his disciples, and of his doctrine.
- 20 Jesus answered him^a, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing;

a John 7: 26.

- 21 Why askest thou me? ask them which heard me what I have said unto them: behold, they know what I said.
- 22 And when he had thus spoken, one of the officers which stood by, struck Jesus^b with the palm of his hand, saying, Answerest thou the high priest so*?

b Jer. 20: 2. Mat. 26: 67. Acts 23: 2.

- * "The injury done to Jesus in this blow was heightened in two respects; first, because the person that struck him was one Malchus an Idumean slave, a most contemptible person; and next, far more unworthy by his ingratitude; for so he repayed Jesus for working a miracle, and healing his ear." Author's name effaced, page 175. Echard's chronological table says, Ananias [Annus] was made high priest, the 12th. year after Christ's birth. And that he was slain, A. D. 55. August 15th. about the 11th. year of Nero's reign."
- 23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?
- 24 (Now, Annas had sent him bound unto Caiaphas the high priest †.)

c Luke 22: 54.

† "Annas without the seventy assessors could determine nothing, though he was Prince of the Sanhedrim; and therefore he sent Jesus bound to Caiaphas who was the High-Priest that year, and President of the rites of the Temple, as the other High Priest was of the council." Author's name effaced, page 176.

25 And Simon Peter stood, and warmed himself. They said, therefore, unto him, Art not thou also one of his disciples? He denied it², and said, I am not.

a Mat. 26: 69. Mark 14; 67, 68. Luke 22: 57, &c.

26 One of the servants of the high priest, (being his kinsman^b whose ear Peter cut off,) saith, Did I not see thee in the garden with him?

b Luke 22: 51.

27 Peter then denied again^c; and immediately the cock crew.

c Mat. 26: 74. Mark 14: 68, 72. Luke 22: 60.

MARK 14: 53.

And they led Jesus away^d to the high priest*; and with him were assembled all the chief priests, and the elders, and the scribes.

d Luke 22: 54. Mat. 26: 57. John 18: 13, 14, 24.

* Vide Mark 14: 50.

- 51 And there followed him a certain young mant, having a linen cloth cast about his naked body; and the young men laid hold on him:
 - † "This is supposed by some to be John the Evangelist, who through grief had forgot to lay aside his upper garment, which at festivals they used to put on; began to make his escape, but being arrested by his linen upon his bare body, he was forced to leave that behind him, that himself might escape his Master's danger. 52nd. verse, Left the linen cloth, and fled, &c. When John had mastered the first inconsiderations of his fear, he returned, and was a while after in the High-Priest's hall, see John 18: 15, 16." [Mark 14: 51, we have transposed, and put in after 53d. verse.] Author's name effaced, page 174.
 - 52 And he left the linen cloth, and fled from them naked.

54 And Peter* followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire.

* Vide Mark 14: 53.

MARK 14: 66.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest;

67 And when she saw Peter warming himself², she looked upon him, and said, And thou also wast with Jesus of Nazareth.

a John 18: 25.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch^b; and the cock crew†.

b John 10: 27.

- † An anonymous author, at page 406, explains it thus, "Prophane authors inform us, that the cock usually crows twice in the night, once about midnight, and the second time, at the fourth watch of the night, or much about break of day; and this latter, being the louder and more observable, is that, which is properly called, the cock-crowing. And that of this crowing of the cock, the evangelists are to be understood, when they relate Christ's words thus, Before the cock crows, (that is, before that time of the night, which is emphatically so called) thou shalt deny me thrice, appears from St. Mark's saying, that the cock crew, after Peter's first denial of Christ, Mark 14: 68, and crew again after his third denial, see verse 72." Any man that cannot sleep in the night, but hes on his bed watching for the morning, may be soon convinced of the truth, of the cock crowing twice, as mentioned above, on taking due notice; if he be within the reach of hearing the crow of a cock.
- 69 And a maid saw him again, and began to say to them that stood by, This is one of them.
- 70 And he denied it again. And a little after, they that stood by, said again to Peter,

Surely thou art one of them; for thou art a Galilean^a, and thy speech agreeth thereto.

a Acts 2: 7.

71 But he began to curse and to swear*, saying, I know not this man of whom ye speak.

* "With horrid oaths and bitter imprecations, he began to de-

ny and abjure his Master." Burkitt.

72 And the second time, the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

b John 18: 27.

MATTHEW 26: 57.

And they that had laid hold on Jesus^c, ledf him away to Caiaphas the high priest, where the scribes, and the elders were assembled.

c Luke 22: 53. Mark 14: 53. John 18: 13, 14, 24.

+ See Mat. 26: 56.

58 But Peter followed him afar off, unto the high priest's palace, and went in^d, and sat with the servants, to see the end.

d John 18: 15.

MATTHEW 26: 69.

Now, Peter sat without, in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out, into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

- 72 And again, he denied with an oath, I do not know the man.
- 73 And after a while, came unto him they that stood by, and said to Peter, Surely, thou art one of them; for thy speech bewrayeth thee.
- 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

a John 18: 27.

75 And Peter remembred the words of Jesus*, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

* "We are told by Eusebius, that as long as Peter lived, he got up at every hour in the night, when he heard the cock crow, and prayed, &c. To this it may be added, that about the middle of the ninth Century, it was enacted, that the figure of cocks should be set upon Church-steeples, to put the people in mind of Peter's sin, and unfeigned repentance," Southwell. Burkitt, gives nearly the same account.

LUKE 22: 54.

Then took they him[†], and led him^b, and brought him into the high priest's house. And Peter followed afar off.

b Mat. 26: 57. Mark 14: 53. Jolin 18: 13, 14, 24.

† Vide Luke 22: 53.

- 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them:
- 36 But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

- 57 And he denied him, saying, Woman, I know him not*.
- * "Peter denied Christ first with a lie, then with an oath, and next with a curse." Burkitt says again, "Peter proceeded from a denial, to a lie; from a lie, to an oath; from an oath to an imprecation and curse. Ah Peter, how little didst thou answer thy name at this time! Thou art not now a rock, but a reed, a pillar blown down by a woman's breath. O frail humanity, whose strength is weakness and infirmity!"
- 58 And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
- 59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.
- 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

a John 18: 27.

- 61 And the Lord turned, and looked upon Peter: and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.
 - 62 And Peter went out, and wept bitterly.

MATTHEW 26: 59.

Now, the chief priests and elders, and all the council, sought false witness again sust to put him to death;

b Eccle. 3: 16. † See Mat. 26: 59.

60 But found none: yea, though many interwitnesses came, yet found they none. At the last came two false witnesses,

o Peal, 35; 11, c.c. - 27: 12. Mark 14: 53, &c.

61 And said, This fellow said, I am able to destroy the temple of God^a, and to build it in three days.

a Mat. 27: 40. Mark 15: 29. John 2: 19.

62 And the high priest arose, and said unto him, Answerest thoub nothing? what is it which these witness against thee?

b Isa, 53: 7. Mat, 27: 12. Mark 14: 61. - 15: 3, 5. Luke 23: 9.

63 But Jesus held his peace. And the high priest answered, and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God?

c Josh, 6 26. r Sam. 14: 24, &c. r Kings 22: 16. Mark 5: 7. Acts 19: 13. d Mark 14: 61, 62, Luke 2: 26 - 22: 70.

- * "That is, I require thee to answer this question upon oath; for adjuring a person, or requiring him to answer upon oath, was the manner of swearing among the Jews. Hence learn, That swearing before a magistrate, upon a just and great occasion, is lawful: if Christ in the fifth of Matthew 34th, verse, forbids all oaths, then here his practice was contrary to his own doctrine; but it is evident that Christ answered the magistrate upon oath; and so may we." Burkitt.
- 64 Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

e Luke 21: 27.

65 Then the high priest rent his clothes; saying, He hath spoken blasphemy; what further need have we of witnesses? below, now ye have heard his blasphemy.

f Lev. 21: 10.

+ "They who judge a blasphener, first bid the witness to speak out plainly what he has heard; and when he speaks it, the judges standing upon their feet, rend their sametus, which are never sewed up again." Illust. of the I reglish framour, page 378.

66 What think ye*? They answered, and said*, He is guilty of death.

a Lev. 24: 16. John 19: 7.

- * "Whosoever should have refused his vote at that time must have contested the judgment of the high priest, which none dared then to do; for Caiaphas was advanced to the high priesthood by the favour of the Romans; Valerius Gratus, president of Judea, having been his Patron; so that his faction was potent, as his malice was great, and his heart set upon this business of condenning the innocent Jesus; all which inconveniencies none of them durst have hazarded, unless they had the confidence as great as that of an apostle at that time." Author's name effaced, page 179.
- 67 Then did they spit in his facet, and buffeted him; and others smote him with the palms of their hands,

b Job 16; 10 - 30: 10. Isa, 50: 6. Lam S: 30, Mat. 27: 30. Mark 14: 05, - 15. 19. Luke 18: 32. - 22: 63, 64. John 18: 22 - 19: 3.

† I gave my clecks to them that plucked off the hair: I hid not my face from shame and spitting, &c. Isa. 50: 6. Spitting in Jesus' face is again spoke of by Matthew; and Mark mentions twice, his being spit upon; but nothing is said in the four gospe's about hair being plucked off his cheeks; yet we may suppose the prophecy was fulfilled. Some say, That they plucked off the hair of his beard with pincers. See Bible dict. at Beard. See Isa. 52: 14, which might allude to the above. The Jews used to wear their beards at full growth, and do it at this day.

68 Saying, Prophesy unto us, thou Christ: Who is he that smote thee?

MARK 14: 55.

And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none:

1 See Mark 14: 54.

56 For many bares false witness against him; but their witness agreed not together.

c Psal. 27: 12. - 35: 11. Mat. 26: 59, &c.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

a John 2, 19.

- 59 But neither so did their witness agree together.
- 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?
- 61 But he held his peace^{b*}, and answered nothing. Again, the high priest asked him, and said unto him, Art thou the Christ^c, the Son of the Blessed?
- b Psal, 38: 13, 14. Eccle. 3: 7. Isa. 53: 7. Mat. 26: 62. 27: 12, 14. Mark 15: 3. Luke 22: 70. 23: 9. John 19: 9. c Luke 2: 26.
- * "Guilt is naturally clamorous and impatient, but innocency is silent, and careless of misreports. Learn hence, That to bear the revilings, contradictions, and false accusations of men, with a silent and submissive spirit, is an excellent and Christ-like temper. He stood before his judge and false accusers, even as a sheep before the shearer, dumb, &c. When he was reviled, he reviled not again; when he suffered, he threatened not, I Pet. 2: 23. See I Cor. 4: 12. May the same humble mind and forgiving spirit be in us, which was also in Jesus!" Burkitt.
- 62 And Jesus said, I am: and ye shall see the Son of mand sitting on the right hand of power, and coming in the clouds of heaven.

d Luke 22: 69. e Luke 21: 27. 11 Thes. 1: 7 to 11.

- 63 Then the high priest rent his clothes, and saith, What need we any further witnesses?
- 64 Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death.
 - 65 And some beganf to spit on him, and to

cover his facet, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

f Mat. 26: 67.

+ Haman's face they covered, as a signal of death, and no doubt, but the Jews covered Christ's face, as a designed signal of his death. See Esth. 7: 8. "Criminals, immediately after sentence of condemnation, had their faces covered or hooded, as if unworthy to enjoy the benefit of the light any longer. In cases of treason, the Roman law (according to which our Saviour was executed) ran thus. If the sentence is confirmed, let the criminal's hands be bound, let him be reiled, or hoodwinked, and hanged on a cursed tree, after having been scourged, &c. The custom of veiling condemned criminals was observed likewise among eastern nations. As the word went out of the king's mouth, they covered Haman's face, Esth. 7: 8. The apostle Paul might adopt the name of, The accursed tree from this custom, as well as from those scriptures, which say, Cursed is every one that hangeth on a tree, &c." Illust. of the English Harmony, page 379. " With respect to covering Haman's face, Esth. 7: 8, i' was a practice in the most early ages of time, for when a criminal was brought before a Judge, or his sovereign to receive sentence, his face was always covered, lest the emotions of his griefwoodld have operated too strongly in his favour." [They overed Christ's face, probably in allusion to that custom. \ Southwell.

LUKE 22: 63.

And the men that held Jesus*, mocked him, and smote him.

a Mat. 26: 67.

* Vide Luke 22: 62.

64 And when they had blindfolded him; they struck him on the face, and asked him, saying, Prophesy: who is it that smote thee?

b Lam. 3: 30.

- † Some commentators say, "That when the Jews blindfolded Jesus, saying, Prophesy, &c. they did it in scorn of his prophetical dignity."
- 65 And many other things blasphemously spake they against him.
 - 66 And as soon as it was day; the elders of

the people, and the chief priests, and the scribes, came together, and led him into their council*,

a Mat. 27: 1. 2. Mark 15: 1. John 18: 28.

- An anonymous author, page 411 says, "The Sanhedrim met again to resume the process against Jesus. Because the assembly in the night was neither general, nor judicial, according to the sense of the law, which did not allow of justice to be administered in private, or in the night time: and therefore the high priest and rulers met again in the morning in the council chamber in the temple, (which they could not do the night before, because then the temple always was shut) there to re-examine our Saviour, and to condemn him in form."
- * "Jesus was judged, and tried before a court that had no authority to judge or try him. This council, mentioned, was their great Sanhedrim, or ecclesiastical court, which according to its first constitution, was to consist of seventy grave, honourable, and learned men, who were to judge impartially for God, according to Num. 11: 16. But this court consisted of scribes and pharisees full of malice and revenge, and over these Caiaphas now presided; an head fit for such a body: but though there was, at Christ's trial, a face of a coort amought them, yet their power was much as bridged by the Romans, so that they could not hear nor determine, neither judge nor condemn, in capital matters." Burkitt. See Sanhedrim in Bible dict. and Josephus, vol. 5. page 234. "Sanhedrim, or Sanhedrin, among the Jews, the great council of the nation, consisting of seventy senators, taken partly from among the priests and Levites, and partly out of the inferior judges, who formed what is called the lesser sanhedrim. The room they met in was a rotunda, half of which was built without the temple, and half within. The nasi, or president of the Sanhedrim, sat upour a throne, with his deputy on his right hand, his sub-deputy on his left, and the other senators ranged in order on each side. The authority of this council was very extensive, for they decided such causes as were brought before them by way of appeal from the inferior courts; and the king, the high priests, and prophets, were under the jurisdiction of this tribunal. They had the right of judg. ing in capital cases, and sentence of death might not be pronofineed in any other place; for which reason the Jews were threed to quit this hall, when the power of life and death was taken out of their hands, forty years before the destruction of the temple, and three years before the death of Christ. There were several inferior sanhedrims in Palestine, each of which consisted of twentythree persons; all these depended on the great sanhedrim of Jense salem." Proctor's diet.

- 67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:
- 68 And if I also ask you, ye will not answer me, nor let me go.
- 69 Hereafter shall the Son of man' sit on the right hand of the power of God.

a Heb. 1: 3. - 8: 1.

70 Then said they all^b, Art thou then the Son of God? And he said unto them, Ye say that I am.

b Mat. 26: 63, 64. Mark 14: 61, 62.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

MATTHEW 27: 1.

When the morning was come*, all the chief priests, and elders of the people, took counsel against Jesus, to put him to death.

c Psal 2: 2. Mark 15: 1. Luke 22: 66, &c John 18: 24.

- * It is probable, Jesus had been put in prison before the morning came, see Isa, 53: 8. The Evangelists might let it slip their memory, if the said prophecy was fulfilled; and that may be the reason, why they have said nothing about it: the minutest circumstance foretold of Jesus' sufferings, in the Psalms, were fulfilled; and no doubt but this of Isaiah's was also accomplished. See Cruden, at way. The morning, was that of the Passover feast-day; the feast began at the preceding evening, and continued till the succeeding evening.
- 2 And when they had bound him, they led him away^d, and delivered him to Pontius Pilate the governor.

d Isa. 49: 7. - 53: 3. Mark 15: 1. Luke 23: 1. John 18: 28.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repent-

ed himself^a, and brought again the thirty pieces of silver to the chief priests, and elders,

a Mat. 26: 14, &c.

- 4 Saying, I have sinned, In that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.
- 5 And he cast down the pieces of silver in the temple, and departed^b, and went and hanged himself*.

11 Sam 17: 23. Job 7: 15. Psal. 109: 2 to 21. Acts 1: 18, &c.

- * "When we compare what is said in these words, with a speech of Peter's, at Acts 1: 18, we are under the necessity, with the late, learned, Dr. Ward, of drawing the following conclusion. Judas, in the utmost despair, went to the out-parts of the city, where he found a tree, or the stump of one, near the borders of a precipice; on that he hanged himself, but the rope giving way, he fell down, and his body was dashed in pieces. Thus the two accounts may be easily reconciled, and it seems evident, that this is the best construction that can be put upon the words." Southwell. See note at Mark 14: 21. An anonymous author, page 412 says, "It was at the last sitting of the Sanhedrim, when Judas Iscariot cast down the silver amongst the elders, &c. He hanged himself in a private place, where he hung till his belly swelled, (as it naturally will in such cases) and in a short time his bowels burst out. Thus we read in some copies, thus hanging, (instead of falling down headlong) he burst asunder, &c." Bunting, page 359, says, the 30 pieces of silver, amounted to 3l. 15s,
- 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

c Mark 12: 41.

+ "It was a custom among the Jews, imitated after by the first Christians, that it should not be lawful for Executioners to offer any thing, or for any alms to be received from them, (and the same also of money that came out of the Publican's or Questor's Exchequer;) and so by analogy any money with which a life was bought was not to be put into the Treasury, it was the price of blood, and the field bought with it called The field of blood."—[Treasury is the Corban, see Bible dict] Author's name effaced,

page 180. Acts 1: 18. Now this man purchased a field with the reward of iniquity, &c. "The word in Greek signifies, Was the occasion of purchasing. It is very frequent in sacred as well as other writings, to represent a man as doing that, which he is only the cause or occasion of another's doing." Illust. of the English Harmony, page 392.

7 And they took counsel, and bought with them' the potter's field, to bury strangers in*:

a Zech. 11; 12, 13. Acts 1: 19.

- * "The strangers here meant, may be either men of other nations, with whom the Jews would have no commerce, even when they were dead, and therefore provided a separate burying-place for them; or they might be Jews, which coming from far to Jerusalem to sacrifice, died there before their return home; and so the Priests provided a burying-place for them: These perhaps might be those Jews that travelled from Rome thither." Author's name "Acts 1: 18, 19, It is called Aceldama, or effaced, page 180 the field of blood. A field, said to have laid on the south of Jerusalem, just north of the rivulet Shiloah. It is said to have been the same with The fuller's field, where they whitened their cloth, Isa. 7: 3. It is certain it was the Potter's field: its soil being quite exhausted by them, it was of very small value. This field the high priest and rulers purchased with the price of blood, (the thirty pieces of silver) to bury strangers in; and so it came to be called Aceldama, or Hakeldama, the field of blood. Travellers assure us, that it is now covered with an arched roof, and will consume a corpse in two or three days." Bible dict. An anonymous author, page 413, says, "They purchased with the silver the field, a place on the west side of the valley of Hinnon [Hinnom], (11 Kings 23: 10. - 11 Chron. 28: 3. - 33: 6. Jer. 19: 2, remark. -32: 35.) at the bottom of mount Sion, where the potters used to dry their pots before they baked them. This was by the priests set apart for the burial of strangers, men of other nations, with whom the Jews would have no commerce, nor lie near them in the grave. It was afterwards called the field of blood, because purchased with the price of blood. But now it is named The holy field, or Carry Sancto, in the possession of the Armenians, for which they pay to the Turks, the rent of a Zequin a day."
- 8 Wherefore, that field was called, The field of blood, unto this day.
- 9 (Then was fulfilled that which was spoken by Jeremy the prophet; saying, And they took the thirty pieces of silver, the price of

him that was valued, whom they of the children of Israel did value;

b Zech. 11: 13.

+ "These words are only to be found in the book of Zechariah, at 11: 13; and it is the opinion of some writers, that the mistake was owing to the ignorance of a transcriber. In such cases, it is difficult to say where the fault lays; but this is certain, that many of the Prophets delivered predictions, which were never recorded. May we not therefore reasonably suppose, that a prophecy of this nature was delivered by the prophet Jeremiah, and preserved by oral tradition among the Jews? It seems evident that Zechariah borrowed the words from that tradition; for it was customary for the latter prophets to make use of such expressions as had been used by their predecessors." Southwell. Cruden, says, "Jeremiah signifies, Exaltation or grandeur of the Lord; or who exalts, or gives glory to the Lord." Southwell says, at Jer. 43: 7. "There is an ancient tradition, that Jeremiah was stoned to death at Tabpanhes, in Egypt, by the Jews." Vide Heb. 11: 37. See Bible dict. vol. 2. page 24.

10 And gave them for the potter's field, as the Lord appointed me.)

11 And Jesus stood before the governor; and the governor asked him, saying^a, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

a Mat. 2: 2. Luke 23: 3. John 6: 15.

12 And when he was accused of the chief priests, and elders, he answered nothing.

13 Then saith Pilateb unto him, Hearest thou not how many things they witness against thee?

h 1 Tim. 6: 13.

14 And he answered him to never a word, insomuch that the governor marvelled greatly.

c Mark 14: 61.

15 Now, at that feast the governor was wont to release unto the people^d a prisoner*, whom they would.

d Mark 15: 6. Luke 23: 17. John 18: 59.

^{* &}quot;Possibly by way of memorial of their deliverance out of E-

- gypt." Burkitt. Pilate the governor, "was sent as Procurator into Judea by Tiberius Cesar." Josephus, vol. 5. page 169, &c. See of him, vol. 4. page 77, &c. 83, He destroyed some Samaritans. 84, He was ordered to go to Rome, to answer before the emperor for so doing, when he had been ten years in Judea, &c. 99 see, Of Pilate being sent as Procurator as aforesaid. His hanishment, we have not seen in Josephus. It prohably was when he was cited before the emperor.
- 16 nd they had then a notable prisoner, called Barabbas.
- 17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?
- 18 For he knew that for envy they had delivered him.
- 19 When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him*.
 - * To rightly understand this passage, we must remember, that the evening and the morning includes a day, as at Gen. 1: 5, 8, &c.
 - 20 But the chief priests and elders persuaded the multitude that they should ask. Barabbas, and destroy Jesus.

a Mark 15: 11. Luke 23: 18, &c. John 18: 40. Acts 3: 13, 14. - 7: 52. - 13: 27, 28.

- 21 The governor answered, and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.
- 22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let^b him be crucified.

b Luke 23: 21. Acts 13: 27, 28.

28 And the governor said, Why? what evil

hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing*, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

a Deut. 21: 6 to 10.

"It was a common practice with the Roman governors to wash their hands before they pronounced judgment of death upon criminals; intimating thereby, that if the prisoner was innocent, the whole guilt was transferred to those who had in the course of the trial, given evidence against him." Southwell. "It was the custom among the ancients when they shed blood, to wash their hands in water in order to purify themselves." Illust. of the English Harmony, page 390. An anonymous author, page 415, says, "Pilate's reluctance to condemn Jesus, is clearly recorded by the evangelists. But we have a more unexceptionable evidence against those that reject their authority; even a letter from Pilate to Tiberius, in order to clear himself of so great injustice, and to fix the odium of it, upon the Jewish Sanhedrim. It was found amongst the Acts of Pilate, preserved in the Archives of Rome, in these words:"

" Pilate to Tiberius, &c.

I have been forced to consent at length to the crucifixion of Jesus Christ, to prevent a tumult among the Jews, though it was very much against my will; for the world never saw, and probably never will see, a man of such extraordinary piety and uprightness. But the high-priests and Sanhedrim fulfilled in it the oracles of their prophets, and of their sybils. Whilst he hung on the cross, an horrid darkness, which covered the earth, seemed to threaten its final end. His followers, who pretend to have seen him rise from the dead, and ascend into heaven, and acknowledge him for their God, do still subsist, and by their excellent lives, shew themselves the worthy disciples of so extraordinary a master. I did what I could to save him from the malice of the Jews, but the fear of a total insurrection, made me sacrifice him to the peace and interest of your empire, &c."

25 Then answered all the people, and said, His blood be on us, and on our children.

b Psal, 94: 21, 22, 23. Acts 5: 28,

t "Let the guilt and punishment of his blood rest upon us, and our posterity. A most horrid and impious imprecation; the dreadful effects of it began to come upon them forty years after, in the destruction of Jerusalem, and has rested and remained upon their posterity to this day, near eighteen hundred years; the Jews being vagabonds over the earth, abhorred by all nations wheresoever they come. This ought to be a terrour and a warning to all persons, that they avoid all imprecations, and wicked wishes upon themselves and others, lest God should ratify them in heaven. Lord, let thy Son's blood, not in the guilt and punishment, but in the efficacy and merit of it, be upon us, and upon our children after us for evermore!" [See I Thes. 2: 15, 16.] Burkitt.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified*.

a Psal. 129: 3, Mark 15: 15. Luke 18: 33. - 23: 22, &c. John 19: 1, 6, 16.

"When the Romans condemned persons to suffer death, they first scourged them, and then compelled them to bear the cross upon their shoulders. It sometimes happened, that the criminal under the severity of scourging; and carrying his cross died."— Southwell. " As the death of the cross was a Roman punishment. so it was the manner of the Romans, first to scourge and whip their malefactors, and then deliver them to be crucified. The manner of the Romans scourging is said to be thus: they stripped the condemned person, and bound him to a post; two men first scourged him with rods of thorns; then two others scourged him with whips of cords full of knots; and lastly, two more with whips of wire, and therewith tore off the very flesh and skin from the person's back and sides. That Jesus was thus cruelly scourged, was to fulfil that prophecy, mentioned, Isa. 50: 6. The passage at Psal. 129: 3, is thought by some to relate to something else, and not to the scourging of Jesus." [A Roman, uncondemned, it was not lawful to scourge, Acts 22: 25, &c. See Cruden at Question.] Burkitt. "Pilate had before proposed this scourging of Jesus to the Jews as a lighter punishment than any other, [See Cruden at Scourge.] proportionable to his pretended Crimes, and then to release him. Which shews that this was not that sort of scourging used by the Jews to criminals condemned for capital Crimes before they were to be crucified. Pilate condemned an innocent person to present execution. This was contrary to the Tiberian law, which about twelve years before this time decreed in favour of condemned persons, That after sentence past, execution should be deferred ten days. Pilate not long after, was by Vitellius, the President of Syria, sent to Rome to answer to the crimes objected against him by the Jews, to please whom he had done so much violence to his conscience [in condemning

Jesus]; and by Cesar's sentence he was banished to Vienna, and deprived of all his honours, where he lived ingloriously, till through impatience of his calamity he killed himself, with his own hand." [See Cross, and Pontius Pilate, in Bible dict.] Author's name effaced, pages 186, 187, 188. Acts 16: 22 The magistrates rent off [the clothes of the prisoners,] and commanded to beat them. see 23d. verse. "Among the Rites of scourging, this of rending or tearing off the garments was one. Both hands were tied to a pillar on each side, then the Lictor or officer of the synagogue, takes hold of the garments, not caring whether he tear or strip them off, till the criminal's breast was quite uncovered. And this was agreeable to the Roman custom." [See Scourge in Bible dict.] Author's name effaced, page 270.

MARK 15: 1.

AND straightway in the morning* the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

a Mat. 27: 1, 2. Luke 22: 66. - 23: 1.

b John 18: 28.

* Vide Mark 14: 72.

2 And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it.

c Mat, 27: 11. Luke 23: 3.

3 And the chief priests accused him of many things^a; but he answered nothing.

d Mark 14: 61.

- 4 And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee.
- 5 But Jesus yet answered nothing; so that Pilate marvelled.
- 6 Now, at that feast he released unto them one prisoner, whomsoever they desired.

e Mat. 27: 15.

- 7 And there was one, named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.
- 8 And the multitude, crying aloud, began to desire him to do, as he had ever done unto them.
- 9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

a Mat. 27: 11.

- 10 (For he knew that the chief priests had delivered him for envy.)
- 11 But the chief priests moved the people^b, that he should rather release Barabbas unto them.

b Mat. 27: 20, 26.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

c Mat. 27: 11.

- 13 And they cried out again^d, Crucify him.
- 14 Then Pilate said unto them, Why? what evil hath he done? And they cried out the more exceedingly, Crucify him.

e Luke 23: 21.

15 And so Pilate, willing to content the people, released Barabbas unto them^f, and delivered Jesus, when he had scourged him, to be crucified.

f Mat. 27; 26.

LUKE 23:1.

And the whole multitude of them* arose, and led him unto Pilate.

a John 18: 28.

* See Luke 22: 71.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ^b, a King.

b Psal. 2: 6. Mat. 21: 5. John 19: 12. Acts 17: 7.

3 And Pilate asked him, saying, Art thou the King^c of the Jews? And he answered him, and said, Thou sayest it.

c Mat 27: 11. Mark 15: 2. John 18: 33. 1 Tim. 6: 13.

- 4 Then said Pilate to the chief priests, and to the people, I find no fault in this man.
- 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout^d all Jewry, beginning from Galilee to this place.

d Dan. 5: 13.

- 6 When Pilate heard of Galilee, he asked, whether the man were a Galilean?
- 7 And as soon as he knew that he belonged unto Herod's jurisdiction^e, he sent him to Herod, who himself also was at Jerusalem at that time.

e Luke 3: 1. - 13: 31.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see himf of a long season, because he had heard many

things of him; and he hoped to have seen some miracle done by him.

f Mat. 14: 1. Mark 6: 14. Luke 9: 9.

9 Then he questioned with him in many words^a; but he answered him nothing.

a Mark 14: 61.

10 And the chief priests, and scribes stood, and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe*b, and sent him again to Pilate.

b Acts 4: 27. Heb. 12: 2.

- * "The gorgeous robe put upon Jesus, by Herod and his men of war, was done by way of derision." [See John 19: 2, 3. Mat. 27: 28, &c. Mark 15: 17, &c.] Southwell.
- 12 And the same day, Pilate and Herod were made friends together; for before, they were at an enmity between themselves.
- † "It seems some misunderstanding had arisen between them. The tributary kings, such as this Herod was, and the Roman governors were continually intriguing against one another. Probably, Herod sent a flattering letter to Pilate, when he sent Jesus back to him, and in consequence thereof, the breach that had so long subsisted between them, was healed." Southwell. The enmity arose, most likely, from Pilate shedding the blood of the Galileaus, mentioned at Luke 13: 1, the note on which see. See Josephus, vol. 4. pages 78, 79. Cruden says, "Pilate signifies, one, who is armed with a dart." An anonymous author, page 414, says, "Herod took it so kind of Pilate, for sending Jesus to him, that though they had been at variance ever since Pilate massacred the Galileans without his knowledge, they were now perfectly reconciled."
- 13 And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this

man unto me as one that perverteth the people; and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him:

16 I will, therefore, chastise him, and release him;

17 (For of necessity he must release one unto them at the feast.)

a Mat. 27: 15.

18 And they cried out all at once, saying^b, Away with this man, and release unto us Barabbas.

b Mat. 27: 20. John 19: 15. Acts 21: 36.

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate, therefore, willing to release Jesus, spake again to them:

21 But they cried, saying, Crucify him, crucify him.

c Mat. 27: 22, 23. Mark 15: 13, 14. John 19: 6, 15. Acts 13: 27, 28.

22 And he said unto them the third time, Why? what evil hath he done? I have found no cause of death in him: I will, therefored, chastise him, and let him go.

d Mat. 27: 26. Acts 3: 13.

25 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests, prevailed.

24 And Pilate gave sentence, that it should be as they required.

25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired²; but he delivered Jesus to their will.

a Mat. 27: 26.

JOHN 18: 28.

Then led they Jesus from* Caiaphas+b unto the hall of Judgment; and it was early: and they themselves went not into the judgmenthall, lest they should be defiled; but that they might eat the passover.

b Mat 27: 2 Mark 15; 1. Luke 23: 1. c Isa. 65: 5. John 19: 14. Acts 10. 28, &c. - 11: 2, &c.

- * See John 18: 27.
- † "There were two courts of judicature which Jesus was brought before and condemned by. 1. The ecclesiastical court or sanhedrim, in which the high priest sat as judge: Here Jesus was condemued to death for blasphemy. 2. The civil court or judgmenthall, where Pontius Pilate the Roman governor sat judge; and, because he was a Gentile, the Jews would not go into the judgment-hall, lest they should be defiled; for they accounted it a legal pollution, to come into the house of any Gentile, Acts 10: 28. - 11: 3. Where observe, The notorious hypocrisy of these Jews: they scruple the defiling of themselves by coming near the judgment-hall, where Pilate sat, but make no scruple at all to defile themselves with the guilt of that innocent blood which Pilate shed, or permitted to be shed]," Burkitt. "They would not go into the Governor's hall, where there was a guard of Roman soldiers, lest being present among the heathens they should be defiled; this therefore being a legal pollution, would make it unlawful for them to eat the Passover, of which no unclean person was to partake." Author's name effaced, page 182.
- 29 Pilate then went out unto them, and said, What accusation bring ye against this man?
- 30 They answered, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
 - 31 Then said Pilate unto them, Take ye

him, and judge him according to your law*. The Jews, therefore, said unto him, It is not lawful for us to put any man to death:

a Mat. 2: 22, see the note.

* "The Jews being under the power of the Romans, though they had a power of judging and censuring criminals in small matters, yet not in capital cases; they could not pronounce a sentence of death upon any person, say some; they might, and did, say others, punish blasphemers, by stoning them to death, but then their sentence was to be ratified by the Roman power. Accordingly, here, they had in their ecclesiastical court condemned Jesus for blasphemy; now they bring him to Pilate the Roman governor to confirm the sentence of death. The Jews had no power absolutely to condemn any man, or put him to death; but this power the Roman emperor reserved to his own deputy. This contributed towards the fulfilling of Christ's words, Mat. 20: 19, That he should be delivered to the Gentiles, and should be crucified: Which was not a Jewish, but a Roman punishment. Had the, Jews put him to death, by the permission of Pilate, they had stoned him. But Christ was to be made a curse for us by hanging upon a tree; and accordingly the Jews fulfil the counsel of God, though they knew it not, by refusing to put him to death themselves, It is not lawful for us to put any man to death. Learn hence, How willing Christ was to undergo a shameful, painful, and accursed death, that he might testify his love unto, and procure a blessing for his people. Thus the saying of Jesus was fulfilled, which he spake, signifying what death he should die." Burkitt. The power of life and death was taken from the Jews when Archelaus was deposed, from governing, Josephus, vol. 5. page 160. Tiberius Cesar, did it again, according to the Bible dict. He was earnest to have our Saviour enrolled among the Roman deities, but was hindred by the Senate. He highly favoured the Christians, &c. An anonymous author, page 412, explains it thus, " Not that the Romans had, at this time, taken from the Sanhedrim, the power of life and death; for we read that St. Stephen, the first Christian martyr, was regularly tried, condemned, and stoned by their sole authority, a year after this; but the Jewish rulers, not finding such a punishment as crucifixion prescribed in their law, and being maliciously bent to put Jesus to that most severe and ignominious death; desired the concurrence and warrant of the Roman governor to crucify our Saviour."

32 That the saying of Jesus might be fulfilled which he spake, signifying what death^b he should die.

h Mat. 20: 18, 19. Mark 10: 33. Luke 18; 32. - 20: 20. John 3: 14. - 12: 32

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

a Mat. 27: 11. Luke 23: 3.

- 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?
- 35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done?
- 36 Jesus answered^b, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight; that I should not be delivered to the jews: but now is my kingdom not from hence.

b Luke 12: 14. John 6: 15. - 8: 15.

37 Pilate, therefore, said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

c Mat. 21: 5. d John 1: 17. - 14: 6. 1 Tim. 6: 45, &c. e Isa. 43: 10. - 55: 4. 1 John 3: 14 to 24. Rev. 1: 5. - 3: 14.

38 Pilate saith unto him^f, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them^g, I find in him no fault at all.

f Luke 23: 4. John 19: 4, 6. g Psal. 15: 1, 2. Prov. 12: 19.

39 But ye have a custom that I should release unto you^h one at the passover; will ye, therefore, that I release unto you the King of the Jews?

h Mat. 27: 15.

40 Then cried they all again, sayingi, Not

this man, but Barabbas. Now Barabbas^a was a robber.

i Mat. 27: 20. Acts 3: 14.

a Luke 23: 19.

JOHN 19:1.

THEN Pilate, therefore, took Jesus^b, and scourged him*.

b Mat 27: 26.

- * "Observe here, That as the death of the cross was a Roman punishment, so it was the custom of the Romans to whip malefactors before they crucified them. Accordingly Pilate ordered Jesus to be scourged. Oh! amazing sight, the God of heaven and earth is lashed and scourged like a base slave. Behold! hard-hearted sinner, the lashes wherewith thy Redeemer is cruelly tormented, were to preserve thee from the lashes of thine own accusing and condemning conscience, and to save thee from being lashed by the rage and fury of devils to all eternity." Burkitt. At Psal. 129: 3, it is expressed, The plowers plowed upon my back: they made long their furrows. Some expositors apply this passage to Jesus being scourged by the order of Pilate, but Southwell saith, "It doth not mean Jesus' being scourged, but the cruel task masters who oppressed the Jesus, while in a state of captivity."—See the note at Mat, 27: 32.
- 2 And the soldiers platted a crown of thorns †, and put it on his head, and they put on him a purple robe,
- t "Jesus had sometimes owned himself to be the King of the Jews; that is, A spiritual King, in, and over his church: but the Jews expecting that the Messiah should have appeared in the pomp of an earthly prince, and finding it to be quite otherwise with our Saviour, they look upon him as a deceiver and impostor, and accordingly treat him as a mock-king, with all the marks of derision and scorn: For first, they put a crown upon his head, but a very ignominious and painful crown, even of thorns. Then a sceptre in his hand, but it was that of a reed, to shew as they thought what a weak King he was. After that, a robe of scarlet or purple upon his body; and then bowed their knees unto him, as they were wont to do before their princes, crying, Hail, King! Thus were all the marks of scorn imaginable put upon Christ; vet what they did in jest, God permitted to be done in earnest; for all these things were marks and ensigns of sovereignty, and the Father caused the dignity of his Son to shine forth, even in the midst of his greatest abasement. Whence were all this sport and jeering,

but to flout Majesty? And why did the Son of God undergo all this ignominy, disgrace and shame, but to shew what was due unto us for our sins; as also to give us an example, to bear all the scorn, reproach, and shame imaginable, for the sake of him, who for the joy that was set before him, despised the shame, as well as endured the cross? Verily, nothing was omitted that either the malice of men, or the rage of devils could possibly invent, either to torment or reproach him. But with what a lamb-like meekness, with what astonishing patience, did he undergo all these trials, both for our good, and in our stead!" Burkitt.

S And said, Hail, King of the Jews! and they smote him with their hands.

a Mat. 26; 67.

4 Pilate, therefore, went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

b John 18: 38.

- 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!
- 6 When the chief priests, therefore, and officers saw him, they cried out, saying, Crucify him, crucify him Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him.

c Mat. 27: 26.

7 The Jews answered him, We have a law*d, and by our law he ought to die, because he made himself the Son of God.

d Lev. 24: 16. Mat. 26: 64 to 67. e John 5: 18. - 10: 33.

* "Observe here, 1. How ambitious the chief priests were that Christ should die under colour of law: We have a law, &c. The law which they allude to, is the law for putting false prophets and blasphemers to death; of which number the priests conclude Jesus to be, because he made himself the Son of God; whereas he did not make himself so, or only pretend to be so, but really and indeed was so; to wit, the eternal Son of God." Burkitt. "What law they referred to particularly is uncertain. Some think they

had respect to that law against blasphemers, Lev. 24: 16. Others to that against false prophets, Deut 18: 20. Neither of which is direct to the purpose, or applicable to the case: otherwise than by inference. It seems they had respect to the law of blasphemy. See Mat. 26: 63, to 67." Ellwood, page 264. An anonymous author, page 415, says, "The Jews meant, their law against blasphemy."

- 8 When Pilate, therefore, heard that saying, he was the more afraid;
- 9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

a Mark 14: 61.

- 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
- 11 Jesus answered, Thou couldest have no power at all against me^b, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin.

b Mat 26: 54. Mark 14: 49. Luke 22: 22. - 24: 46. John 10: 18. - 12: 27. Acts 2: 23. Rom. 13: 1.

12 And from thenceforth Pilate sought to release him*: but the Jews cried out, saying, If thou let this man go thou art not Cesar's friend: whosoever maketh himself a Kingc, speaketh against Cesar.

c Luke 23; 2. Acts 17: 7.

* Observe, How unwilling Pilate was to put Jesus to death: conscience bid him spare, popularity bids him kill; how frequently and how fervently did he contend with the Jews, till they make it a State case, and tacitly accuse him for a traitor to the Roman emperor if he released Christ; If thou let this man go, thou art not Cesar's friend. Hearing this, Pilate delivers up the innocent Jesus to be crucified. Though Pilate's conscience acquitted Christ, and his lips had declared that he had found no fault at all in him; yet fear of Cesar's displeasure causes him to deliver up to death;

Jesus, against his judgment, that he was not deserving of death." [Pilate was sent into Judea as procurator, by Tiberius Cesar. Josephus, vol. 5. page 169.] Burkitt.

- 13 When Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha*.
- * "The pavement, being a place raised higher than the rest of the ground, by square stones, laid thereon, and from that rising, called Gabbatha." [Cruden, at Gabbatha, says, "It signifies, high, elevated, paved with stones, &c."] Ellwood, page 266.
- 14 And it was the preparation of the passover; and about the sixth hour: and he saith unto the Jews, Behold your King!
 - a Mat. 27: 62. Mark 15: 42. Luke 23: 54. John 19: 14, 31, 42:
- + "In general, it was on the day of the preparation for the passover; that is, the day immediately before it, when they prepared every thing needful for the solemnization; and in particular. it was about the sixth hour of that day. Mark calls it the third hour, and John calls it the sixth; but this is easily reconciled thus. The Jews divided the day into four quarters, which they called hours; the first, was called the third hour, which answers to our ninth; the second, called the sixth hour, answering our twelfth; the third, called the ninth hour, answering our three in the afternoon; the fourth, called the twelfth hour, which was the time of their retirement from labour, and beginning of the first night Now the whole time, from the third hour to the sixth, that is, from nine to twelve, was called the third hour; and the whole intervening time, from the sixth to the ninth, that is, from twelve to three; is called the sixth hour; and so of the rest. Now when John says, It was about the sixth hour when Jesus was condemned by Pilate, and led away to be crucified, and Mark says it was the third hour, we are to understand that he takes in the whole time of the third hour, from nine to twelve; and John saying it was about the sixth hour, implies, that it was near twelve: so that between the hours of nine and twelve, our Lord was sentenced, and led away to crucifixion, about twelve fastened to the cross, upon which he hung till the ninth hour; that is, till about three in the afternoon; during which time, the sun was darkened. &c. In the former part of the night he spake a great deal to his disciples; and afterwards was harrassed and hurried from place to place, posted backward and forward from Pilate to Herod, and

from Herod to Pilate, wearied, scourged, buffeted, crowned with thorus, at last nailed to his cross, and hanging thereupon from about twelve to three, in exquisite torture of body, and under the sense of his Father's wrath in his soul. O Lord! thy kindness towards us is matchless and inimitable, never was love like thine!" Of hour, &c. see Bible dict. and Cruden. See Cruden, at Sabbath, explaining the preparation.] Burkitt. Bible dict. under Passover says, "Our Saviour no doubt kept the passover on the very night on which the other Jews observed it; Nor was the day of his death, the day of preparation for eating the paschal lamb, but for the sabbath, and the feast of unleavened bread, which is also called the passover." We think, that John 19: 14, should have been wrote by him, The preparation of the sabbath. the mistake may be the translators; if it be one. See the note at John 13: 2. It is mentioned also at John 19: 31, 42. Mat. 27: 62. Mark 15: 42. Luke 23: 54. The Bible dict. under Sabbath, says, "The modern Jews still cleave to the seventh day sabbath, and boast of it as their spouse, given to them above any other nation. They begin it on Friday evening, when they repair to the synagogue, and rehearse certain prayers, and after returning home, the fathers bless their children, and masters their scholars. On Saturday morning they rise later than usual; when they come to the synagogue, they rehearse several psalms and prayers. A section of the law is read, and a correspondent one from the prophets. After which, the last of the seven readers lifts up the book, and blesses the people. They have also a kind of sermon, some time of the day." Cruden, at sabbath, has remarked, "The preparation of the sabbath, in Greek Parasceue. The Jews give the name of Parasceue to the sixth day of the week, because being not allowed on the sabbath to prepare their food, they provided the day before what was necessary for their subsistence on the sabbath. The Evangelist John says, that Friday, on which our Saviour suffered, was the preparation of the Passover, John 19: 14, because the passover was to be celebrated the day following. St. Matthew marks out the day by these words, The day that followed the Parasceue, Mat. 27: 62. All the Evangelists observe, that they delayed not to take down Christ from the cross, and to put him in the nearest tomb, because it was the evening of the Parasceue, and that the sabbath was to begin immediately after the setting of the sun, or the rising of the stars."

15 But they cried out, Away with him^a, away with him^b, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no King^c but Cesar

a Luke 23: 18. Acts 21: 36. - 22: 22. b Luke 23: 21. c Gen. 49: 10.

MATTHEW 27: 27.

Then the soldiers of the governor* took Jesus into the common hall, and gathered unto him the whole band of soldiers;

* Vide Mat. 27: 26.

- + "A band of Roman soldiers consisted of about a thousand. Bands mentioned, Luke 8: 29, signify chains and cords." Bible dict.
- 28 And they stripped him, and put on him a scarlet robe.
- t "Mark and John say, the colour was purple. Instances occur among the ancient writers, where those two colours are confounded. It is probable that the colour might be of the intermediate shade, between purple and scarlet, so as to render it difficult for a superficial observer to discriminate with precision." [Some say, that "the Jews put the scarlet robe on him to deride his Priesthood."] Illust. of the English Harmony, page 388.
 - 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hands; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

a Mat. 27: 11.

- § Cruden, at reed, says, "The reed was put in Christ's hand, by way of derision, instead of a sceptre." The Bible dict, adds, "And with a reed they held up to him on the cross the spunge full of gall and vinegar."
- 30 And they's spit upon him , and took the reed, and smote him on the head.

b Mat. 26: 67. c Isa. 50: 6. Mic. 5: 1.

"This was an instance of the utmost contempt and detestation. It was ordered by the law of Moses, as a severe punishment, carrying with it a lasting disgrace, or shame, Deut. 25: 9. Num. 12: 14. Job 30: 10. Among the Medes and Persians it was highly offensive to spit in any one's presence. If spitting in a person's presence was so great an indignity, how much more spitting upon Jesus!" [Vide Mat. 26: 67. Mark 10: 34. – 14: 65. – 15: 19. Luke 18; 32 Isa. 50: 6.] Iliust. of the English Harmony, page 398.

31 And after that they had mocked him, they took the robe off from him*, and put his own raiment on him*, and led him away to crucify him.

a Mark 15: 16. Luke 23: 25, 26. John 19: 16, 17.

* "The Evangelist does not take any notice That they took off the crown of thorns, but they crucified Jesus with that on his head. This was Origen's observation." Author's name effaced, page 190.

MARK 15: 16.

And the soldiers led him away into the hall called Pretorium; and they call together the whole band.

a Mat. 27: 31.

† See Mark 15: 15.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him³, Hail, King of the Jews!

a Mat. 27: 11.

19 And they smote him on the head with a reed^b, and did spit upon him, and, bowing their knees, worshiped him.

b Mat. 26: 67.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him^c, and led him out to crucify him.

c Mat. 27: 31.

21 And they compel oned Simon*, a Cyrenian, who passed by, coming out of the coun-

try, the father of Alexander and Rufus, to bear his cross.

d Luke 23: 26.

* An anonymous author, page 416, says, "It may be, that he bewailed much the cause of Jesus &c. He was of Cyrene, a city of great note in the western Lybia, and once of such power as to contend with Carthage, for some preeminences. It is not clear whether this Simon was a Gentile, or a Jew. come up to the passover. This is certain, that he was the father of Alexander and Rufus, who soon became famous in the Christian church. Acts 19: 33. Rom. 16: 13." Bunting says, pages 195, and 372, "It was Kir in Africa, that was called Kir, in which country Simon was born." "They compelled Simon to assist in bearing the one end of the cross. It is said, that he was afterward bishop of Bostra or Bezer, [It was Bezer in the wilderness, called Bozrah, near the source of the river Arnon; and which was given to the Levites, Josh. 20: 8. See Bozrah, in Bible dict.] and died a martyr for the faith." Bible dict. under Simon. "In the time of Moses. capital punishment was inflicted out of the camp, Num. 15: 35. 36. And the Romans also executed offenders out of their encampments, and out of their cities." [Of Jesus suffering out of Jerusalem, see Heb. 13: 11, 12, 13. Illust. of the English Harmony, page 393.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

e Mat. 27: 33. John 19; 17.

23 And they gave him to drink, wine mingled with myrrh: but he received it not.

a Mat. 27: 48.

MATTHEW 27: 32.

And as they came out*, they found a man of Cyrene, Simon^b by name†: him they compelled to bear his cross.

b Luke 23: 26.

* See Mat. 27: 31.

+ See note at Mark 15: 21.

33 And when they were come unto a placec

called Golgotha*, that is to say, A place of a scull,

e Mark 15: 22. John 19: 17.

*An anonymous author, page 417, says, "Golgotha is the Hebrew name for mount Calvary, a small eminence on the great mount Moriah, anciently appropriated to the execution of malefactors; not far from the city, from whence it was separated by the walls, as an execrable and polluted place: but since it was made the altar, on which was offered up the precious, and all sufficient sacrifice [of Christ] for the sins of the whole world; it has been taken within the walls by Christians, and stands now in the midst of the city. Some of the primitive Christians assure us, that this is the very spot where Adam was buried; and where Abraham stopped to sacrifice his son Isaac; as well as the burial place of Jesus Christ."

34 They gave him vinegar to drink^f, mingled with gall †: and when he had tasted thereof, he would not drink.

f Psal. 69: 21. Mark 15: 23, John 19: 29.

+ " Mark says, Wine mingled with myrrh. Several commentators have given elucidations, and reconciled these varying accounts. Should the reader wish for information, Marsh's translation of Michælis' introduction to the New Testament, vol. 3, page 159. Grotii's annotations in Libros Evangel, in loc. Newcome's notes folio edition of his Greek Harmony, page 52: and Beausobre and Lenfant's version of St. Matthew, note on Matthew 27: 34. furnishing interesting information on the subject." Illust. of the English Harmony, page 395. "This was according to the manner or custom of the Jews, who, in pretence of pity to the sufferer were wont to give him a cup of wine, which they ground on Prov. 31: 6, with a grain of Frankincense in it: which would so stupify the senses that the sufferer would less feel the pain of his punishment. From this, the cup that Jesus should drink, is so oft mentioned in the gospels." [See Cruden, under gall.] Ellwood, page 272. It is said at Mark 15: 23, They gave him to drink wine mingled with myrrh, &c. Cruden, under wine, says, "They were used to administer wine, by way of medicine, to such as were in trouble and sorrow, Prov. 31: 6, Give wine unto those that be of heavy hearts, &c. The Rabbins say, that they used to give wine and strong liquors to those that were condemned to die, at their execution, to stupify them, and take off some part of the fear, and sense of their pain. There were certain charitable women at Jerusalem, as they tell us, who used to mix certain drugs with wine, to make it stronger and more capable of extinguishing the

sense of pain. Some think it was such a kind of mixture that was offered to our Saviour to drink, before he was fastened to the cross." See more of Cruden, about wine.

LUKE 23: 26.

And as they led him away*, they laid hold upon one Simon^b, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

a Mat. 27: 32. Mark 15: 21. Rom. 16: 13. b Mat. 27: 31.

* See Luke 23: 25.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him:

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for met, but weep for yourselves, and for your children;

+ "That is, Weep rather upon your own account than mine: reserve your sorrows for the calamities coming upon yourselves and your children. The tears and lamentations of many of these sympathizing women, and other mourners, were, it is probable, but the fruits of tender nature, not the effects of faith, and flowing from a principle of grace implanted in the soul. Melting affections and sorrows, even from the sense of Christ's sufferings, are not infallible marks of grace. The history of his sufferings is very tragical and pathetical, and may melt ingenuous nature, where there is no renewed principle of grace. These motions of the affections may rather be a fit and mood, than the very frame and temper of the soul. There are times and seasons when the roughest and most obdurate hearts may be pensive and tender; but that is not its temper and frame, but only a fit, a pang, a transient passion. There is no inferring or concluding then a work of grace upon the heart, simply and barely from the movings or meltings of the affections. Nature will have its good moods, but grace is steady." Burkitt. "There was a great cry of the men, a terrible echo of wailing, and a great howling of the women, in Jerusalem, on account of the factions, &c, whose cruelty in it, far exceeded the dread occasioned by the Romans which surrounded it." Josephus vol. 5. page 348. See vol. 6. page 60, Of women and their children's distress, &c, through the famine.

29 For, behold, the days are coming, in the

which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us:

a Isa. 2: 19, 21. Hos. 10: 8. Rev. 6: 16. - 9: 6.

31 For if they do these things in a green^b tree, what shall be done in the dry*?

b Psal. 52: 8. Prov. 3: 18, -11: 30. Jer. 11: 16. Ezek. 17: 24. Rom. 11: 17, 24. 1 Pct. 4: 17, 18. Jude. 12.

* "The wicked, the Jews and Heathen world, are like dry trees, or dry ground; void of grace, destitute of gospel-ordinances, and ripe for the vengeance of God." [See Cruden, under dry.] Bible dict. "In many passages of the Old Testament a green or flourishing tree is used as an emblem of prosperity, peace, and plenty. A dry withered tree denotes the contrary state: The proper sense of this expression therefore is as follows; If such outrages be committed, if innocent people be put to death, in a time of general tranquillity, what must be expected in those times of war and desolation, which are approaching. Compare Ezek. 17th, and 19th. chapters. - 20: 47. Hos. 10: 1, 8. - 11: 6. Eccle. 6: 3. Psal. 1: 3, &c. - 80: 10, &c. Job 8: 16. - 18: 16. - 29: 19." Illust. of the English Harmony, page 304.

JOHN 19: 16.

Then delivered he him, therefore, unto them to be crucified. And they took Jesus, and led him away.

e Mat. 27: 26.

d Mat. 27: 31.

† See John 19: 15.

17 And he, bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha:

e Mat. 27: 33. Mark 15: 22.

; "It was a custom among the Romans, to cause the person condemned to crucifying, to carry his own cross; accordingly our Saviour bate his own cross part of the way, till fainting under the burden of it, they laid it upon another, not out of mercy, but ma-

lice, reserving him for a more public death; they were loath he should go away in a fainting fit. Probably the Jews malice provided him a cross of an extraordinary greatness, proportionable to the crimes they charged him with, the sharp edges of which, grating his whipped and galled shoulders, might occasion the fresh bleeding of his wounds, and his weakening thereby. Herein, like Isaac, Christ carried the wood on which he was to be offered up a sacrifice to Divine justice." Burkitt. "It is generally supposed that Jesus bore the whole cross, that is, The long part, and transverse or cross part; but to him that considers this, it will seem impossible, This, Lipsius, in his Treatise de supplicio Crucis, seems to set in a true light, saying, That Jesus only carried the transverse beam, the long piece of Timber being before fixed in the ground. This is indeed more likely, and more agreeable to the old manner of crucifying malefactors, and that Jesus only carried the cross part, the body of the cross being upon the place either already fixed, or prepared for its station. And therefore says the same author, Painters are very much mistaken in their description of Jesus carrying the whole cross." Author's name effaced, page 189. "When a criminal was come within ten cubits of the place of execution, he was obliged to confess his crimes, and beg that his death might expiate them. At the beginning of the year the modern Jews confess their sins, standing in a tub of water: some of them, when sick, confess them to a Rabbin, who marks them down in an alphabetic order. On their death-beds, they confess them with a great deal of vain ceremony, much in the manner of the Papists." Bible dict. under Confess. "Those who suffered crucifixion among the Romans bare their own cross, (that is, the transverse piece of wood or beam, to which the arms of the condemned person were afterwards fastened) to the place of execution; an act which was considered as part of the infamy." Illust, of the English Harmony, page 393, &c. " Scull, taking that name from the sculls of men there executed; from whence it was called Calvary, and Golgotha." Ellwood, page 271.

18 Where they crucified him*, and two others with him, on either side one, and Jesus in the midst.

a Exod 12th Chap. Psal. 22nd. - 89: 38, to 46. Isa. 53: 4, &c Dan. 9: 26. Zech. 9: 11, 9. Mark 10: 45. Luke 23: 37 John 1: 29, 36 - 3: 16. Acts 3: 14, 15, 17. - 20: 28. Rom. 5: 6, &c. 1 Cor 2: 8. - 5: 7. 11 Cor. 13: 3, 4. Gal. 1: 3, 4 - 2: 20. - 3: 13. Eph. 1: 7. - 5: 2. Phil. 2: 8. Col. 1: 14, 20, 22. 1 Thes. 2: 15. - 5: 9, 10. 1 Tim. 2: 5, 6. Tit. 2: 13, 14. Heb. 2: 9 - 9: 13, 14, 26, &c. - 12: 2. - 13: 11, 12. 1 Pet. 1: 18, 19, 20. - 2: 21, 24. - 3: 18. 1 John 4: 9, 10, 19. Rev. 1: 5. - 5: 9, 12. - 11: 8.

^{* &}quot;When Nehemiah finished the wall of Jerusalem (Neb. 6. 15"), The seventy weeks began (Dan. 9: 24, &c,) which were to

be fulfilled before the Passion of Christ." Bible Index. See Hervey's meditations,

LUKE 23: 32.

And there were also two others, malefactors, led with him to be put to death.

- 33 And when they were come to the place which is called Calvary*, there they crucified him, and the malefactors; the one on the right hand, and the other on the left.
- * Cruden tells us, "That mount Calvary lay north west from Jerusalem." An anonymous author, at page 207, explains it thus, "Mount Calvary raised its head just without the gates of Jerusalem westward. It was called Calvary, from the public executions which were always ordered to be in that place." He has given a description also, of the valley of Hinnon or Tophet, which was near Jerusalem. To which Christ alludes, when he calls Hell, Geenna, or the valley of Hinnon, "It was called Tophet, or the place of Timbrels, from the noise of that, and such like musical instruments, formerly used by the Canaanites at their human sacrifices, to drown the shricks of the children which were offered to Moloch." Buuting, page 369, says, "Mount Calvary stood on the west-side of Jerusalem, and is a part of mount Gihon."

MATTHEW 27: 38.

Then were there two thieves crucified with him; the one on the right hand, and the other on the left.

MARK 15: 25.

And it was the third hour; and they crucified him.

MARK 15: 27.

And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which

saith, And he' was numbered with the transgressors.

a Isa. 53: 12. Luke 22: 37.

LUKE 23: 34.

Then said* Jesust, Father, forgive themb; for they know not what they do. And they parted his raiment, and cast lots,

b Işa, 53; 12. Acts 3: 15, 17, -7: 60. e Psal, 99: 18.

* See Luke 23: 33.

+ "This prayer is said to have been so efficacious, That within five and fifty days after our Saviour's crucifixion, eight thousand of his enemies were converted." Author's name effaced, page 191.

MARK 15: 24.

And when't they had crucified him, they parted his garmentsd, casting lots upon them, what every man should take.

> d Psal. 22: 18. t Vide Mark 15: 23.

JOHN 19:23.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

§ "Here we have recorded our Saviour's sufferings from the soldiers; they stript him of his garments, before they fastened him to his cross, and divided those garments which could be parted amongst them, and cast lots for his woven coat, which could not be divided. Little did these vile soldiers think, that they were now fulfilling a scripture prophecy: Yet so it was, this action of theirs being forefold, Psal. 22: 18, They part my garments among them; and cast lots upon my vesture. Not that the prophecy made them do it, but was fulfilled by their doing of it. From hence we may gather, that Christ suffered naked upon the cross; as naked, say some, as he came into the world, We had made ourselves naked to our shame; and Christ became naked to cover our shame,

If sensible of our own nakedness and shame, we flee unto him by faith, we shall be clothed with robes of righteousness, and gar-ments of everlasting praise." Burkitt. "It is said, the Hebrews wore no other clothes than their linen coats, with large sleeves, which were often, as they still are in the eastern countries, woven so as to need no seam; and their woollen cloaks. These two made a change of raiment. Their coats, which supplied the place of our shirts, hung down to the very ground, unless when they tucked them up for walking, or work. The scribes wore theirs longer than ordinary, to mark their uncommon gravity, Luke 20: Princes, especially great kings and priests, generally wore white garments: such were also worn on the occasions of great joy and gladness, Eccle. 9: 8. The Hebrews, to distinguish them from other people, and cause them constantly to remember their state of covenant-subjection to God, wore tufts or fringes of blue, on the four corners of their garments; and a border or hem of galloon upon the edges, Num. 15: 38. Deut. 22: 12. Pharisees were larger than ordinary, to mark their uncommon attention to the observance of the law, Mat. 23: 5." | See more of this account; of Christ's garments, which smell as myrrh, aloes, and cassia, Psal. 45: 8. And of his garments being white as snow. Dan. 7: 9. And garments of other colours, mentioned, in different parts of scripture. Bible diot, under Clothes. "The highpriest, along with the other priests, that were without any blemish upon them, went up to the altar [in the temple] on the seventh days and new moons, and if any festivals belonging to our nation. which we celebrate every year, happened. When he officiated he had on a pair of breeches that reached down to his thighs, and had on an inner garment of linen, together with a blue garment round, without seam with fringe-work, and reaching to the feet. There were also golden hells that hung upon the fringes, and pomegranates intermixed among them. The bells signified thunder. and the pomegranates lightning," Josephus, vol. 6. page 31. See also Josephus, vol. 1. page 145, &c. "A quaternion of Roman soldiers, who were upon the guard that day, consisting of four persons, took his garments, probably as the perquisites of their office, and divided them into four parts, &c. His coat was wove, which some think to have been his under garment." Ellwood. page 274.

24 They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers did.

MATTHEW 27: 35.

And they crucified him^{a*}, and parted his garments, casting lots; that it might be fulfilled, which was spoken by the prophet, They parted my garments among them^b, and upon my vesture did they cast lots.

a Psal. 22: 16. -89: 38 to 52. Mark 15: 24. Luke 23: 34, 39. John 19: 23, 24, 37. -20: 25. Acts 10: 39. b Psal. 22: 18.

* The reader is desired to peruse Dan. 9: 1, to 23, inclusive, 24th, verse. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. - 25th, verse. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks: and threescore and two weeks the street shall be built again, and the wall, even in troublous times. - 26th, verse. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. - 27th. verse. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Ferguson's astronomy explained upon Sir Isaac Newton's principles, page 385, says, "There is a remarkable prophecy delivered to us in the 9th. chapter of the book of Daniel, which, from a certain Epoch, fixes the time of restoring the state of the Jews, and of building the walls of Jerusalem. But some parts of this prophecy (Verse 25th.) are so injudiciously pointed in our English translation of the Bible, that, if they be read according to those stops of pointing, they are quite unintelligible. But the learned Dr. Prideaux, by altering these stops, makes the sense very plain. Prideaux says, The midst of the week, 27th. verse, ought to be rendered, The half part of the week, 27th. verse, ought to be rendered. The half part of the week. The commandment was given to Ezra by Artaxerxes Longimanus, in the 7th. year of that king's reign (Ezra 7: 11, to 26.) Ezra began the work, which was afterwards accomplished by Nehemiah; in which they met with great opposition and trouble from the Samaritans and others, during the first seven weeks, or 49 years. From this

accomplishment till the time when Christ's messenger John the Baptist began to preach the Kingdom of the Messiah, 62 weeks, or 434 years. From thence to the beginning of Christ's public ministry, half a week, or three and a half years. And from thence to the death of Christ, half a week, or three years and a half; in which half week he preached, and confirmed the covenant of the gospel with many. In all, from the going forth of the commandment till the death of Christ, 70 weeks, or 490 years. And, in a very striking manner, the prophecy foretells what should come to pass after the expiration of the 70 weeks; namely, the destruction of the city and sanctuary by the people of the prince that was to come; which were the Roman armies, under the command of Titus their prince." Page 387, Ferguson proceeds, "Artaxerxes Longimanus, is called Ahasuerus in the book of Esther." Page 385, "The true æra of Christ's birth is about the end of the 4709th. year of the Julian Period." [More is said about it in the former page, and in the pages 327, 344, 390, to which we refer the inqusitive reader. Page 391, "The true æra of Christ's birth. was in the year of the world 4003, which was 4 years before the vulgar æra, &c." In the same page he adds, "The true year of Christ's crucifixion, was in the Julian period, 4746; in the year of the world 4040; and after his birth, 33." Page 388, "Christ was crucified on the day of a Paschal Full moon, and on a Friday; and on the 3d. day of April, in the 4746th, year of the Julian Period, which was the 400th, year after Ezra received the commission from Artaxerxes Longimanus, and the year in which the Messiah was to be cut off, according to Daniel's prophecy, reckoning from the going forth of that commission or commandment: and this 490th, year was the 33d, year of our Saviour's age, reckoning from the vulgar zera of his birth; but the 37th. reckoning from the true æra thereof." Page 389, "We may easily suppose that St. Luke expressed himself only in round numbers, when he said That Christ was baptized about the 30th, year of his age, Luke 3: 6, when he began his public ministry." Page 389. Ferguson, farther says, "The 4746th. year of the Julian Period; which we have astronomically proved to be the year of the crucifixion, was the 4th, year of the 202nd. Olympiad." Vide pages 25, 62, 149, 160, 672. Daniel's weeks are spoken of in some preceding pages of this harmony, but not so copiously, viz. 25, 62, The Papists persecution of Christians, through 160, 673, 784. the fary of a misguided zeal, is, (according to some) Infernally insatiable; and such was the fury of the Jewish governors, scribes, and Pharisees, &c. against Jesus Christ. In Proctor's dict. it is said, "They nailed him to the cross on Friday the 3d. day of April, in the 36th, year of the vulgar æra, at about nine o'clock in the morning, and he expired at about three in the afternoon." Eusebius, page 187, says, That "Constantine the Great abolished the panishment of crucifixion." See Cruden, at punishment.

"The serpent lifted up by Moses, Num. 21: 6, to 10, was in allusion to Christ being lift up on the cross, &c. And can there be a better tradition of the brazen serpent, &c, than the worship of Esculapius, the god of Physic, under the form of a serpent; and the wreathed serpent, which some Indians to this day fix upon a perch, and adore every morning?" An anonymous Author, page 138. At page 421, He says, "Christ was crucified on the eve or preparation to the paschal festival, which fell that year on the 4th. of April, and the Jewish sabbath day." Josephus, vol. 4. page 79. Whiston's comment there, says, "Jesus was crucified, A. D. 33, April 3d. and rose again, April 5th."

36 And sitting down, they watched him there.

JOHN 19: 25.

Now, there stood by the cross of Jesus*, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

a Mat. 27: 55, 56. Mark 15: 40. Luke 23: 49. - 24: 18.

- "Now was Simeon's prophecy fulfilled, Luke 2: 35, which he spake to Mary, our Lord's mother, A sword shall pierce through thy own soul also. Her soul was pierced for Jesus, both as his natural mother, and also as a mystical member of him her head; therefore he applies these comfortable words as a salve to her wounds, even whilst his own were bleeding and hastening his death, Woman behold thy Son, John 19: 26." Burkitt. Wright's life of Christ, page 401, says, "Under the name of Mary Cleophas, The Greeks keep the eighth of April in memory of the holy women who brought perfumes (or spices) to embalm the body of Christ." See Mark 16: 1. Luke 23: 55, 56. 24: 1.
- 26 When Jesus, therefore, saw his mother, and the disciple standing by^b, whom he loved, lie saith unto his mother^c, Woman, behold thy son!

b John 13: 23. c John 2: 4.

- 27 Then saith he to the disciple. Behold thy mother! And from that hour that disciple took her unto his own home.
- of Some say "that our Lord's mother lived till about fifteen years after his ascension to heaven." "They have a festival in the Romish-church, called The Assumption; and celebrated in ho-

nour of the miraculous ascension of the Virgin Mary, body and soul, into heaven. See the modern dict. of Arts and Sciences, by Percival Proctor and William Castieau. In the same Church, they have also a festival, mentioned in the said Dict. It says, her mother's name was Anne, or Anna. The Greek and Latin churches have a festival in honour of her. I entitled, "The Immaculate Conception," observed on the 8th, of December, in commemoration of the holy Virgin having been conceived and born immaculate, or without original sin: Though a pious opinion, it is no article of faith in the Romish church." Whether they hold the Assumption as an article of faith, or celebrate it only as a pious opinion, we know not; may read of it in the Bible dict. vol. 2. page 10. "After the Virgin Mary was with the apostles and others, (see Acts 1: 12, to 15.) she dwelt at Jerusalem in the house of John the apostle and evangelist, who took care of her as of his own mother. It is thought that he took her along with him to Ephesus, where she continued some time; and there is a letter to the council of Ephesus, importing, that in the fifth century it was believed she was buried there. Yet this opinion was not so universally received but that some authors of the same age think the Virgin Mary died and was buried at Jerusalem: or rather at her sepulchre at Gethsemane, near that city, where to this day it is shewn in a magnificent church dedicated to her name. Epiphanius, the most learned father of the fourth century, declares he could not tell whether she died a natural death, or by martyrdom; or whether she was buried or not. None (says he) knows any thing of her decease, but that it was glorious cannot be doubted. A learned writer has added to the before cited passage of the council of Ephesus, another remark from their act; That the cathedral church of Ephesus was dedicated under the name of the Virgin Mary; and we find no other church of her name at that time in any approved author. For though the holy Virgin was always held in great veneration, yet it was not the custom of the first ages to give the name of any saint to a church. except they had some of the relics, or built it in the place where such a saint was martyred; or for some reason of the like nature." Fleetwood's life of Christ, page 523. "It is supposed, that Joseph, her husband, died, A. D. 28." [Which was two years before Jesus entered on his ministry, after his baptism in Jordan, Luke 3: 21, 23.] Echard's chronological table. Bunting, pages 315, 316, 317, and 367, says, "Joseph died, when Christ was 16 years of age. Mary was born on the 8th day of September. 14 years before the birth of Christ; and in the 15th. of her age, brought forth her son, according to Hierome. From the passion of Christ to the death of his mother Mary, was 12 years: all which time she lived with John the evangelist in Jerusalem, and then being 59 years of age died, and was buried (according to Nicephorus) in the Garden of Gethsemane. Helena, [of whom see page 385 in this harmony,] in an orchard close by the town of Gethsemane, set up a beautiful church, over the sepulchre of the Virgin Mary, &c." We refer the reader, to what he has farther said about the church and Gethsemane. Dupin, vol. 4. page 150, "Some thought that the Virgin Mary was born with original sin, and died because of the sin she had contracted by Adam." Page 159, speaks of the same.

JOHN 19: 19.

And* Pilate wrote a title†, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING^b OF THE JEWS.

b Mat. 27: 11.

* Vide John 19: 18.

+ "There was a mixed company who attended the crucifixion of Jesus; first, Native Jews, who understood no other language beside Hebrew. Secondly, Native Greeks, and some Jews, who had resided so long in the Lesser Asia, that they had, in a great measure, forgot their native language. Lastly, Romans, some of whom were military, and others enjoyed places in the revenue offices." Southwell. See the 20th. verse, of the title being wrote in three languages. "It was usual with the Romans, when they crucified a malefactor, to publish the cause of his death in capital letters over his head, that so the equity of their proceedings might more clearly appear to the people. 21st. verse, Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews, &c. The Jews thought it would be a disgrace to them, that Christ should be reported abroad to have been their King, therefore they desire an alteration of the writing. But Pilate to their importunity returns this resolute answer, verse 22nd, What I have written, I have written. Surely the constancy of Pilate at this time, must be attributed to special Divine providence. How wonderful was it, that he who before was inconstant as a reed, should now be fixed as a pillar of brass! Whence is this, but from the God of spirits moving upon his spirit to write, and to defend what was written? The providence of God hath a prospect beyond the understanding of all creatures." [Bible dict. under Pontius Pilate says, That in his title of Jesus, he declared "his innocence, royalty, and Messiahship."] Burkitt. An anonymous author, page 418, says, " Pilate ordered the title to be fastened on the upright beam of the cross, over the head of Jesus: and it was written in Latin, Greek, and Hebrew, or Syriac; they, at that time, being the languages most in use,"

- 20 This title, then, read many of the Jews; for the place where Jesus was crucified was night to the city: and it was written in Hebrew, and Greek, and Latin.
- 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.
- 22 Pilaté answered, What I have written I have written.

LUKE 23: 38.

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

MARK 15: 26.

And the superscription of his accusation was written over, THE KING OF THE JEWS.

MATTHEW 27: 37.

And set up over his head* his accusation written, THIS IS JESUS, THE KING OF THE JEWS.

* "When the Romans crucified their slaves, they wrote an account of their crimes, which, with their names was affixed to the upper part of the cross. In general there were but two languages universally known among the Romans, namely, the Latin and the Greek; but a third sometimes was used. The Latin was written first, to point out the dignity of the Roman empire; the Greek was added, to shew that all those who spoke the Greek language were, at that time subject to the Roman emperor." Southwell. "It was the manner of the Romans, when they crucified a malefactor, to publish the cause of his death in capital letters, placed over the head of the person. Now it is observable, how wonderfully the wisdom of God over-ruled the heart and pen of Pilate to draw Christ's title, which was truly honourable, and fix it to his cross; Pilate is Christ's herald, and proclaims him King of the

Jews. Learn hence. That the regal dignity or Kingship of Christ was proclaimed by an enemy, and that in a time of his greatest sufferings and reproaches; Pilate, without his own knowledge did it from the over ruling providence of God, and rendered a piece of entinent service to his Son, which none of his own disciples: duist do." Burkitt. "This title or inscription was written after the Jewish manner, from the right hand to the left, the Latin letters being to be read as if they were Hebrew: The reason of which is supposed to make it more legible to the Jews, who by conversing with the Romans began to understand a little Latin." Author's name effaced, page 191. See Bible dict. under Superscription: and Cruden, under the same, "No two evangelists agree in reciting exactly in the same words the written inscription which was put over Christ when he was crucified. There is an unessential verbal difference, if there is not a verbal difference in the inscriptions themselves. One was written in Hebrew, another in Greek. another in Latin; and though they had all the same meaning, yet it is probable that if two men had translated the Hebrew and the Latin into Greek, there would have been a verbal difference in their translations. The same verbal exactness is not necessary in historians whose aim is religious instruction, as in recorders of public inscriptions. It is enough that the Evangelists agree as to the main article, The King of the Jews, referred to John 19: 21. That their manner is to regard the sense rather than the words, appears from many places. See Acts 10; 4, 31; and many parallel verses in the gospels are expressed in the same manner." Illust. of the English Harmony, page 396. Cruden, at superscription, says. "It was a custom among the Romans to write the crime for which any man suffered death, in a table, and carry it before him to the place of execution." The Bible dict. has it, "His crime was written in large letters on a table, and carried before him; and if he was crucified, it was, at least sometimes, marked on the top of his cross, that all night read, and avoid the like crime: but to manifest our Saviour's innocence, his cross was marked with no crime, but with an express assertion of his true Messiahship." ---.... Of the Superscription being written from the right hand to the left. Proctor's dict. under Books, says, "In some countries, as among the Orientals, the lines began from the right, and ran towards the left; in others, as the northern and western nations, from left to right; others, as the Greeks, followed both directions, alternately going in the one, and returning in the other, called houstropheden: in most countries the lines run from one side to the other: in some, particularly the Chinese, from top to bottom."

MATTHEW 27: 39.

And they that, passed by, reviled him', wagging their heads

- a Psal. 22: 6 to 9. 69: 9, 19, 20, 26. 89; 38, 50, 51. 109: 25. Isa. 53: 3, &c. Jer. 11: 19. 18: 16. Lam. 1: 12. 2: 15. Zeph. 2: 15. Rom. 15: 3. Heb. 12: 2.
- 40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself: If thou be the Son of God, come down from the cross.
- a Mat. 26: 61. Mark 15: 29. John 2: 19. b Psal. 71: 7, 10, 11. Mark 15: 30. Luke 23: 35.
- 41 Likewise also the chief priests, mocking him, with the scribes and elders, said,
- 42 He saved others'; himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him.

c Luke 9: 56.

- 43 He trusted in God; let him deliver him now^d, if he will have him: for he said, I am the Son of God.
- d Psal. 22: 6, 7, 8. 42: 10. 71: 10, &c. Wisd. 2: 16, &c. John 1: 14. 5: 18.
- 44 The thieves also, which were crucified with him, cast the same in his teeth.

a Mark 15: 32. Luke 23: 39.

" "If we compare this passage (where it is said, That the thieves who were crucified with Jesus cast the same in his teeth. and Mark 15: 32, That they reviled him,) with what we find in Luke 23: 39. (where it is said, One of the malefactors that was hanged railed on him, &c.) we may be apt to fancy some contradiction between the accounts of the two former, and the latter. But this the commentators reconcile by shewing that the plural number is used in two of those places for the singular, which is very common in the style of the Hebrews; as, when it is said, That the Ark rested on the mountains of Ararat, Gen. 8: 4, That is, on one of the mountains; That God overthrew the cities where Lot dwelt, Gen. 19: 29, whereas Lot could but dwell in one at a time; and several other examples might be instanced. But it would be much more reasonable to make these difficulties disappear in a translation designed for the people, who are strangers to the rules of Criticism." Author's name effaced, page 192. " See

Mark 15: 27. Luke 23: 33, 39. John 19: 18. What is true only of one of the malefactors related by Luke, is attributed to both in the concise relation of Matthew and Mark; the plural being often used in the gospels for the singular. This the Evangelists themselves shew in some instances. See Mat. 15: 15. Mark 7: 17. – 5: 31. Luke 8: 45. Mat. 14: 17. Mark 6: 38. Luke 19: 13. John 6: 8, 9. In the following places the plural is used, and the sense shews that one is spoken of, Mat. 15: 1, 12. Luke 20: 21, 39. – 24: 5, John 11: 8. The Evangelists therefore, when from attention to brevity they avoid particularizing, often attribute to many what is said or done by single persons; nor does any striking peculiarity in case omitted, lead them to deviate from their manner; for instance, the case of Judas. See Mat. 26: 8, begrudging the expence of the ointment, and the parallel places concerning it in the other gospels." Illust. of the English Harmony, page 399.

MARK 15: 29.

And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple^a, and buildest it in three days,

a John 2: 19.

30 Saveb thyself, and come down from the cross.

b Mat. 27: 40.

- 31 Likewise also the chief priests, mocking, said among themselves, with the scribes, He saved others*; himself he cannot save.
- * He had raised some from the dead, freed others from infirmities of which they might have died, &c.
- 32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

c Mark 15; 30. Mat. 27; 44.

LUKE 23: 35.

And the people stood; beholding; and the

rulers also with them derided him, saying, He sived others'; let him save himself', if he be Christ*, the chosen of God.

a Psal. 89: 3, 19, 20. Isa. 42: 1. Luke 2: 26. 1 Pet. 2: 4, &c. b Mat. 27: 40.

† Vide Luke 23: 34.

* That Messiah was Christ, see Dan. 9: 25, 26. John 1: 41.—4: 25. And that Christ was Shiloh, see Gen. 49: 10. See also Shiloh, and Christ, in Cruden's concordance. Southwell, at Heb. 7: 3, saith, "It is believed, that Christ was the Melchizedek, [It must be a wrong supposition.] who appeared to Abraham, Gen. 14: 18." See Bible dict. and Psal. 110: 4.

36 And the Soldiers also mocked him, coming to him, and offering him vinegar,

c Psal. 69: 21. Mat. 27: 48.

37 And saying^d, If thou be the King of the Jews, save thyself.

d Mat. 2: 2. - 27: 11.

LUKE 23: 39.

And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

e Mat. 27: 44.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

f Psal. 33: 18. Eccle. 8: 12.

41 And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

48 And Jesus said unto him, Verily I say

unto thee, To-day shalt thou be with me' in paradise*.

a John 20: 17. 11 Cor. 12: 4. Rev. 2: 7.

* "Paradise, means the state of departed souls." Southwell. With me in paradise, or my kingdom. "Where note, 1, The immortality of the souls of men is without all doubt; our desires after, and hopes for immortality do prove our souls immortal, and capable of that state. The souls of men die not with their bodies. but remain in a state of sensibility. 2. That there is a future and eternal state, into which souls pass at death. Death is our passage out of the swift river of time, into the boundless and bottomless ocean of eternity. 3. That the souls of all the righteous, at death, are immediately received into a state of happiness and glory: This day shalt thou be with me; not after thy resurrection, but immediately after thy dissolution. That man's soul is asleep, or worse, that dreams of the soul's sleeping till the resurrection; for why should believers happiness be deferred, when they are immediately capable of enjoying it? Why should their salvation slumber, when the damnation of the wicked slumbereth not?" Burkitt. "This sets aside two dark opinions: one of the Popish purgatory; the other, that Jesus descended into hell, the region of damned Spirits." Ellwood, page 274. Jesus said to Mary Magdalene. John 20: 17. Touch me not; for I am not vet ascended to my Father. By comparing these texts together, it appears, that Jesus on that day did ascend to his father, and the soul of the penitent thief also. See the note there. Dupin, vol. 4. page 115, says. "The church believed there is a Purgatory; and that the souls confined there, are relieved by the prayers and wishes of believers: particularly by the Oblation of the Sacrifice of the Altar."

JOHN 19: 28.

After thist, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

b Psal. 69: 21.

c Mark 14: 49. - 17: 12.

+ See John 19: 27.

† "There are two kinds of thirst, one natural, the other spiritual and figurative; Jesus felt both at this time. His body thirsted by reason of those agonies which it laboured under His soul thirsted in vehement desires, and fervent longings, to accomplish that great work he was now about. He finding, and knowing, that all was accomplished, which he was to do before his death, but only the fulfilling that one scripture, Psal. 69: 21, In my thirst they

gave me vinegar to drink; he for the accomplishment of the prophecy, said, I thirst. Whence note, That such were the agonies and extreme sufferings of our Lord Jesus Christ upon the cross. that they drank up his very spirits, and caused him to cry out, I thirst. Verse 30th, When Jesus had received the vinegar, he said, It is finished, and gave up the ghost. Observe here, 1. Our Lord's last words, It is finished. 2. His last act, he bowed his head, and gave up the ghost. As to the former saying, It is finished; this might be the intendment of it: First. It is finished. that is. Now is my Father's eternal counsel concerning me accomplished, and now is the promise that he made of my becoming a sacrifice for sin also fulfilled; both my Father's purpose and promise are now receiving their final accomplishment. 2. It is finished; that is, The scriptures are now fulfilled; all the types that did prefigure me, all the prophetical predictions that were made of me. all the Jewish sacrifices that pointed at me, have now received their final accomplishment in me, and are abolished in my death. 3. It is finished; that is, My sufferings are now ended, my race is run, my work is done, I am now putting my last hand to it, my death is before me, I have finished the work, the whole work which I came into the world for doing, as well as dying; all is upon the matter completed, it is just finishing, it will be instantly finished. Again, 4. It is finished: that is. The fury and malice. the rage and revenge of my enemies is now ended, they have done their worst; the chief priests and soldiers, the judges and witness. es, the executioners and termentors have all tired out themselves with the exercise of their own malice; but now their spite and spleen, their envy and enmity is ended, and the Son of God is at rest. 5. It is finished: that is, The glorious work of man's redemption and salvation is perfected and performed, consummated and completed, the price is paid, satisfaction is given, redemption is purchased, and salvation insured to a miserable world. Woe unto us, if Christ had left but one farthing of our debt to the justice of God unpaid, we must have lain in hell to all eternity, as being insolvent; but Christ has by one offering for ever perfected them that are sanctified, Heb. 10: 14. Learn hence, That Jesus Christ hath perfected, and completely finished the great work of redemption committed to him by his Father. Observe 2. His last act; He bowed his head, and gave up the ghost. Whence learn, The spontaneity and voluntariness of Christ's sufferings, how freely he surrendered to death; his soul was not rent from him, but yielded up to God by him; Christ was a volunteer in dving; though his death was a violent death, yet it was a volentary sacrifice: He bowed his head, and gave up the ghost." Burkitt -"The great design of the solemnity of the Fast appointed to be kept by the Hebrews, Lev. 23: 27, to 33. was to make a ceremiopial atonement for the sins of the whole nation during the past

year; and prefigure the Messiah's effectual atonement for the sins of all his people, in the day of his humiliation and death; at the end of which he entered into the holy place not made with hands, having obtained eternal redemption for us, Heb, chapter 9th. This solemnity was a day of strict rest and fasting to the Israelites. Mamy of them spent the day before in prayer, and like penitential ex ercises. On the day itself, at least in later times, they made a tenfold confession of their sins, and were careful to end all their mutual broils". Bible dict under Fast. In the following verse. they filled a spunge with vinegar and put it to his mouth. "The soldiers and lower class of people among the Jews made use of vinegar, when mixed with water, for a common drink. The Jews of better rank however looked on an offer of vinegar to drink as the greatest affront." [It was probably in that view, that they offered vinegar to Christ.] Illust. of the English Harmony, page 401. An anonymous author, page 420, explicates thus, "The soldiers dipped a spunge in vinegur, and gave it him to drink; contrary to the will of the Jews, who were against giving Jesus any thing to revive his spirits, &c."

29 Now, there was set a vessel full of vinegar, and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.

a Psal. 69: 21. Mat. 27: 48.

30 When Jesus, therefore, had received the vinegar^b, he said, It is finished^c: and he bowed his head, and gave up the ghost*.

b John 17: 4 r Cor. 5: 7. Eph. 5: 2. c Deut. 21: 23. Isa. 53: 2 to 12. Mat. 17: 50. Gal. 1: 4. - 2: 20. - 3: 13.

* "Propitiation, in theology, a sacrifice offered to God to assuage his wrath, and render him propitious. Among the Jews there were both ordinary and public sacrifices, as holocausts, &c. offered by way of thanksgiving: and extraordinary ones, offered by particular persons guilty of any crime, by way of propitiation. The Romish church believe the mass to be a sacrifice of propitiation for the living and the dead. The reformed churches allow of no propitiation but that one offered by Jesus Christ on the cross. Propitiation was also a feast among the Jews, celebrated on the tenth of the month Tisri, in commemoration of the pardon proclaimed to their forefathers by Moses on the part of God, who thereby remitted the punishment due to the crime of their worshipping the golden calf." Proctor's dict. See Rom. 3: 25. - I John 2: 2. - 4: 10.

MATTHEW 27: 45.

Now*, from the sixth hour†a, there was darkness over all the land unto the ninth hour.

a Mark 15: SS. Luke 23: 44, 45.

* Vide Wat. 27: 44.

+ "That this was a supernatural eclipse, we have the evidence of the Christian fathers, supported, by the testimony of many respectable heathen authors. Tertullian, who lived in the third Century, tells us, that he had read an account of That wonderful phænomenon in the Roman archives; and St. Austin, speaking on this subject to the people of Hippo, says, The sun was ashamed to see his Master suffer; and the moon trembled, and durst not behold. To this may be added, the words of another writer, All nature is dissolving with her Creator. A learned Greek, who was at that time in Egypt, exclaimed, Either the world is at an end, or the God of nature suffers." Southwell. Southwell saith in another place, that it was Dionysius, spoken of, Acts 17: 34. See Athens, in Bible dict. "There are two sorts of days; the natural one, which is the space of 24 hours from one sun set to another; and the other called, The artificial or civil day, consisting of twelve hours, from the rising to the setting of the sun. The civil day, that is, the sun's stay above the horizon, was by the Jews divided into four parts, each of which consisted of three hours, that were longer or shorter according to the different seasons of the year. The first was from six o'clock in the morning till nine; and therefore they called the third hour, what we call nine o'clock, because three hours were passed from sun-rising to that time. The second part of the day lasted from nine of the clock till noon. The third from noon to three: this they called the ninth hour of the day, because it actually was the ninth from the morning. The fourth was from three o'clock till six in the evening. They gave the name of hour to each of those four parts, as well as to the hours properly so called. This darkness could not be a regular eclipse of the sun, caused by the intervention of the newmoon, as the passover was always held when the moon was at the full. From the quotations of ancient writers, adduced by Grotius, without specifying the extent of this darkness to any particular district, it evidently appears to have been universal, and could not have been restricted to the kingdom of Judea alone." [Ellwood, page 270, Supposes the darkness spread only over the hemisphere. Illust, of the English Harmony, page 400, &c. The sun turned away his light as, unwilling to behold the crime of Brutus and Cassius, in murdering Julius Cesar, the first emperor of the Romans, vide Josephus, vol. 3. pages 196, 197, and the note there, which says, "There was an unusual and very long darkness of the

sun, happened upon his murder. &c." Eclipses of the moon can only happen when she is at the full Grotus, being before mentioned, we here quote the passage, from his 160th, page, "In the 4th, year of the 202nd. Olympiad there happened the greatest Eclipse of the Sun that ever was known; there was a dark night at the sixth hour of the day, [so dark] that the stars were seen in the heavens; and there was a great Earthquake in Bithynia, which overturned a great part of Nicaea. It was a preternatural Eclipse of the Sun at full Moon."

"At the time of our Saviour's passion, the sun was so dark ned that the stars appeared; and the eclipse was prodigious in the manner, as well as in degree, because the moon was not then in conjunction, but full: And it was noted by Phlegon, the freed man of the Emperor Hadrian, by Lucian out of the Acts of the Gauls, and Dionysius, while he was yet a heathen, excellent scholars all, great historians and philosophers: who also noted the hour of the day, and day of the week, agreeing with the circumstance of the cross." Author's name effaced, page 193. "Dionysius the Areopagite, [Cruden defines it, " Divinely touched."] or judge in the court of Areopagus. [See Cruden, at Areopagus.] In his youth, it is said. He was bred in all the famed learning of Athens; and went afterward to Egypt, to perfect himself in astronomy: being at On, when Jesus died, and observing the miraculous darkness, he cried out, Either the God of nature suffers himself, or sym pathizes with one that suffers. | Sacred Chronology, says, "That the account is not true; that it was not him that said so, but wrote 500 years after him."] He was converted at Athens by Paul; and it is said, became an Evangelist, and was burnt as a Perhaps Damaris, the lady martyr in his own city, A. D. 95. who was converted about the same time, was his wife, Acts 17; 34" Bible dict. Eusebius page 66, tells us, that Dionysius, was made the first Bishop of Athens. "At Athens, Paul converted Dionysins the Areonagite, who dwell upon a promontory without the city, and was one of the principal Judges and Governors of it; and ofter his conversion, he went captive with Paul to Rome; and from thence to Paris in France, where he suffered martyrdom." Bunting, pages 401, 412. An anonymous author, page 419, says, "Whether this darkness was confined to the land of Judea, or extended itself much faither, even over the whole hemisphere, where it happened, is a question, wherein the ancients are not so well agreed. Origen, and some others are of the former opinion; but the majority defler from them, and for this they quote Phlegon, the famous astronomer under the emperor Trajon, affirming, that, in the fourth year of the 202nd, Olympiad, (which is supposed to be that of the death of Christ) there was such a total relinee of the san at noon day, that the stars were plainly to be seen; | Vergueon's astronomy, page 519, says, "Phlegon mistook the darkness of the sun; which happened at Christ's crucifixion, for an eclipse "Bunting, page 361 says, "There was an eclipse of the moon about night, when Jssus was buried." But it appears, in the said book of Ferguson's, page 253, &c, under the catalogue of eclipses, that there was not an eclipse of the moon at that time; consequently, Bunting was mistaken, as was Phlegon. and from Suidas they likewise cite Dionysius the Arcopagite, (Acts 17: 34.), then at Heliopolis in Egypt, expressing himself to his friend Apollophanes, upon this surprising phaseomenon, in this manner; Either the author of nature suffers; or he is sympathizing with some one who does; for, whereas in common eclipses the sun's total darkness can continue but twelve, or fifteen minutes at most; this is recorded to have lasted no less than three full hours; though it being full moon, there could be no conjunction, nor consequently any natural eclipse."

This must be understood of the hemisphere being then involved in darkness. "The sun enlightens only one half of the earth at once. The sun can only enlighten that half of the earth which is at any moment turned towards him, and being withdrawn from the opposite half, leaves it in darkness. When the Sun's light is so intercepted by the Moon, that to any place of the Earth the Sun appears partly, or wholly covered, he is said to undergo an Eclipse; though properly speaking, it is only an Eclipse of that part of the Earth where the Moon's shadow or Penumbia falls. When the Earth comes between the Sun and Moon, the Moon falls into the Earth's shadow; and having no light of her own, she suffers a real Eclipse from the interception of the Sun's rays. The Moon can never be full but when she is opposite to the Sun; nor can she ever be Eclipsed but at the time of her being full. From Eclipses, and the great Anomalies in the lunar motions; there appears an incontestible demonstration of the non-eternity of the Universe. For it seems confirmed by undeniable proofs, that the Moon now finishes her period in less time than formerly, and will continue by the centripetal law to approach nearer and nearer the Earth, and to go sooner and sooner round it: nor will the centrifugal power be sufficient to compensate the different gravitations of such an assemblage of bodies as constitute the solar system, which would come to ruin of itself, without some new regulation and adjustment of their original motions. It is evident, that the darkness at our Saviour's crucifixion was altogether supernatural. For he suffered on the day on which the Passover was eaten by the Jews, on which day it was impossible that the Moon's shadow could fail on the Earth: for the Jews kept the Passover at the time of Full Moon: nor does the darkness in total Eclipses of the Sun last above four minutes in any place, whereas the darkness at the crucifixion lasted three hours, and overspread the whole land of Judea." Ferguson's Astronomy, pages 121, 186, 199, 208, 215, 229, 231, 216, 247, 282, 285, 389. Some say, That the stars appeared, at the time of the above-mentioned darkness;

and we know from our own observations, that in clear nights. when the moon is not above the horizon, the stars do gloriously appear. And we are informed at Deut. 4: 19, All the host of heaven. God has divided unto all nations under the whole heaven. Cruden, under Sun, says, "The Scripture acquaints us with three very extraordinary and miraculous things relating to the Sun. The first was, when it stood still at the command of Joshua, Josh. 10: 12, 13. Eccles. 46: 4. The second when it returned back in the time of king Hezckiah, II Kings 20: 11. - II Chron. 32: 31, Eccles. 48: 23. And the third, when it was involved in darkness, though the Moon was then at the full, at the time of our Saviour's crucifixion, Mat. 27: 45. Mark 15: 33. Luke 23: 44, 45." Of the Sun standing still at the command of Joshna, see also Isa, 28: 21. Hab. 3: 11, where it is alluded to. And Josephus, vol. 1. page 243, &c, and Whiston's note there. Of the Sun's returning back, as above-said, see Isa. 38: 8. Josephus vol. 3. page 243, &c, and Whiston's note there.

46 And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me*?

a Psal. 22: 1, 6. - 42: 9. Mark 15: 34. Heb. 5: 7, &c.

* "The chief of Christ's sufferings consisted in the suffering of his soul: the distress of his spirit was more intolerable than the torments of his body, as appears by his mournful complaint: Mu God, my God, why hast thou forsaken me? They are the first words of the 22nd. Psalm; and the whole of it is an admirable parrative of the colours of Christ's passion. He, when suffering for our sins was really deserted for a time, and left destitute of all sensible consolation. God withdrew from his human nature the sense of his love, and let out upon his soul a deep afflicting sense of his displeasure against sin, &c." [He bore the sins of the whole world at that time, from its foundation to the end. \ Burkitt. -At 48th, verse, we are told of a spunge filled with vinegar, &c. "The vinegar and the spunge were in executions of condemned persons set ready to stop the too violent flux of blood, in order to prolong the death; but to Jesus they were exhibited in scorn; for being mingled with gall, the mixture was more horrid and unpleasant." Author's name effaced, page 194. Mark 15: 34. E. loi, Eloi, Illust. of the English Harmony, page 400, &c, Says. " Eli is Hebrew for my God. Eloi, is Syriac for my God." Bible dict. vol. 1. page 270; and Cruden, under passover.

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

- 48 And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed **, and gave him to drink.
 - a Psal. 69: 21. Mark 15: 23, 36. Luke 23: 36. John 19: 29, 30.
- * John says hyssop. "The Greek word for hyssop, properly signifies a reed; but it is also used to denote the stem, and branches of such trees and plants as produce any kind of wood. The hyssop spoke of, was a stick of hyssop, of which there is one kind in Judea, that shoots forth boughs or stalks strong enough for the use it is put to here." Illust. of the English Harmony, page 401.
- 49 The rest said, Let be; let us see, whether Elias will come to save him?
- + An anonymous author, page 420, says, "The Jews had a tradition, that Elias' proper office, was, to come and succour such as were in misery."
- 50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

b Mark 15; 37, Luke 23: 46. John 19: 30. 1 Cor. 15: 3, 4. 1 Pet. 1: 18, &c. - 2: 24.

t "O! wonderful sight; the Lord of life hangs dead, dead on the accursed tree. O! amazing and astonishing love in Christ? love beyond expression, beyond conception, beyond all congrehension! with what comparison shall we compare it? Verily, with nothing but itself; never was love, dear Saviour, like thine. His cry shews he did not die according to the ordinary course of na ture, gradually drawing on; but his life was whole within him to the last, and nature as strong as it was at first. Other men die by degrees, and towards their end their sense of pain is much biunted : but Christ stood under the pains of death in his full strength, and his life was whole and entire in him to the very last moment. This was evident by the mighty outcry he made when he gave up the ghost, contrary to the sense and experience of all persons. His being able to cry with such a loud voice, he could have kent himself from dying, if he would. Hence we learn, that when he died he rather conquered death, than was conquered by it; he must voluntarily lay down his life, before death could come at him. Thus died Christ, the captain of our salvation; and like Sampson became more victorious by his death, than he was in his life." - -Burkitt.

MARK 15: 88.

And when the sixth hour was come's, there

was darkness over the whole land until the ninth hour:

c Mat. 27: 45. § See Mark 15: 32.

34 And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani*? which is, being interpreted, My God, my God, why hast thou forsaken me?

a Mat. 27: 46.

- * Elohim, was one of the names given to God, according to Southwell. At Mat. 27: 46, God is called Eli. The whole exclamation there, according to the Bible dict. under Eli, "is in the Hebrew-Syriac language; and is taken from Psalm 22nd: Perhaps Jesus repeated much more of it than part of the first verse." Southwell says, at Psal. 5: 11. "Elohim or God, signify a Being endued with every perfection."
- 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.
- 36 And one ran; and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see, whether Elias will come to take him down.

b Psal. 69: 21. Mat. 27: 48.

37 And Jesus cried with a loud voice, and gave up the ghost.

c Mat. 27: 50.

LUKE 23: 44.

And it was about the sixth hour; and there was darkness^d over all the earth until the ninth hour.

d Mat 27; 45.

+ See the note at Mat. 27: 45.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

e Exod. 26: 31, &c. 11 Chron. 3: 14. Mat. 27: 51. Heb. 10: 19 to 22.

1 See the note at Mat. 27: 45.

6 "What prodigies in nature happened and fell out at the critision of our Saviour! The sun was darkened at the setting of the Sun of righteousness, Mal. 4: 2. And the vail of the temple was rent, signifying, That God was now about to forsake his temple; that the ceremonial law was now abolishing; and the partition-wall betwixt Jew and Gentile being now pulling down, all may have access to God through the blood of a Mediator."—Burkitt. Luke tells us, The vail of the temple was rent in the midst. But neither he, nor Mark, have mentioned the quaking of the earth, as Matthew has done. An anonymous author, says, "The vail was a partition between the holy place, and the most holy."

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

a Psal. 31: 5. Mat. 27: 50. Acts. 7: 59.

MARK 15: 38:

And the vail of the temple*b was rent in twains, from the top to the bottom.

b Mat. 27:51.

* See Mark 15: 37:

MATTHEW 27: 51.

And behold, the vail of the temple was rent in twain, from the top to the bottom: and the earth did quake, and the rocks rent;

c Exod. 26: 31. 11 Chron. 3: 14, &c. Mark 15: 38. Luke 23: 45.
† See Mat. 27: 50.

the vail was the hanging which parted the holy from the most holy place, to hide the mysteries therein; namely, the ark of the covenant and mercy-seat, from the view of the ordinary priests. The rending of it did impart these great mysteries. First. That now our great High-priest was entering into the most holy place above with his own blood, having made the atonement for us, (see Heb. 9: 12.) Second. That he entered into the most holy place by the rending of his humanity, his soul severed from his body, and typified by rending of this vail; accordingly his body is called a vail. Heb. 10; 20. consecrated through the vail of his flesh. Third, That now by the death of Christ all those dark mysteries vailed up formerly in the most holy place, as the ark of

the covenant and mercy-seat, are now unfolded and laid open, and the use of the whole ceremonial law at an end, and the Jewish temple-service ceased. Fourth. That now the kingdom of heaven is open to all believers, &c. See Heb. 10: 19, 20." Burkitt. "The vail of the temple, between the sanctuary and most holy place, was rent asunder, from the top to the bottom, to mark, that the ceremonial distinction between Jews and Gentiles. was now abolished, and our access to the heavenly mansions obtained." [See Cruden at Vail.] Bible dict. vol. 1. page 270 .-See vol. 2. page 588, "The vail or veil, was a curtain which separated the sanctuary from the holy of holies, within which the high priest only was allowed to enter, Exod. 26: 31. Num. 18: 7. and that but once a year, on the great day of expiation or atonement, Exod. 30: 10." Illust. of the English Harmony, page 402. Southwell says, at Acts 10: 47, "The partition wall was now broken down, and the blessings of Christ's kingdom were laid open to both Jews and Gentiles." See Eph. 2: 14. "Expo. sitors are not agreed, whether it was the outward or the inwardvail; that which parted the court of the people from the court of the Priests, (or the court, from the Sanctum, or Holy place) or that which divided the Sanctum from Sanctum Sanctorum; the Holy, from the Holy of Holies, or Holiest of all, But no doubt it was the Innermost vail which was rent, that which the author of the Hebrews calls The second vail; that which bung before the Holiest of all, Heb, 9: 3, into which the high Priest only entered. and that but once a year, verse 7th, else would not the reuting of it have been of such eminent signification as it was. For as that vail was a figure of the flesh of Christ, which covered his Godhead: so the renting of that vail, now at his death, did signify, that by the renting of his flesh upon the cross, through the offering of the body of Jesus Christ once for all, Heb. 10: 10, we have the liberty (with boldness) to enter into the Holiest, by the blood of Jesus; by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh, Heb. 10: 19, 20. The vail that was rent in twain at the death of Christ. was to shew the determination and end of the whole Levitical and Ceremonial law. In the death of Christ all the Ceremonies of the law, or legal services, are put to an end." [See Exod. 26: 31, to 37.] Ellwood's sacred history, page 278. See Holy, and Sanctuary in Cruden's concordance. "Sanctuary, among the Jews, also called Sanctum Sanctorum, or holy of holies, was the holiest and most retired part of the temple of Jerusalem, in which the ark of the covenant was preserved, and into which none but the high priest was allowed to enter, and that only once a year, to intercede for the people. Some distinguish the sanctuary from the sanctum sanctorum, and maintain that the whole temple was called the sanctuary. [It is often so called.] Sanctuary, in the Romish church, is also used for that part of the church in which the altar is placed encompassed with a rail or ballustrade." Proc. tor's dict. under Sanctuary. ... 3

† An anonymous author, page 421, says, "In the church of the sepulchre (which stands on mount Calvary) you may still see the cleft in the rock, split at the crucifixion of Christ."

MATTHEW 27: 54.

Now, when the centurion, and they that were with him, watching Jesus, saw the earth-quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there, beholding afar off^a, which followed Jesus from Galilee, ministering unto him:

a Mark 15: 41. Luke 8: 2, 3. - 23: 55.

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

MARK 15: 39.

And when the* centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

* Vide Mark 15: 38.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less †, and of Joses, and Salome;

+ From there being nothing said in the gospels, signifying who Cleophas or Cleopas was; nor whose son, James the less was; (his mother only being mentioned) commentators, from the earliest times of Christianity, to the time present, have been at a loss, to shew possitively who they were. However, some of them, seem to have made it out, clearly, That Cleophas was brother to the Virgin Mary: and it is evident from the gospels, That James the less, was one of the sons of Mary, the wife of Cleophas. Nelson,

in his Church-festivals, pages 232, 234, 236, 355, and 359 has treated of the said James; but in some of his comments, he has advanced more than can be proved from the gospels. James the less, was one of the brothers to Jude or Judas, Mat. 13: 55. -27: 56. Mark 6: 3. - 16: 1. Luke 6: 16. Acts 1: 13. Jude 1. He is called James the Lord's brother, Gal. 1: 19. See more of him, in the preceding pages of the harmony, 251, 308. Under James the less, the Bible dict. says, "For the admirable holiness of his life, he was surramed The Just. He is the James, to whom Jesus appeared, after his resurrection, 1 Cor. 15: 7. The James mentioned at Acts 15: 13. The James that wrote the general epistle, so called." Proctor's dict. says, "The epistle of St. James, a canonical book of the New Testament, being the first of the catholic or general epistles; which are so called, as not being written to one but to several Christian churches. This general epistle is addressed partly to the believing and partly to the midel Jews; and is designed to correct the errours, soften the unguared zeal, and reform the indecent behaviour of the latter; and to comfort the form-- er under the great hardships they then did, or shartly were to suffer, for the sake of Christianity."

Fleetwood's life of Christ, page 492, &c. We refer the reader to what he has said about James the less, whom he supposed to have been a son of Joseph, afterwards the husband of the Virgin Mary, by his former wife. Fleetwood says, " James the Less was chosen bishop of Jerusalem for his near relation to Christ; for the same reason we find Simon [mentioned at Mat. 13: 55. Mark 6: 3. I chosen to be his immediate successor in that see. When Paul came to Jerusalem after his conversion, he applied to the abovesaid James, and was by him honoured with the Right hand of fellowship, Gal. 2: 9. And it was to the same James that Peter sent the news of his miraculous deliverance out of prison, Acts 12: 17. James tells us, in his epistle, of Elias praying for rain, and that the prayer of the righteous availeth much, (Jam. 5: 16, to 10.) and he found it so by his own experience, for it is said. That in a time of drought, on his praying for rain the clouds melted into fruitful showers. His humility appears, by his styling himself, James a servant of God and of the Lord Jesus Christ, Jam. 1: 1. His temperance was admirable, wholly abstaining from flesh, drinking neither wine; nor strong drink. He lived after the strictest rules of the pazarite. He wore a mitre on his head to evince his priesthood: he was consecrated from his mother's womb to be a nazarite. He wrote only one epistle, probably not long before his martyrdom, as appears from some passages in it, relating to the destruction of the Jews, Jam. 5: 8, where he has said, The coming of the Lord draweth nigh. He wrote his epistle to confirm them, to whom he wrote, against errour. He saw a great deget eracy and declension of manners coming on: and that the purity of the Christian religion began to be undermined by the

doctrines and practices of the Gnostics, who, under the pretence of zeal for the legal rites, generally mixed themselves with the Jews; He beheld libertinism flowing in apace, and the way to heaven apparently made soft and easy by men, who declaimed against good works as uscless and unnecessary, and wresting the Scriptures to subserve the purposes of their corrupt affections. He therefore recommends that faith which works by love, purifies the heart, and

brings forth obedience to the will of God."

Wright's Life of Christ, page 353, &c. says, "It is thought that James the Less was a Priest of the ancient order of the Rechabites. Jer. 35: 2. He had the privilege of entering the Sanctuary or Holy place, when he pleased, though none but priests of the order of Aaron were permitted to enter there besides himself. Prayer was his constant business and delight; he seemed to live upon it, and to have constantly his conversation in heaven; and therefore, used constantly to repair into the temple to pray, which he always performed kneeling; till by his daily devotions, his knees were become hard and callous like those of a Camel. He went bare foot, never shaving his head, and living after the strictest rules of the nazarite order. He is said to have wrought miracles in the name of Jesus." In the history of the Dissenting churches. page 348, we are told of one Hughes, a preacher of the Baptist denomination, "That, his general method of study was on his knees, and that he sometimes spent the night in earnest cries and supplications to God, for himself, and for his flock," See of Jesus doing so, Luke 6: 12. Bible dict. further informs us, relating to James the less, and says, " Annas, by Josephus called Ananus, one of the five sons of Annas, mentioned at John 18: 13, who successively exercised the office of high-priest, [See Bible dict. under Annas, about A. D. 63, (the Jews being exceedingly enraged at the success of the gospel,) ordered James to ascend one of the galleries of the temple, and inform the people that they had without ground believed Jesus of Nazareth to be the Messiah. He got up and cried with a loud voice, that Jesus was the Son of God. &c. Many glorified God, and believed; but the Pharisees threw him over the battlement. He was sore bruised, but got up, on his knees, and prayed for his murderers I some say, in the words of Jesus; and others, in the words of Stephen, Luke 23: 34. Acts 7: 60.] amid a shower of stones which they cast at him, till one beat out his brains with a fuller's club. To the death of this just man some Jews ascribe the ruin of their nation." Of which, see dissertation the 1st. preceding vol. 1st. Josephus, pages 1, 4, 5, 7. 8, 11, 19, 21 to 25. vol. 5. page 234. Where he was buried, various accounts are given by various authors: And an anonymous author adds to theirs, "The people, out of veneration for him, erected a monument to his memory, which was much frequented, till it was destroyed with the city by the Romans." He suffered martyrdom, as mentioned above, at a paschal solemnity, all the

authors agree, but they are not agreed about the year of it. Sacred chronology, says "He suffered about the 8th, year of Nero's reign, in the 86th, year of his age, and 24 years after Christ's ascension." The anonymous author, says, "He suffered in the 96th. year of his age, having been 24 years bishop of Jerusalem." Echard's chronological table says, "He suffered, A. D. 62, and Simon succeeded him as bishop." Dupin, vol. 2. page 18, says, " James the Less suffered martyrdom, A. D. 60, and was succeeded by his brother Simon or Simeon, who was made bishop of Jerusalem, in his stead." Vide Bible dict. under Agrippa. the five sons of Annas, above specified, and the murder or martyrdom of James the Less, see Josephus, vol. 4. pages 226, 227. The judgments of God, seem to have fallen heavy on several of Annas' sons; one of which, had his house burnt, and was himself afterward murdered by the Zealots, when Jerusalem was besieged by Titus. Vide Josephus, vol. 5. pages 181, 209, 211, 212, 214. 227, 233 to 236, 246, 328 to 331, 335, 339, 346, 349, 372. Vol. 6. page 70, A monument of Ananus is mentioned. Vol. 4. page 210. Ananias, an high priest is treated of. Page 221 see, of Annas or Ananus, and who were high priests. See the notes at Mark 16; 15. and at John 18: 13.

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

a Mat. 27: 55.

LUKE 23: 47.

Now, when the* centurion saw what was done+, he glorified God, saying, Certainly this was a righteous man.

* See Luke 23: 46.

† "This centurion was converted by the sight of our Lord's crucifixion, and became a disciple: and renouncing his military employment, died a martyr." Author's name effaced, page 195. Proctor's dict. at Centurion, says, "Centurion, among the Romans, an officer in the infantry, who commanded a century, or an hundred men. The centurion Primiphlus was the chief of the centurions: he was not under the command of any tribune, as all the rest were; he bad four centuries under his direction, and guarded the standard and the eagle of the legion."

48 And all the people that came together to

that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

JOHN 19: 31.

The Jews, therefore*a, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day^b was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

a John 19: 14. b Esth. 8: 12. - 9: 1, &c. Esth. in Apoch. 16: 20, 20 Eccles. 33: 7 to 10.

* "Observe, 1. The Jews desire Pilate (who alone had nower to dispose of the dead bodies of condemned persons,) that the legs of the crucified persons might be broken to hasten their death, that so they might be taken away, and buried; because, according to the law, Deut. 21: 22, 23, the Land was defiled with those that were hanged, if not timely buried; [See Josh. 8: 29. - 10: 26, 27. Gal. 3: 13.] and they judged, if the bodies of these persons did remain on the cross all that night, and the next sabbath day, which was an high day, (the ordinary sabbath, and the first day of the passover, or feast of unleavened bread meeting together) it might pollute both them and their feast. Observe, 2. Pilate granted, breaking the legs of the two thieves, but not of Jesus, because he was already dead; and the soldiers executed what the Jews had desired on the former. One of them, resolving to make sure work, thrust a spear into Christ's side, and there came out straightway blood and water, proving that he was really dead. Observe, 3. John further shews that by these actions of the soldiers, that were done, by which several scripture-prophecies were fulfilled, and received their accomplishment; particularly, that of Exodus 12: 46, concerning the paschal lamb, which was a type of Christ, That a bone of it should not be broken; and that prediction, Zech. 12: 10, They shall look upon him whom they have pierced, &c. Learn hence, That Christ is the truth and substance of that type, the paschal Lamb; and the true passover sacrificed for us, I Cor. 5: 7." Burkitt. The evangelist saith, That sabbath day was an high day. "A double sabbath, (the first day of the Paschal feast, which was always a subbath, falling that year,

upon the day of the weekly sabbath.)" [See Esth. 16: 20, 22. Eccles. 33: 7, 8, 9, of an high day, and days.] Ellwood, pages 279, and 282.

- 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him;
- 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:
- 34 But one of the soldiers, with a spear, pierced his side, and forthwith came thereout, blood and water*.

a 1 John 5: 6 to 10.

* See it alluded to I John 5: 6, 7, 8, 9. It is said by a recent author, "Jesus had yielded up his Spirit on the cross, and the water and the blood flowing from the wound in his side are the two other witnesses. The Blood might come from both the heart and the lungs, as the spear might probably pierce through the lungs, and through the pericardium to the heart, at the same time." "As to the natural reason of the flux of water and blood from our Lord's wound, Anatomists affirm, That there is a capsula near the heart, called The pericardium, which hath water in it, of continual use to cool the heart; and that the coming out of water here with the blood, was a testimony of the wounding his very heart." Author's name effaced, page 196. "The piercing of our Saviour's side, Erasmus says, was not done of cruelty, but for a trial whether he was certainly dead. And Grotius says, The soldiers did it, as doubting whether he was really dead; and willing to try whether from the sense of that stroke he would move or stir himself. Christ was the anti-type of the paschal lamb, of which a bone was not to be broken. Nor was any bone of Christ's; his side only was pierced." Ellwood's sacred history, page 279. -"Pericardium, in anatomy, a membranaceous bag loosely including the heart, and situated in the middle and lower part of the thorax, between the two lobes of the lungs. The uses of the Pericardium are, 1. To support the heart in a pendulous state, especially when we lie down. 2. To defend the heart from the cold air taken in at the lungs. 3. To preserve it from being injured by water, by matter, or any other extraneous fluid in the cavity of the thorax: and 4th. To contain the liquor of the pericardium, as it is called, which serves to facilitate the motions of the heart." Proctor's dict.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe:

a John 21: 24.

- 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken*.
 - b Mark 14: 49. John 17: 12. c Evod. 12: 46. Num. 9: 12. Psal. 34: 20.
 - * The soldiers, (33d. verse.) when they came to Jesus, they brake not his legs. The creatures which the Israelites offered to God, were to be without spot, Num. 19: 2. 28: 3, 9, 11. 29: 17, 26: So Jesus offered himself without spot to God, Heb. 9: 14. Vide 1 Pet. 1: 18, 19; Of Jesus being like to an offering without blemish or spot. May open to Exod. 12: 5. 29: 1. Lev. 1: 3, 10. 3: 1, 6. 4: 3, 23, 28. 5: 15, 18. 6: 6. 9: 2, 3. 14: 10. 22: 19, 20, 21, 22, 123, 24, 25. 28: 12. Num. 6: 14. 29: 2. Deut. 15: 21. 17: 1. Ezek. 45: 18. 46: 4. + An exception for a freewill offering. Of Priests, who offered the bread of their God, to be without blemish, &c, Lev. 21: 17 to 24.
 - 37 And again another scripture saith, They shall look on him^d whom they pierced.

d Psal 22: 16. Zech. 12: 10. Rev. 1: 7.

38 And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came, therefore, and took the body of Jesus:

e John 9: 22. f Mat. 27: 57. Mark 15; 43. Luke 23: 50.

- + The Jews had agreed, that if any man confessed that Jesus was the Christ, he should be put out of the Synagogue, John 9: 22. See 9: 34, 35. This was the cause of the fear of Joseph of Arimathea.
- 39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound weight:

g John 3: 1, 2. - 7: 50.

- † "It appears from Josephus, that great quantities of spices were used by the Jews for embalming a corpse, when they intended to shew marks of respect to the deceased. Eighty pounds of spices were used at the funeral of Gamaliel the elder. Josephus vol. 3. page 236. and vol. 4. page 37. says, That in the funeral procession of Herod the Great (Mat. 2: 1.) were five hundred spice-bearers. See II Chron. 16: 13, 14, of king Asa's burial.' Illust, of the English Harmony, page 406.
- 40 Then took they the body of Jesus², and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

a 11 Chron. 16: 14. Mark 16: 1. Luke 23: 56. - 24: 1. John 20: 5. Acts 5: 6.

41 Now, in the place where he was crucified there was a garden*; and in the garden a new sepulchre, wherein was never man^b yet laid.

b rt Kings Chap. 13th.

* "Observe, 1. The sepulchre or grave in which our Lord was buried, it was a sepulchre in a garden; to expiate Adam's sin committed in a garden; as by the sin of the first Adam we were driven out of paradise, the garden of pleasure; so by the sufferings of a second Adam, who lay buried in a garden, we may hope for entrance into the heavenly paradise. [See John 18: 1.] And it was in a new sepulchre, wherein never any man was laid, lest his adversaries should say, It was another that had risen, who was buried there before, or that he arose as one of the old prophets did, I not by virtue of his own, or his Father's power, but I by touching the bones of some other dead person, 11 Kings 13: 21. Observe, 2. Our Lord was interred decently, his holy body being wrapt in fine linen, and perfumed with spices according to the Jewish custom. He was buried to complete his humiliation, this being the lowest step to which he could descend in his abased state, Finally, He went into the grave that he might conquer death in its own territories; and it shews us the amazing depth of his humiliation, from what and to what his love brought him, even from the bosom of his Father to the bosom of the grave. It may also comfort us against the fears of death; the grave could not long keep him, it shall not always keep us; it was a loathsome prison before, it is a perfumed bed now; he, whose heart is in heaven, need not fear to put his feet into the grave. Awake and sing thou that dwellest in the dust, Isa. 26: 19, for the enmity of the grave is slam by Christ." [The sepulchre of Christ's not having any corpse put there before, see the reason of it; in the note at; Mat. 21: 2.] Burkitt.

42 There laid they Jesus, therefore, because of the Jew's preparation-day, for the sepulchre was nigh at hand.

a Mat. 27: 60. Mark 15: 46. Luke 23: 53. Acts 13: 29. b John 19: 14.

LUKE 23: 50.

And behold, there was* a man, named Joseph', a counsellor; and he was a good man, and a just:

c John 19: 38. * See Luke 23: 49.

5t (The same had not consented to the counsel and deed of them: he was of Arimathea, a city of the Jews; who also himself^d waited for the kingdom of God.

d Mark 10: 13. Luke 2: 25, 38. - 24: 21.

- 52 This man went unto Pilate, and begged the body of Jesus.
- 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone , wherein never man before was laid.

e John 19: 42. f 11 Kings 13: 20, 21.

- † "The grave or sepulchre, in which our holy Lord lay: it was in a sepulchre hewn out of a rock that he was laid: that so his enemies might have no occasion to say, That his disciples stole him away by secret holes, and unseen passages under ground." Burkitt.
- 54 And that day^g was the preparation, and the sabbath drew on.

g John 19:14.

55 And the women alsoh, which came with him from Galilee, tollowed atter, and beliefd the sepulchre, and how his body was laid.

h Luke 8: 2, 3. i Mat. 27: 55. Mark 15: 40. Luke 24: 1.

56 And they returned, and prepared spices

and cintments; and rested the sabbath day, according to the commandment.

k Luke 24; 1.

a Exod. 20: 10. Deut. 5: 12.

MARK 15: 42.

And now, when the even* was come; (because it was the preparation, that is, the day before the sabbath;)

b John 19: 14. * Vide Mark 15: 41.

43 Joseph of Arimatheac, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly and Prlate, and craved the body of Jesus.

c John 19: 38.

44 And Pilate marvelled if he were already dead, and calling unto him the centurion, he asked him whether he had been any while dead?

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him^d in a sepulchre which was hewn out of a rock†, and rolled a stone unto the door of the sepulchre.

d John 19: 42.

† "Sepulchre, or grave. The Hebrews have always taken great care about the burial of their dead. The greatest part of their sepulchres were hollow places dug into rocks, as was that bought by Abraham for the burying of Sarah, Gen. 23: 6. and those of the kings of Judah and Israel. Sometimes also their graves were dug in the ground, and commonly without their towns, in burying places set apart on purpose. Generally they used to put some hewn stone, or other thing over the grave, to shew it was a burying-place, that passengers might be warned not to come near it,

that they might not be polluted. It is said, That every year, on the 15th, day of our February, the Jews took care to whiten their sepulchres apew." Cruden, under Sepulchre. See Bible dict. under Grave. The anonymous author, whose book was published by Austen, has given a comous explanation of David's sepulchre; and the cave in which Lazarus was interred. Eusebius, containing the history of Socrates, Sozomen, and Theodorit, page 217 says, " Beleng, the mother of Constantine the Great, took a journey in her old age to Jerusalem, to find out our Saviour's sepulchre. The infidels had heretofore blocked up the entrance into it, and built a temple over it, which they had consecrated to Venus, in their make against the Christians, who used to frequent the sepul. chre with all due expressions of reverence; and if possible, to extinguish the very name and remembrance of the place. In it Helena found three crosses, with the Table carrying the superscription of Pilate, and the nails that fastened Christ's hands and feet:" an account is given how the cross of Christ was distinguished from the other two crosses on which the two thieves suffered, which we omit. "The Empress, [after she had caused] the temple of Venus to be demolished, erected a very magnificent church upon the place of the sepulchre." Dupin's history of the church, vol. 4. page 302, savs, "The sepulchre of Jesus Christ was discovered. A. D. 327. Hammond's historical narration on the gospels, page 9, says, "Helena caused to be built, at Bethlehem Ephrata, the place where Christ was born, a stately church, 300 years after his nativity, and dedicated it to Mary his mother." Hammond further says, "She was born fourteen years before the birth of Jesus, and in the 15th, year of her age she brought forth her son." At page 13, Hammond, further adds, "Jesus was reckoned to be 16 years of age, when his supposed father Joseph died: and he continued much with his mother until he was 31 years old, which was the first year of his ministry." The Genealogists of Christ after giving us the line of his ancestors, say, "He was about thirty." But some say, "Thirty-two." See Bunting, page 370, of the Church, before mentioned.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

MATTHEW 27: 57.

When the even* was come, there came a rich man of Arimathea'; named Joseph, who also himself was Jesus' disciple:

a Isa. 53: 9. John 19: 38.

^{*} See Mat 27: 56.

^{† &}quot;Arimathea, is the place where Samuel the prophet was

born and bred up, called by the Hebrews, Ramathaim-zophim, r Sam. 1: 1, in Greek Armathaim." Author's name effaced, page 196. See Cruden, under Ramathaim-zophim. The same Joseph of Arimathea is said by Mark and Luke to have been a counsellor. Mark 15: 43. Luke 23: 50. The same author saith, "He was either of the Sanbedrim, or one of the Decurious, or commissioners for managing the affairs of the Province: or perhaps both." mathea, in the map, is placed in Ephraim's lot. Some writers will have it to be the same with Ramathain Zophim, in the neighbourbrood of Bethel: but then it behooved to be a city of the Samaritans, not of the Jews, contrary to Luke 23: 51. Jerome, and others who follow him, are certainly more in the right, who place it near Lydda, about 37 miles west of Jerusalem, and where the village Ramolah now stands." Bible dict. See Zuph, in Bible dict. It is not certainly known that he died a martyr for professing Jesus, &c. Fleetwood's life of Christ, page 527, says, "The Greek church keeps the festival of Joseph of Aritoathea, July the 31st." and further tells of him. "We do not meet with his name in the old Latin Martyrologies: nor was it inserted in the Roman till after the year 1595. The body of Joseph of Arimathea was, it is said, brought to the abbey of Movenmontier, by Fortunatus, archbishop of Grada; to whom Charlemagne had given this monastery under the denomination of a benefice. His remains were honoured till the tenth age; but then the monastery being given to canons, who continued 70 years there, the relics were carried away by some foreign monks, and so lost with many others." --Wright's Life of Christ, page 408, says. "Joseph of Arimathea. was an Hebrew disciple. Arimathea, or Ramatha, Rama, or Ramula, a city between Joppa, and Jernsalem. He was a Jewish Senator, and privately a disciple of Jesus Christ. The festival of Joseph of Arimathea is observed by the Greek church, on the 31st. of July." Bunting, page 373, says, "Arimathea was sometimes called Ramathaim-Zophim, 1 Sam. 1: 1. and sometimes Ramah, because it was situated in a high place. It was 16 miles from Jerusalem towards the north-west. At this day it is called Ramalea."

- 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.
- .59 And when Joseph had taken the body*, he wrapped it in a clean linen cloth,
- * "Joseph of Arimathea, having the disposal of Jesus' corpse, allowed him by Pilate, he, and Nicodemus after perfuming, and wrapping it in fine linen, faid it in Joseph's new grave." Bible diet, vol. 1. page 270. "When Jesus was crucified, the necessity

of his hasty burial obliged them only to wrap his body in linen, with an hundred pounds of myrrh, aloes, and like spices, bestowed by Nicodemus; but Mary, and other holy women, had prepared ointment and spices for further embalming it, Mat. 27: 59. Luke 23: 56. – 24: 1. John 19: 39, 40." Bible dict. under Embalm.

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

a Isa. 53: 9. John 19: 42.

61 And there was Mary Magdalene, and the other Mary, sitting over-against the sepulchre.

MATTHEW 27: 62.

Now, the next day, that followed the dayb of the preparation, the chief priests and Pharisees came together unto Pilate,

b John 19: 14.

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days, I will rise again

c Mat. 16: 21. - 17: 23. Mark 8: 31. - 9: 31. Loke 9: 22 - 18: 33.

- 64 Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.
- 65 Pilate said unto them, Ye have a watch*; go your way, make it as sure as ye can.
- * A watch is a guard of soldiers, or of other persons, to keep a trust, watch the motions of an enemy, keep order in a town, or in a city, &c. 11 Kings 9: 18. Neh. 4: 9. Jer. 51: 12. Mat. 23: 11. The watch, first and last put down, were toman soldiers,

under the rule of Pilate. Bunting, page 360 says, "Pontius, signifies cruel and inhumane." Pilate, see in the harmony, page 768. An anonymous author, page 412 saith, "Pontius Pilate is generally supposed to have been an Italian by birth. He succeeded Gratius in the government of Judea, in the 12th year of Tiberius, and continued therein to his 22nd. He was of an impetuous temper; would sell justice, and pass any sentence for a sum of money. Philo relates his rapines, injuries, murthers, the torments he inflicted upon the innocent, and the persons he put to death, without any form of process. Vitellius, the processed of Syria, deposed him for his cruelty. When he reached Rome, Tiberius was dead, and Caligula [Caius] made emperor, who, banished him to Vienne in Gaul [France], where he became his own executioner." See Josephns, of his cruelties, &c. vol 4. Pages 77 to 85, 87, 99, 104, &c.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch*.

* "Setting a seal upon the stone, to make the sepulchre sure; they bound it about [before the sealing] with Labels of iron." "Echard's ecclesiastical history, page 140.

MATTHEW 28: 4.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

a Mark 16: 1. Luke 23: 55, 56. - 24! 1, 10. John 20+1, 11.

+ "The Jews began their day with the setting of the sun, but they had their first and second evenings. The first was at sun setting, and the second was at sun rising. It is therefore evident that the second evening is here meant, and it seems to correspond exactly with Mark 15: 42: - 16: 1, 2." Southwell Cruden, at soul, explains Psal. 16: 10, thus, "Thou wilt not suffer my body to continue long in the grave, or in a state of death." We find mention made, Of the sure mercies of David, Isa. 55: 3. Acts. 13: 34. From the latter, some have thought, the words mean Christ's resurrection. Southwell's comment on the former is, "By it the Jews understood the promise made to David concerning the coming of the Messiah. See Psal. 2nd. and 110th." It is said at Psal. 16: 9, My flesh shall rest in hope. 10th. verse, For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. See 11th. verse. Cruden, under hell, says, It means, "Thou wilt not suffer my body to putrify in the grave; which is prophetically spoken of the Messiah," "Sunday, or the Lord's day, a solemn festival observed by Christians on the first day of every week, in memory of our Saviour's resurrection. This is the principal and most noted of the Christian festivals, and was observed with great veneration in the ancient church, from the time of the apostles, who themselves are often said to have met on that day for Divine service. It is likewise called the Sabbath day, as being substituted in the room of the Jewish sabbath. The ancients retained the name Sunday, or die solis, in compliance with the ordinary forms of speech; the first day of the week being so called by the Romans, because it was dedicated to the worship of the sun. Besides that the most solemn parts of the Christian worship, were always performed on Sundays. this day was distinguished by a peculiar reverence and respective. pressed towards it in the observation of some special laws and customs. Among these, we may reckon, in the first place, those imperial laws, which suspended all proceedings at laws upon this day. excepting only such as were of absolute necessity, or eminent charity; such as the manumission of slaves, and the like, Neither. was it only the business of the law, but all secular and servile employments were superseded upon this day, still excepting acts of necessity and mercy. Another thing which the Christian laws took care of, to secure the honour and dignity of the Lord's day, was, that no ludicrous sports or games should be followed on this day. It was not allowable to fast thereon, not even in Lent. The great care and concern of the primitive Christians in the religious observation of it, appears first, from their constant attendance upon all the solemnities of public worship, from which nothing but sickness, imprisonment, or some great necessity could detain them. Secondly, from their zeal in frequenting religious assemblies on this day, even in times of the hottest persecution, when they were often beset and seized in their meetings and congregations. Thirdly, from their studious observations of their vigils or nocturnal assemblies that preceded the Lord's day. Fourthly, from their eager attendance on sermons, in many places twice upon this day. and their constant resorting to evening prayers. Lastly, from the severe censures inflicted on those who violated the laws concerning the religious observation of this day, such persons being usually punished with excommunication. By our laws, no person is to do any worldly labour on this day, except works of necessity and charity, under the penalty of five shillings. Yet this extends not to the dressing of meat, nor to the seiling of milk in the morning or evening. The Sunday is not a day in law, so that no process lies. or may be served thereon, except for treason, or felony, or an escape. A sale of goods, or contract made on a Sunday, is deemed void." Proctor's dict. An anonymous author, page 425, says, "The Jewish sabbath, though at first instituted in commemoration of God's creating the world, was commanded to be kept in memos

ry of the Jew's deliverance from the Egyptian bondage, Deuteronomy. 5: 15, which bondage was an emblem of our captivity under sin, and their deliverance, a type of our spiritual redemption: so when our redemption was accomplished, it was proper that the day of Sabbath, should be altered; especially when the wise providence of God had so ordered matters that the old Jewish sabbath, that is, the seventh day, should be passed over, and the first day made choice of, to be honoured with the miracle of Christ's resurrection, and the coming of the Holy Ghost. And it is worth our while to note, that though the apostles, after the resurrection of Christ, did frequent the synagogues of the Jews on the seventh day, or Jewish sabbath, they did not do it, as they are said to have done it before, according to the commandment, Luke 23: 56. But according to custom, or as the manner was, Acts 17: 2. Therefore we may reasonably conclude, that the disciples were commanded by Jesus to keep the Christian sabbath on the first day of the week, or at least, that they from the first, looked upon the ancient Sabbath, superseded by this other, which from the beginning, they called the Lord's day, and from the beginning, employed in acts of religious worship. To which purpose we find Ignatius exhorting Christians not to Subbathize with the Jews, but to live according to the Lord's Day, in which our life arose with him."

- 2 And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came, and rolled back the stone from the door, and sat upon it.
- 3 His countenance was like lightning, and his raiment white as snow:
 - a Mark 16: 5. Luke 24: 4. John 20: 12. Acts 1: fo. 10: 30.
- 4 And for fear of him the keepers did shake, and become as dead men.
- 5 And the angel answered, and said unto the women, Fear not yeb; for I know that ye seek Jesus, which was crucified.

b Mark 16:5. Luke 24:5. John 20:13.

6 He is not here; for he is risen, as he said*. Come, see the place where the Lord lay:

e Psal. 2: 7. - 16: 10. Isa. 55: 3. Mark 16: 6. Acts 2: 24, &c - 10: 40. 41.

- 13: 35 to 56. Eph 1: 20; 21. 1 Thes 1: 10. Heb. 1: 5, &c. - 18: 20. 1 Fet.

1: 21. Rev. 1: 5, 18, &c.

- * Jesus is called The first fruits of them that slept, 1 Cor. 15: 20, 23. He is also said to be, The first-born from the dead Col. 1: 18; "which signifies, That by virtue of his resurrection the saints rise to glory, and enjoy from him the prerogative of overcoming death, as the first holy fruit doth sanctify the lump, Rom. 11: 16. and as the first-born hath the privilege above all the children. In time some rose before Jesus, but in virtue none, for all that rose did rise by the efficacy and merit of him, and his rising again." Leigh, page 610.
- 7 And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee*; there shall ye see him: lo, I have told you.

8 Mat. 26: 32. - 28: 10. Mark 16: 7.

- Jesus, at 10th verse, mentions it again. See Mat. 26: 32. Mark 14: 28. The angel, makes mention of it, Mark 16: 7; and one might suppose, it would have been, one of the first of his appearances to his disciples, but we find it spoken of, as one of his last; and only once mentioned, by the evangelist Matthew, Mat. 28: 16.
- 8 And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.
- 9 And as they went to tell his disciples, behold, Jesus met them, saying, All hailt. And they came and held him by the feet, and worshipped him.
- + By Jesus' address to the women, All hail, it evidently appears that Luke's account, which speaks of the women that followed Jesus from Galilee, Luke 23: 55, 56. 24: 1, 10, 22, is the real account; and Matthew and Mark who have mentioned but two women; and John but one woman, are both recorded in a curtailed state.
- 10 Then said Jesus unto them, Be not afraid: go, tell my brethren that they go into Galilee, and there shall they see me.

b Mat. 25 12.

11 Now, when they were going, benold,

some of the watch came into the city, and shewed unto the chief priests all the things that were done.

c Mat. 27: 65.

- 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,
- 13 Saying, Say ye, His disciples came by night, and stole him away while we slept*:
- * "What an improbable and unlikely lie this was, which the priests and the elders put into the soldiers mouths to vouch; Say, his disciples came and stole him, &c? Frivolous excuse! carrying with it a most self-evident contradiction. If the soldiers were asleep, how could they discover the disciples stealing away the body? If awake, why did they not prevent their stealing it? Besides, how improbable was it, that Christ's few and fearful disciples should attempt to open the sepulchre guarded by soldiers? And as unlikely was it that the soldiers should be all asleep together, and so fast asleep too, that the great stone at the mouth of the sepulchre should be rolled away, and not one of the soldiers awakened with the noise. How strange is it, that such falsehood as this should find belief among the Jews to this day? but where truth is obstinately rejected, a lie, though ever so improbable, is received." Burkitt. "The advice given by the Jewish rulers to the Roman soldiers was such, as must serve to shew, that their ignorance and wickedness went hand in hand together. In all ages and nations it has been considered as a capital crime for soldiers to sleep on duty; and then, with what countenance could those soldiers go and tell the governor, that while they were asleep, the disciples came and stole the body away? The most probable conjecture we can form is, that there was a collusion between the Jewish rulers and Pilate, and whatever was dictated by the former to the soldiers, was to be approved of by the latter. consistent with the rest of Pilate's conduct, who within a few years afterward, was banished to Gaul, where he died by his own hands" Southwell. "What a farce was this! how deep marked with the most glaring falsehood!" Bible dict. vol. 1. page 271.
- 14 And if this come to the governor's ears, we will persuade him, and secure you.
- 15 So they took the money i, and did as they were taught; and this saying is commonly reported among the Jews until this day.

† "The Jews sent an account of the soldiers falling asleep while they watched the sepulchre, to their brethren in the different parts of the Roman empire. But what notion can we form of men who could believe such an absurdity, seeing it is well known, that no discipline was more strict than that of the Romans. It is remarkable, however, that the soldiers, after they received the reward, told the whole truth, wherever they went, and this served to facilitate the promulgation of the gospel." Southwell.

MARK 16: 1.

AND when the sabbath was past*2, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices; that they might come and anoint him.

a Mat. 28: 1.

* See Mark 15: 47.

- † "The magnanimous women, early in the morning, and perhaps before it was light, visit the holy sepulchre, intending with their spices and odours farther to embalm their Lord's body. Burkitt. In his note at the last verse in the former Chapter he saith. "Our Lord was buried to declare the certainty of his death, and the reality of his resurrection; and for this reason did God's providence order it, that he should be embalmed, to cut off all pretensions; for in this kind of embalming, his mouth, his ears, and his nostrils, were all filled with odours and spices, that there could be no latent principle of life in him: his being thus buried then, did demonstrate him to be certainly dead. Thou hast brought me into the dust of death, says David, a type of Christ, Psal. 22: 15." Burkitt. See the note at John 19: 41.
- 2 And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun.
- 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
- 4 (And when they looked, they saw that the stone was rolled away:) for it was very great.
 - 5 And entering into the sepulchre, they saw

a young man sitting on the right side^{3*}, clothed in a long white garment; and they were affrighted.

s. Mat. 28: 3.

- * Luke saith, at 24: 4, two men. Matthew saith, 28: 5, an angel; which Mark means by a young man. John says, at 20: 11, 12, &c, two angels, which Luke means by two men. The Evangelists which speak of one man or one angel, made use of the singular number, and the other Evangelists of the plural. At Luke 24: 23, A vicion of angels is mentioned, which seems to imply that there were more than two, however two, which the women saw. At Acts 1: 10, two men or angels are spoke of, but probably there were an host of them together, at that time, and not two only. In the litustration of the English harmony of the four gospels, a more extensive explanation, of the above subject may be met with, page 411.
- 6 And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified; heb is risen; he is not here to behold the place where they laid him.
- b Psal 16: 10. Mat. 28: 6. Acts 2: 31 Rom 1: 3, 4. 1 Cor. 15: 4 11 Tim 2: 8.
- † "Death has lost its prey, and the grave has lost its prisoner. It is not said by the angel, He is not here, for he is raised, But the angel said. He is risen. The word imports the active power of Christ, or the self quickening principle by which he raised himself from the dead. Acts 1: 3, He shewed himself alive after his passion. Hence learn, That it was the Divine nature, or Godhead of Christ, which raised the human nature from death to life: others were raised from the grave by Christ's power; but he raised himself by his own power. See John 10: 17, 18. and Mat. 28: 6." Burkitt.
- 7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee': there shall ye see him, as he said unto you.

c Mat 26: 32.

8 And they went out quickly, and fled from the sepulchie; for they tiembled, and were amazed: neither said they any thing to any man; for they were afraid.

LUKE 24: 1.

Now, upon the first day of the week*, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared †, and certain others with them.

a Mat. 28: 1. Luke 23: 55, 56. b Mat 27: 55. Luke 24: 10.

• Vide Luke 23: 55, 56.

- † "Intending with their spices and odours farther to embalm their Lord's body." [See Luke 23: 55, 56, and compare, with Farther to embalm, &c.] Burkitt. Spices used in the temple for the holy anointing oil, incense, and performe were different spices, some of them from these. See Exod. 25th. 30th. and 35th. chapters. = 37: 29. -39: 38. 11 Kings 20: 13. 1 Chron. 9: 29. They are oft alluded to in Solomon's Song. Vide Josephus, vol. 6. page 132.
- 2 And they found the stone rolled away from the sepulchre:
- 3 And they entered in, and found not the body of the Lord Jesus.
- 4 And it came to pass, as they were much perplexed thereabout, behold, two menstood by theme in shining garments:

c Mat. 28: 3.

5 And as they were afraid, and bowed down their faces to the earth, they said unto theme, Why seek ye the living among the dead?

d Isa. 8: 19. Mat. 28: 5.

- 6 He is not here, but is risent: remember how he spake unto you when he was yet in Galilee,
- 1 "The Lord of life, who was put to death upon the Friday, was buried in the evening of the same day; and his holy body rested in the silent grave all the next day, being the Jewish sabbath, and some part of the morning following. Thus rose he again the third day, according to the scriptures; not sooner less

the truth of his death, should have been questioned, that he did not die at all." [It was on the second day of unleavened bread that he rose again, and became the bread of life to believers.] Burkitt. See the note at Mat. 16: 21.

7 Saying, The Son of man must be delivered into the hands' of sinful men, and be crucified, and the third day rise again.

a Mat. 16: 21. - 17: 22. - 27: 63.

- 8 And they remembred his words,
- 9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
- 10 It was Mary Magdalene, and Joanna, and Mary the mother of James^b, and other women that were with them, which told these things unto the apostles.

b Luke 8: 2, 3. -24: 1.

11 And their words seemed to them as idle tales, and they believed them not.

c Mark 16: 11.

12 Then arose Peter, and ran unto the sepulchre; and stooping down^d, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

d John 19: 40. - 20: 3, 6, 7.

JOHN 20: 1.

The first day of the week*, cometh Mary Magdalene early†, when it was yet darke, unto the sepulchre, and seeth the stone taken away from the sepulchre:

e Mat. 28; 1.

- * See John 19: 41, 42.
- † (See Mark 16: 1, 9, 10, 11, &c. Luke 24: 1, &c.) "It appears, that those pious women had appointed to meet at the se-

pulchre, early in the morning of the first day, in order to embalm Christ's body, and the business of preparing the spices, was left to Joanna, and her company, who were to be at the sepulchre before sun-rising. However, the two Mary's were so eager to see the body of Jesus, that they reached the sepulchre while it was yet dark, and before the others made their appearance. It seems they were ignorant That Pilate had caused a guard to be set over the sepulchre or about it, and therefore they went there, either to remove the stone by themselves, or to procure assistance for that purpose. John 20, 2, Then she runneth, &c. 1 Mary Magdalene having discovered, at some distance, that the stone was rolled as way, concluded that the body was gone also, and therefore, without waiting for the other women, she ran to acquaint Peter and the rest of the disciples. It appears she had not an opportunity of meeting with any of the disciples beside Peter, and John the author of this book, for that he is the other disciple here mentioned, is evident from every part of the context. These two, who were yet ignorant of the angels dispersing the guard, ran to the sepulchre and found it to be true, what had been told them by Mary. and by the rest of the women whom they met on the way, but being still ignorant of the nature of Christ's resurrection, they return. ed home to the city. [John 30: 11 to 18, But Mary stood, &c.] Mary having followed Peter and John, was not able to keep up with them, and, probably, on their return to the city they passed her, without so much as knowing who she was. Mary, at last, arrived at the sepulchre, and, probably, when she saw the two angels, she imagined they were young men, who had come there from motives of curiosity, so that she took little notice of them. but continued weeping. The answer she received from them. seemed to confirm her in her opinion, and therefore she turned away without making any reply. No sooner had she turned her back upon the sepulchre, than she saw a man, whom she supposed to be the gardener or keeper of the ground under Joseph of Arimathea, for the burial places in that age were in gardens, But no sooner had he spoken, than she remembered his voice, and called him Rabboni, or Master. She wanted to testify her respect for him, by laying hold of his garment, but that he would by no means permit, because he had not then ascended to the Father. The meaning is, he was to be some time longer with his disciples, when they would have an opportunity of conversing with him, after which he would ascend to the throne of glory, and from thence send down the enlivening rays of his Spirit to comfort all true believers, &c. Having received this answer, and Christ vanishing out of her sight, she returned to the city, and told all that had happened to the disciples, who; at that time, were assembled together." [See Illustration of the English Harmony, page 410, 7 Southwell.

The second grain section

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

a John 13: 23.

- 3 Peter, therefore, went forth, and that other disciple, and came to the sepulchre.
- 4 So they ran both together; and the other disciple did out run Peter, and came first to the sepulchre.
- 5 And he, stooping down, and looking inb, saw the linen clothes lying; yet went he not in.

b John 19: 40.

- 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,
- 7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

o John 11: 44.

- 8 Then went in also the other disciple which came first to the sepulchre, and he saw, and believed:
- 9 For as yet they knew not the scriptured, that he must rise again from the dead.

d Psal. 16: 10. Acts 2: 25, 27, 31. - 13: 35.

- 10 Then the disciples went away again unto their own home;
- 11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

. Mark 36: 9. John 20: 1.

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

a Mat 28: 3.

13 And they say unto her, Woman^b, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

b Mat. 28: 5.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

e Luke 24: 16, 31. John 21: 4, d Mat. 28: 9. Mark 16: 9.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away:

of Jesus saith unto her, Mary. She turned herself, and said unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for Jam not yet ascended to my Father*: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God;

Luke 23: 42, 43. f Psal. 22: 22. John 16: 28. Eph 1: 17. Heb, 2: 11.

* It appears by comparing this text with Luke 23: 43, which says. To day shalt thou be with me in paradise; that Jesus' soul did at that time ascend to his Father, and he probably now ascended. See also the note at John 20; 1, &c.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

+ This is the last mention of her name in the gospels, but she is alluded to at Acts 1: 14. Wright's life of Jesus Christ, page 400, says, "She was a native either of Magdala, a town in Galilee, on the other side Jordan, or Magdalos, a town situated at the foot of mount Carmel, and held her surname from the place of her birth." Fleetwood's life of Christ, page 532, Speaks of her nearly to the same purpose, but adds, "We have no further account of her in the gospels. But Modestus, archbishop of Constantinople in the seventh century tells us, that she continued at Jerusalem till the death of the holy Virgin, [Sacred Chronology, says, "Mary the Virgin, the mother of Jesus, died in the year 45, aged about 60 years, having survived her son's ascension 14 years." In another place, it says, "Her death happened, A. D. 48." In another part of the book, it is said, " She died Anno 50, and must be older than 15 years, when she brought forth Christ, and not 63 years old at her decease." Echard's chronological table, says, at A, D. 47, "The Virgin Mary is supposed to have died this year, in the 7th, year of the reign of Claudius, aged 68." Many of the writers of the history of the Christian church, were not contemporaries with the persons, they have treated of, which is the reason of the contradictory accounts we so often meet with. after which she retired to Ephesus, and resided with St. John till she sealed the faith, she had so long professed, with her blood. She was buried by the Christians at Ephesus, where her tomb was shewn in the 7th. century. But the Emperor Leo the Wise, caused her body to be removed from Ephesus to Constantinople, the latter end of the 9th, century, in order to its being interred in the church erected to the honour of the Apostles." See of her, in the Bible dict.

MARK 16: 9.

Now, when Jesus was risen* early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

a Luke 8: 2.

* See Mark 16: 8.

10 And she went and told them that hadbeen with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of herb, believed

MATTHEW 27: 52.

And the graves were opened; and many bodies of the saints which slept arose,

- 53 And came out of the graves after his resurrection*, and went into the holy city, and appeared unto many.
- * "Some persons, who had formerly attended Jesus in his public ministrations, were now raised from the dead, and appeared to some persons in Jerusalem, to whom they had been formerly known." [This verse and 52nd. verse, we have transposed; they not being placed by Matthew, in due order of time.] Southwell. Cruden, at saint, shews, "That holy angels are sometimes, in Scripture called Saints." See Deut. 33: 2. Jude. 14. Bible dict. cays the same.

MARK 16: 12.

After that he appeared in another form unto two of them, as they walked, and went into the country.

a Luke 24: 13. b Mark 16: 11.

13 And they went and told it unto the residue; neither believed they them.

LUKE 24:13.

And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

† Vide Luke 24: 12.

† Burkitt saith, at 44th. verse, "That this Emmaus was seven miles distant from Jerusalem." Bible dict. says, "About eight; and that it lay westward of it." "Here were hot baths, the medicinal virtue of which was pretended to have been given them by Christ's washing his feet in them: but Julian the apostate, [An Emperor of the Romans] from hatred to him, caused them to be stopped. There was a city, called Emmaus, near Lydda, and about 22 miles north-west from Jerusalem. It was afterwards called Nicopolis. Another near Tiberias. All the three seem to

have received their name from their baths." [Vide Josephus, vol. 5 pages 311, 305. Vol. 6, page 107, and the note there, and note at John 6: 23] Bible dict. An anonymous author, page 124, says, "Emmaus was a little vilage, about seven miles west of Jerusalem, which was afterwards erected into a city by the name of Nicopolis Chophus lived at Emmaus." Buning, pages 301, 371, says, "The disciple that was with Cleophus the brother of Joseph, was Luke. [He conceals his own name as John ha often done.] Emmaus was distant from Jerusalem almost eight may stowards the north-west: it had a Caste." We refer the reader to the fun account which Bunting has given of Emmaus.

14 And they talked together of all these things which had happened.

communed together, and reasoned, Jesushimself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

a John 20 14 - 2': 4.

17 And he said unto them, What manner of communications are these that he have one to another, as he walk, and are sad?

18 And the one of them^b, whose name was Cleopas*, answering, said unto him. At thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

b John 19: 25 1 Cor. 15: 7.

* Wright's Life of Christ, page 408, says, "Cleophas, was an Hebrew convert. We are total by the ancient fathers, who mention Cleopas, that he was brother to Joseph, the husband to the Virgin Mary; and both of them the sons of Jacob. Cleopas, or Cleophas, was the father of Smeon, bishop of Jerusalem, and of James the Less, of June, of Joseph or Joses. Ecclesiastical historians do not particularly tell us what were the actions of Cleophas, during the remainder of his life after Christ's ascension: but Usuardus and Ado affirm, that he suffered martyrdom, and was buried in the same house, where he had received Jesus Christ at his table, Luke 24: 30. The Greeks, who style him an Apostic, make mention of him on the 13th, or rather 30th, of October."

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazureth, which was a prophet mighty in deed and word before God and all the people:

a Mat. 2: 22, 23. - 21: 11 Acts 7. 22.

- 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
- 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

b Mark 15: 43. Luke 2: 38. Acts 1: 6.

- * "Redeemed Israel 'rom the Roman-bond ige, they meant." [See Acis 1: 6.] Ellwood, page 288.
- 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchro;

c Wat, 28; 8. Mark 16; 10, John 20; 18.

- 23 And when they found not his body, they came, saying, That they had also seen a viston of angels, which said, That he was alive.
- 21 And certain of them which were with us, went to the sepulchred and found it even so as the women had said; but him they saw not.
- 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

f Luke 24: 46. Acts 7: 52, -17: 3, 1 Pet. 1; 15.

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

a John 1: 45.

- 28 And they drew nigh unto the village whither they went; and he made as though he would have gone further:
- 29 But they constrained him, saying*, A-bide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.
- * "Frequent experience can evidently demonstrate what injury the undue translation of one word can produce. The word which our translators use for Parebasanto is, They constrained or compelled, which indeed is literal, but harsh; for though the Greek word implies force, yet it is very improbable, especially if we consider the context, that these two disciples offered any force or vielence to Jesus to make him go with them; for this constraint consisted only in saying, (no doubt with great earnestness) abide with us. St. Augustin in a word of the like kind mistakenly justifies his vigorous proceedings against the Donatists from the parable of the feast, Luke 14: 23. which most translators render, Compel them to come; though it was never the custom to force any violently to come to a feast, but by the most civil and obliging invitations. Besides in a parabolical way of speaking, Things signifying have a proper, but things signified a figurative meaning. Therefore since these words Constraining and Compelling do in themselves literally signify something of violence and severity, it were better to soften them in a translation, and to render them thus, Obliged them to come in, They obliged him to abide with them, than to leave a pretence to those who transgress the rules of moderation, as St. Augustin always did when he thought he had any warrant from scripture for so doing. This is the opinion of the most learned commentators." Author's name effaced, page 201. "Compel, 1. To force violently, Lev. 25: 39. Mat. 5: 42. 2. To urge earnestly, and with success, I Sam. 28: 23. Ministers compel sinners to come into Christ's house, when, with the utmost earnestness and concern, they shew them their sinfulness and danger; the excellency, love, and loveliness, of Christ; the happiness of those who receive him; their warrant, and the command of God to believe in him; and beseech them, as in Christ's stead, to be reconciled to God, Luke 14: 23." [See 11 Cor. 5: 20.] Bible dict. under Compel.

30 And it came to pass², as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them:

a Acts 10: 41.

- 31 And their eyes were opened, and they knew him; and he vanished out of their sight.
- 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

MARK 16: 14.

Afterwards he appeared* untob the eleven as they sat at meath, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

b r Cor. 15: 3 to 8.

* See Mark 16: 12, 13.

† The eleven are mentioned again, Luke 24: 33. Acts 1: 26. – 2: 14. "The disciples who collectively had been denominated the twelve, after the death of Judas Iscariot had the appellation of The eleven. This is applied by Mark and Luke as their general title, though at the time, when mentione I in their gospels, ten only were present, Thomas Didymus not being with them, John 20: 24. St. Paul speaks of the eleven under the former appellation of twelve, though there were but eleven of them, I Cor. 15: 5. In the book of Judges, the seventy sons of Gideon are said to be slain, while Jotham, one of them was alive, Judg. 7: 11 = 8: 30. – 9: 5. The same modes of expression were used, we find, II Kings 11: 1, &c. – 11 Chron. 22: 10, &c. – 23: 3, &c. – 24: 1, &c." Illust.of the English Harmony, page 412.

LUKE 24: 33.

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

1 Vide Luke 24: 32.

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

a 1 Cor. 15: 5.

- 35 And they told what things were done in the way, and how he was known of them in breaking of bread.
- 36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

b Mark 16: 14. John 20: 19.

- 37 But they were terrified and affrighted, and supposed that they had seen a spirit.
- 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
- 39 Behold my hands and my feet, that it is I myself: handle me^d, and see; for a spirit hath not flesh and bones, as ye see me have.

c 1 John 1: 1. d John 20: 20.

- 40 And when he had thus spoken, he shewed them his hands and his feet.
- 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

e John 21: 5.

- 42 And they gave him a piece of a broiled fish, and of an honey-comb.
 - 43 And he took it, and did eat before them.

 f John 21: 12, 13. Acts 10: 41.
 - 44 And he said unto them, These are the

words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me.

a Mark 14: 49. Acts 3: 18.

- * We find that the Psalms, which we have in the Bible, differ much, in some passages from the Psalter, which is in the book of common Prayer. The reason of which, is, The latter were a former version, which fell into disuse, in the reign of king James the second, when the Bible, called his, was printed, which was about the year 1611.
- 45 Then opened heb their understanding it, that they might understand the scriptures;
- b Acts 16: 14. 17: 2, 3.

 † "Whence note, 'That the opening of the mind and heart effectually to receive the truths of God, is the peculiar prerogative and office of Jesus Christ: Then opened he their understanding, namely, by the illuminations of his Holy Spirit. One of the greatest miseries under which lapsed nature labours, is spiritual blindness; Christ has the only eye-salve which can heal and cure it, Rev. 3:

 18. And there is no worse cloud to obscure the light of the Spirit, than a proud conceit of our own knowledge." Burkitt.
- 46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

c Psal. 22nd. Isa. 53d.

- 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
- d Mat. 26: 28. 28: 19. Luke 1: 67, &c. Acts 2: 38. 5: 31. 10: 43. 13: 38. Rom. 3: 25. Heb. 9: 22. 10: 18. 1 John 2: 12.
 - 48 And ye are witnesses of these things.

 e John 15: 27. Acts 1: 8, 21, 22,

JOHN 20:19.

Then the same day; at evening, being the first day of the week, when the doors were

shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

a Luke 24: 36. John 20: 26 Acts 1: 3. - 13: 31. 1 Cor. 15: 5 to 8.

t Vide John 20: 18

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

b Luke 24: 39. John 1: 4. 1 John 1: 1, 2,

c John 16: 20, 22.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

d Mat 28: 19. Mark 16: 15. Luke 24: 47. John 17: 18.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost*:

e Mat. 3; 11. Acts 1: 5.

- That is, the gift of it. The disciples had received the Holy Spirit before as a spirit of sanctification, here they receive it in its extraordinary gifts, to fit them for their office. And Christ's conferring the Holy Ghost, by breathing upon them, shews that the Holy Spirit proceeds as well from the Son as from the Father. And as by God's breathing, the first man was made a living soul; so by Christ's breathing on the apostles, they were quickened, and extraordinarily enabled for the service they were called to."—Burkitt.
- 23 Whosesoever sins ye remit, they are remitted unto them^f; and whosesoever sins ye retain, they are retained.

f Mat. 16; 19.

- 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
 - 25 The other disciples, therefore, said unto

him. We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days*, again his disciples were within, and Thomas with them†. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

a 1 Cor. 15: 5, 7.

b John 20: 19.

- * An Anonymous author, page 425, informs us, that "this appearance was on the next Sunday after his appearance mentioned, at verse 19th."
- t "Observe here, 1. Our Saviour's appearing again to his disciples after his resurrection; it was eight days after he first arose. which was the first day of the week. Here note. That Christ's rising the first day of the week, and appearing on the next first day of the week, after, to his disciples, and they observing that day for their solemn assemblies, and Paul, a chosen vessel after them, administering on that day the Lord's supper, Acts 20: 7. and commanding on that day collections for the poor, 1 Cor. 16: 1, 2, and John, speaking of the things revealed to him, calling it the Lord's day, Rev. 1: 10. From these authorities, and the primitive practice, we derive our Christian sabbath: For we do not find in all the scriptures, one instance of any one congregation of Christians only, assembling upon the Jewish sabbath, but on the first day of the week, on which we ground our observation of that day." Burkitt. Thomas Didymus is meant by Thomas in this verse. "After he had staid several years at Jerusalem, he went, it is said, to preach among the Parthians, Medes, Hyrcanians, and Bactrians, and at last suffered martyrdom in Meliapour in the East Indies; nay, some think he preached in China." Bible dict. Cruden says, in his explanation of proper names. That "Thomas, and also Didymus, signifies a twin." Ellwood says. page 291, "Thomas was his Syriac or Chaldeac name, and Didymus his Greek name." Fleetwood's Life of Christ, page 489. says, "History is entirely silent with regard either to the country or kindred of Thomas Didymus. It is however certain that he was a Jew. He preached the gospel in several parts of Judea; and after the dispersion of the Christian church in Jerusalem, repaired into Parthia, the province assigned him for his ministry. After which, as Sempronius informs us, he preached the gost el to the Medes and Persians, &c. [which see.] During his preach-

ing in Persia, he is said to have met with the Magi, or wise men who had taken the long journey at our Saviour's birth to worship him, whom he baptized, and took with him, as his companions and assistants in propogating the gospel. Leaving Persia, he travelled into Ethiopia, preaching the gospel, healing their sick, and working other miracles. And travelling through these countries. he entered India, &c. [which see.] His remarkable success, by working miracles, &c. alarmed the Brachmans, who plainly perceived that their religion would be soon extirpated, unless some method could be taken to put a stop to the progress of Christianity; and therefore resolved to put the apostle to death. At a small distance from the city where he preached, was a tomb, whither St. Thomas often retired for private devotion. Hither the Brachmans and their armed followers pursued him, and while he was at prayer, they first shot at him a shower of darts, after which one of the priests ran him through with a lance, His body was taken up by his disciples, and buried in the church he had lately erected. and which was afterwards improved into a fabric of great magnificence." Wright's life of Christ, page 379. says, "Thomas, according to the Syriac import of his name, was called Didymus. He was a Jew, and probably a Galilean." After mentioning his preaching in India, he adds. "We are told by Nicephorous that he was at first unwilling to enter those countries, till encouraged by a vision, wherein he was assured of Divine assistance. He travelled a great way into those eastern countries, and even visited the Island of Taprobane, since called Sumatra, and the country of the Brachmans, preaching, &c. The Portuguese, when they first visited these countries, after their discovery of a passage by the Cape of Good Hope, learned from Christians in those parts. that Thomas came first to Socotara, &c." The which may see, vide page 316. An anonymous author, page 347, says, "Different authors have assigned divers parts of the earth to this apostle's ministry. But the most probable account of his preaching is that which assigns him his province amongst the Parthians, Medes, Persians, Caramanians, Hyrcanians, Bactarians and Indians, as far as the island Taprobane, &c. At last he sealed the doctrine of the gospel, which he preached, with his blood, in the Indian city Calamine, by the moderns, called Meliapus or Malapar, the metropolis of Cormondel; where he was stoned and pierced through with a lance, by the Brachmans, &c." Bunting, page 362, says, "When Thomas Didymus was with the other disciples at Christ's appearing to them again, [John 20: 19, to 30.] it was on the 12th, of April,"

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand*; and thrust it into my side; and be not faithless, but believing.

- † The evangelist does not say in his gospel, that Thomas Didymus did reach either his finger, or hand, and touch Jesus, but it appears in John's first Epistle that he actually did so: and that the other disciples handled him at the same time, see 1 John 1: 1,
- 28 And Thomas answered, and said unto him, My^a Lord and my God.

a Mat. 1: 23.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed^b; blessed are they that have not seen, and yet have believed.

b John 6: 36. 1 Pet. 1: 8.

JOHN 21: 1.

After these things, Jesus shewed himself again to the disciples, at the sea of Tiberias; and on this wise shewed he himself.

- 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.
- 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.
- 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

c Luke 24: 16. John 20: 14.

5 Then Jesus saith unto them^d, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on

the right side of the ship, and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes.

a Luke 5: 1 to 12.

"The many fishes taken, were a presage of the multitudes of men which should speedily be converted to Christ." Bible dict. vol. 1. page 271.

7 Therefore that disciple, whom Jesus loved, saith unto Peter, It is the Lord. Now, when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked†,) and did cast himself into the sea.

b John 13: 93.

+ "Translators ought to observe the custom and notions of the ancients, and reduce the ways of speaking, that allude to them. to expressions which are plain and decent in the language into which they translate. This passage therefore of John cannot bear a literal version; for what is called naked signifies only but to have a part of the body uncovered, or only to be without a gown or upper garment, according to the custom of the eastern people, and of the Romans, who, when they went abroad, or made any public appearance, wore a long upper garment called in Latin, Toga. And as for Peter, though it was customary for Fishermen in their boats to go naked to the waist, John the Evangelist could not more expressly say, that Peter was not altogether naked, than by observing, that he took his Fisher's coat, or upper garment; for so the word Fisher's coat ought to be rendered. This passage then (for he was naked) should be translated thus: He was almost naked. or Without his upper garment." [See Mark 14: 51, 52.] Author's name effaced, page 204. "The word naked: does not always signify entirely naked, but sometimes without men's usual armour, without their usual robes or upper garments: as when Virgil bids the husbandman plough naked, and sow naked; when Josephus says, vol. 1. pages 182, 183, God bestowed [when the Egyptian soldiers with Pharaoh were drowned in the Red sea, Exod. 14th. Chapter.] upon the Hebrews or Israelites the security of weapons when they were naked. [more instances might be shewn from scripture of men said to be naked, when they were without armour] The case seems to be the same in the scripture, when it says, That Saul lay down naked among the prophets, 1 Sam. 19: 24. When it says, That Isaiah walked naked, &c, Isa. 20: 2, 3. What is said of David also gives light to this, who was reproached by Michal for dancing before the ark, and uncovering himself in the eyes of the handmaids, as one of the vain fellows shamefully uncovereth himself, 11 Sam. 6: 14, 20. yet it is said at 14th. verse, That David was girded with a linen enhod; that is, he had laid aside his robes of state, and put on the sacerdotal, Levitical, or sacred garments, proper for such a solemnity." Josephus, vol. 2. pages 215, 216, and the note there.

- 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits.) dragging the net with fishes.
- 9 As soon then as they were come to land, they saw a fire of coals there*, and fish laid thereon, and bread,
- * "Observe. What a complication of miracles here were; as soon as the disciples came to land they discerned another miracle, viz. a fire of coals, and fish laid on, and bread, all created and produced by Christ out of nothing, at this time, as an evidence of his Divine power; for before they could get the fish to shore, they saw fish broiling upon coals, which makes it evident that these were none of the fish which they had caught. Christ, when he pleases, for the benefit and coinfort of his people, will work miracle upon miracle, mercy upon mercy, one wonder upon the head of another: for here, after a miracle at sea, they meet with another miracle at land; As soon as they were come to land, they saw a fire, &v." Burkitt.
- 10 Jesus saith unto them, Bring of the fish which ye have now caught.
- 11 Simon Peter went up, and drew the net to land full of great fishest, an hundred and fifty and three: and for all there were so many, yet was not the net broken.
- † "Observe. That this full draught of fishes, which Peter and the disciples, that were with him, now had got, might probably presage that great and wonderful success which he and others afterwards were to have in fishing for men. Here we have an hundered and fifty and three great fishes caught at one draught; but, Acts 2nd. chapter, verse 41st, we find three thousand souls converted by Peter at one sermon, or proselyted to the faith of Jesus." Burkitt. "Of fishes, some writers say, There are 153 sorts: and it also shews, that of every sort of men, some should be caught, by the preaching of the gospel, Luke 5: 10." Killwood, page 294s

- And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.
- * "A twofold reason may be assigned why Christ did at this time call his disciples to dine with him. The first and more principal reason was, to evidence to them the reality of his resurrection, and to assure them of the truth of his manhood, that they might not think it was an apparition only. By the miracle in catching the fishes, he proved himself to be God; by his present eating of the fish, he evidenced himself to be man; and consequently teaches us, that our exalted High Priest continues our kinsman in heaven: He is still bone of our bone, and flesh of our flesh; he has taken possession of heaven in our nature, sitting there in our glorified humanity, united to the glorious Deity, clothed with that body which hung in its blood and gore upon the cross. but now shining brighter than ten thousand suns. The second and less principal reason why Christ called his disciples to dine with him, was this, To shew his tender care over the bodies of his dear disciples, as being the tabernacles of his own Spirit, the temples of the Holy Ghost." Burkitt-
- 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

b Luke 24: 42, 43.

14 (This is now the third time that Jesus shewed himself to his disciples † after that he was risen from the dead.)

e John 20. 19, 26.

- † "It was the seventh time of Jesus' appearance since his resurrection; but the apostic means, that it was only the third time he had appeared public'y to his disciples." Southwell. "Reckoning all the times This was the sixth, and the fourth that he appeared to his disciples; but yet it is but the third that he appeared to all or most of them together." Author's name effaced, page 205.
- 15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him^d, Feed my lambs.

d Isa. 49: 11. Dan. 12: 3. Luke 10: 3. Acts 9: 1, 2, &c. 1 Pet. 5: 2.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me*? And he said unto him, Lordb, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

a Mat. 26: 34.

b John 16: 50.

- * "At the 15th. verse, It is recorded thus, lovest thou me more than these? that is, more than thy occupation and employment, more than thy nets and fishing boats; if so, leave them, and wholly employ thyself in feeding my sheep and lambs. Or, more than these? that is, more than the rest of my disciples: Dost thou love me more than thou lovest these? Or more than they love me? If so, evidence the sincerity of thy love to me by thy care of mine. Observe. Christ puts Peter upon a threefold profession of his love unto him, answerable to his threefold denial of him: His threefold denial required a threefold confession. True repentance ought, and will be as eminent in the fruit and effects of it, as the saint's fall had been." Burkitt,
- 18 Verily, verily I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands', and another shall gird thee, and carry thee whither thou wouldest not.

c John 13: 36. Acts 12: 3. 11 Pet. 1: 14.

- 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.
 - 20 Then Peter turning about, seeth the dis-

ciple² whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

a John 13: 23, &c.

- 21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?
- 22 Jesus saith unto himb, If I will that he tarry till I come*, what is that to thee? Follow thou me.

b Mat. 24: 15.

* "Christ intimates to Peter, that John should live till he came to take vengeance on the Jews, and destroy Jerusalem, &c." Burkitt. See Mat. 24: 34. Other expositors explain it in the same manner. Some of them say that Jesus' words were verified about 40 years after. "By this coming (John 21: 22.) of Jesus was meant that wonderful execution upon the Jews by the Romans, This very execution the Evangelist John did survive; Peter, of whom our Lord prophesies at 18th. verse, being put to death in Nero's time; but John continued not only to Titus' time, but to Trajan's reign, [Southwell, at Dan. 7: 24, says, Trajan died A. D. 209. See Apocalypse, in Proctor's dict.] about an hundred years after Christ's birth, and so thirty years after this coming of Christ was past, And by what Irenœus adds, The Elders which saw not John only, but the other apostles also, it is probable, that some others of the apostles also lived to that time of Trajan," -Author's name effaced, page 206. Southwell says, "John continued in the Isle of Patmos several years." Proctor's dict. says, "John the Apostle and Eyangelist wrote his gospel at Ephesus, after his return from the Isle of Patmos, at the desire of the Christians of Asia. Jerom says, he would not undertake it, but on condition they should appoint a public fast, to implore the assistance of God; and that the fast being ended, St. John, filled with the Holy Ghost, broke out into these words, "In the beginning was the Word, &c." The ancients assign two reasons for this undertaking: the first is, because, in the other three gospels, there were wanting the history of the beginning of Jesus Christ's preaching, till the imprisonment of John the Baptist; which therefore, he applied himself particularly to relate. The second was, in order to remove the errours of the Corinthians, Ebionites, and other sects." By the other sects, that of the Gnostics, was one. Proctors dict. explains them thus. "Gnostics, in church-history, Christian heretics so called, it being a name which almost all the ancient heretics affected to take, to express that new knowleage and extraordinary light to which they made pretensions; the

word Gnostic signifying a learned, or enlightened person." Bunting, page 381 says, "John was born in the 10th, year after the nativity of Christ, and was made his disciple when he was 21 years of age. In the 22nd, he was taken into the number of the twelve Apostles, and was in his 24th, year at Christ's ascension. Page 382. In the 86th, year of his age, he was cast into a vessel of boiling oil, [as mentioned, page XVI.] From Pathmos he returned to Jerusalem, being then 88 years of age, and there he raised Drusana from death to life. After this, he governed the churches in Asia four years, unto the fourth year of the government of Trajan the emperour: at length he died at Ephesus, when he was 91 years old. A. D. 100." More is said of John, in page 384. Of his writing his gospel, &c. An anonymous author, page 346, says, " John was released from Patmos by Nerva, A. D. 97. He lived to the third year of Trajan, and died aged, 99." Sacred Chronology, says, " Domitian banished John in the 9th, year of his reign, (and reigned 14 years,) which was, A. D. 91. That John was 4 or 5 years in Patmos, for Domitian died, A. D. 96. And that John lived 98 years, others say 120: that he was 100 years old when he wrote his Gospel, and lived 20 years after. That he wrote the Revelations about 64 years after Christ's ascension, towards the end of Domitian's reign." Dupin's history of the church, vol. 4. pages 298, 299 says, "In the year 70, St. John went to Ephesus, and in the year 95 was sent to Rome, thrown into a cauldron of boiling oil, and banished to Patmos. In the year 97, he returned to Ephesus. In the year 101, he died, aged above 90 years. Page 347, John was banished to Patmos to work in the mines there." Echard's Chronological table, says, "John. the evangelist, is supposed to have been born, A. D. 4. A D 81. in the 3d. year of Titus, he founds churches in Asia. A. D. 82. in the 2nd, year of Domitian, he was at Ephesus. A. D. 95, In the 14th, year of Domitian, the 2nd, general persecution began: and in the 15th, year of his reign, John was thrown into a cauldron of boiling oil, and then banished to the Isle of Patmos. A. D. 96, Domitian in his 15th. year was slain in his palace, September the 18th. And John wrote his Revelations. Aerva succeeded Domitian and rescinds the acts of Domitian, but reigned little more than a year. A. D. 97, Nerva adopts Trajan, October the 28th, and gives him full power. In the 1st, year of Nerva John returned to Ephesus. In his 2nd, year he wrote his three epistles, and also his gospel. A. D. 98, Nerva died, January the 21st. or 27th. and Trajan succeeded him. A. D. 99, In the 1st, year of Trajan, John converted a famous robber. [This is mentioned by other authors.] A. D. 100, In the 2nd, year of Trajan, the 3d, general persecution arose, and in the 3d, year John died at Ephesus, December the 20th, which ends the Apo. onck age." By the foregoing accounts, the years of John's age, vary widely, &c.

Fleetwood's Life of Christ, page 393, &c. speaking of Peter's house at Capernaum, where he, and Jesus paid tr bute, says, " Nicephorus tells us that Helena, mother of the emperor Constantine, erected a heautiful church over the ruins of Peter's house, in honour of him having nied a martyr." And Eusebius says, page 218, "She built a church upon the place where Jesus was born." What Fleetwood says of the spread of the Christian doctrine, at page 417, &c, we omit, and refer the reader to the pages. At page 424, &c. He speaks of Peter, visiting Great-Britain; and says. "Towards the latter end of Nero's reign, Peter went to Rome, where he found the minds of the people hardened against the doctrines of the gespel, by the Sorceries of Simon Magus. [See Acts 8th. chapter.] This mon-ter of implety did all in his power to render the doctrines of Christianity odious to the emperor." We omit, what Fleetwood has said of Simon Magus, pretending to fly up to heaven, and being brought down. as he was ascending on his magical wings, by Peter's prayers to God, and so bruised by his fall that he died soon after. [An anonymous author, page 343, says. "The story of Peter's contest and victory over Simon Magus, is a mere fiction invented fourhundred years after Peter's death." The emperor issued orders for apprehending Peter, together with his companion Paul. St. Ambrose tells us. That when the people perceived the danger to which Peter was now exposed, they prayed him to quit Rome. and repair for a while to some secure retreat, that his life might be preserved for the benefit of the church. Peter, with great reluctance, yielded to their entreaties, and made his escape by night: but as he passed the gate, he was met by a person in the form of his beloved Master, and on Peter asking him whither he was going? answered him, To Rome, to be crucified a second time; which Peter taking for a reproof of his cowardice returned again into the city, and was soon after apprehended, and cast, together with Paul, into the Mamertine prison. Here they were confined eight or nine months. Nero at last returning from Achia, entered Rome in triumph; and soon after his arrival, resolved, that the Apostles should fall as victims and sacrifices to his cruelties and revenge. Accordingly they were both condemned by the cruel emperor, and Peter having taken his farewell of the brethren, and -especially of Paul, was taken from the prison, and led to the top of the Vatican mount, near the Tiber, where he was sentenced to surrender up his life on the cross. At his coming to the place of execution, he begged the favour of the officers, that he might not be crucified in the common manner, but with his head downward; affirming, That he was unworthy to suffer in the same posture in which his Lord had suffered before him. This request was accordingly complied with. His body being taken down from the cross is said to have been embalmed by Marcellinus the presbyter, af ter the manner of the Jews, and then buried in the Vatican, near

the appian way, two miles from Rome. | See Acts 28: 15, which Cruden says, "was a town, called Appliforum, from Applies Claudius; whose statue was erected there."] Here Peter's body remained till the time of Pope Cornelius, who conveyed it to Rome, where it rested in an obscure place, till the reign of Constantine: who erected many churches at Rome, and rebuilt and greatly enlarged the Vatican in honour of Peter. He also considerably enriched the church with gifts and ornaments; and it was continually increasing in riches and splendour, every age, until it is become one of the wonders of the world." Lammas-day, in Proctor's dict. see, of Peter's imprisonment. Eusebius, Ecclesiastical history page 59, says, "Simon the Magician had obtained the title of the Holy God; the Samaritans honoured him and his handmaid Heleng under such a title. He was the first Ringleader and introducer of heresies, the parent of an accursed sect, who assuming the denomination of Christians, gave themselves up to a new species of Paganism, by a devotion they pay to the pictures and images of Simon and his Helena; their mysteries were very obscure. Simon was Listed among the deities of the Romans." Eusebius, at page 64, further says, "Against the Christians Nero commenced the first persecuting Emperor. And St. Paul is beheaded. St. Peter crucified; both, according to Dionysius Bishop of Corinth, at one time, and in the city of Rome, where is to be seen the Inscription of their monuments, at this day, says Caius, who flourished under Zophyrinus, bishop of Rome, in his book against Proculus, where Caius boasts of the monuments of those two eminent Apostles, the one fixed in the Vatican, the other in the Ostiensis." Wright's life of Christ, speaking of Peter, says. page 358, "The particular time of this apostle's birth is not known. It is, however, pretty certain, that he was at least ten years older than his Master Jesus Christ. He was a married man. His name was Simon or Simeon; but after becoming a disciple of Jesus', the additional title of Cephas, Jesus conferred upon him; the word Cephas in the Syriac, the common language of the Jews at that time, signifying a stone or rock: and thence he is called in Greek Petros, and by us Peter, which appellation bears the same meaning, The Evangelists have also been silent with regard to his parents except in telling us, that his Father's name was Jonah. Peter, before he became a follower of Jesus, is thought to have been a follower of John the Baptist." Wright, at page 372, says, " Stephen was the Proto-martyr; at whose martyrdom there was a dispersion of the disciples, by which means the glad tidings of the gospel, which had till then been confined to Judea, was now preached to the Gentile-world, and an ancient prophecy fulfilled, which says, Out of Zion shall go forth the law, and the word of the Lord from Jerusalem, Isa. 2: 3." See Rom. 11: 26. Wright's account says, that both Peter and Paul were condemned to suffer death by Nero. His account varies a little, in some respects, from Fleetwood's Proctor's dict. says, "St. Peter's day, is a festival of the Christian church, observed on the 29th. of June." It is said, at 11 Pet. 1: 13, 14, That the Lord had shewed to Peter, He was shortly to put off his tabernacle.

Fleetwood's life of Christ, at page 428, says, "Paul was a native of Tarsus and a descendant from the ancient stock of Abraham. He was born about two years before Jesus Christ, and belonged to the tribe of Benjamin. He was born a Roman citizen. With regard to his double capacity of Jewish extraction and Roman freedom, he had two names, Saul and Paul, the former Hebrew, and the latter Latin. It was common for the descendants of Benjamin to give the name of Saul to their male-children ever since the time of their first king of Israel, who was chosen out of that tribe; and Paul was a name as common among the Romans." We omit several pages of Fleetwood's. "Paul preached in Britain, and then repaired to Rome. Here he met with Peter, and was together with him thrown into prison, under pretence that they [the Christians] had set fire to the city. How long Paul remained in prison is uncertain. [see II Tim. 4th. Chapter, that he was twice arraigned before Nero. 1 Nor do we know whether he was scourged before his execution. (see Acts 22: 24, 25, &c.) He was however, allowed the privilege of a Roman citizen, and therefore beheaded. Page 469, Being come to the place of execution, which was the Aquæ Salviæ, three miles from Rome, he cheerfully gave his neck to the fatal stroke. He was buried in the Via Ostiensis, about two miles from Rome. And about the year 317, Constantine the Great, at the instance of Pope Sylvester, built a stately church over his grave, adorned it with an hundred marble columns, and beautified it with the most exquisite workmanship." Paul, when he thought himself under the sentence of death, could triumphantly say, I have fought a good fight, &c, see 11 Tim. 4: 7. At page 512, Fleetwood says. " Paul suffered death in the year of Christ, 66." Wright in his Life of Christ, says of Paul, "He was born about two years before Christ (page 316), and belonged to the tribe of Benjamin. the youngest son of Jacob, who thus prophesied of him, Gen. 49: 27. Benjamin shall ravin as a wolf; in the morning he shall deyour the prey, and at night he shall divide the spoil. A prophetical character which Tertullian and others will have to be accomplished in this Apostle: for in his youth, or the morning of his days, he persecuted the churches, destroying the flock of God: he devoured the prey, in his declining age, or evening of his days in which he became a feeder of Christ's sheep [like to Peter]. The place of Paul's nativity was Tarsus, the metropolis of Cilicia situated about 300 miles from Jerusalem, was exceedingly rich and populous, and a Roman Municipium or free Corporation, invested with the privileges of Rome, by the two first emperors, as

a reward for the citizens firm adherence to the Casars in the rebellion of Crassus. [Of Crassus, see Josephus, vol. 3. page 162, and vol. 5. page 37, &c.] Paul was therefore born a Roman citizen, and he often pleads this privilege on his trials, see Acts 22: 24, &c.." We omit some pages. Wright proceeds, "Chrysostom tells us, that Nero was enraged against Paul, for his having converted one of his favourite concubines: and the Apostle, after he was thrown into prison persisted to persuade that Lady to coutinue in her chaste and pious resolutions, Nero commanded him to be put to death. How long he remained in prison is uncertain; [See 11 Tim. 1st. and 4th. chapters,] Nor do we know whether he was scourged before his execution: he was however allowed the privilege of a Roman citizen, and therefore beheaded. As he was led to the place of execution, he is said to have converted three of the soldiers sent to guard him, and who soon after became martyrs to the faith. The church, where he was buried, being thought too small for the honour of so great an Apostle, Valentinian caused it to be taken down, and a much larger structure to be erected, which was finished after his death by Theodosius; and further beautified, at the persuasion of Leo, bishop of Rome, by the empress Placida." Now it appears, from Paul's II Epistle to Timothy, that he was twice arraigned before Nero, 4: 16. And that his second arraignment must have been, in the winter, 21st. verse see. Prohably Peter suffered death before the winter commenced. Dupin's Church history, vol. 1. page 341 says, "Nero's persecution of the Christians began in the year 64, and Peter and Paul suffered martyrdom on the 29th. of June, in the year 65," In the next page he says, "Paul wrote his second epistle to Timothy, in one of the above mentioned years." Page 353, he says, "It is not to be wondered at, that no more should be known of the Apostles, since there is no contemporary Author that wrote their History; and there is nothing certain of what manner of death, they met with." Echard's chronological table, says, "Peter and Paul were martyred at Rome, February the 22nd. in the year 68." Sacred chronology says, " Paul suffered martyrdom, a year after Peter. And that Peter was crucified, A D. 67, and Olympas, and Herodion [mentioned Rom. 16; 11, 15.] suffered with him." Wright's Life of Christ, pages 401, 404, says, "Paul was beheaded, and with him suffered, Aristarchus, [Acts 19: 29. - 20: 4. - 27: 2. Col. 4: 10. Philem. 24.] Trophimus, [Acts 20: 4. - 21: 29. - 11 Tim. 4: 20.] and Pudens." He is mentioned in the next verse. Bunting, page 391, says, "Paul was born at Tarsus in Cilicia, about ten years after Christ's nativity." Hammond says the same. In the preceding pages, both Fleet-wood and Wright say, "Paul was born about 2 years before Jesus Christ.' Saul, is said, to have been A young man, when Stephen. was stoned, Acts 7: 58. Southwell says, at Acts 13: 9, " Paul's Jewish name was Saul, but being a free man or denizen of Rome.

he was obliged to add to his Jewish, a Roman name: that of Paul." Vide Acts 22: 25 to 30. At Philem. 9. He calls himself, Paul the aged. Southwell's comment is, as follows, "The most eminent Critics think, that age here, should have been translated Ambassador, for Paul was then only about fifty years old. Ambassadors were called Venerable or aged, &c." It has been supposed by some, That Peter was Bishop of Rome for the space of almost 26 years. But Bunting, pages 375, 376, says: "It could not possibly be." We refer the reader to his pages, referred to. In the former page, He says, "From Antiochia Peter went to Babylon in Egypt." And at page 381, "That Peter wrote his first epistle from Babylon; which was the city of Cairo in Egypt. The Babylon in Chaldea was then in ruins." Bible dict. under chronology, says, "Paul was converted, A. D. 35. or 40." Author's name effaced, page 212, says, "Paul was converted by seeing a light from heaven, &c. A. D. 34, and his first coming to Rome, was in the year 58." See Acts 28: 14, &c. -Bunting, page 376, says, "Paul's first imprisonment at Rome was in the 5th, year of Nero's reign. Paul, when he was the second time in prison under Nero, in the last year of the reign of this Emperour, he wrote from Rome his second epistle to Timothy. being a little before his death. Peter was not then at Rome: yet he might come thither before Paul suffered death." See pages 415, 420, 421. Bunting, has quoted other authors, which say, " Peter and Paul in the 35th, year after the resurrection of Christ. and upon the 3d, day of the Calends of July were crowned with the wreath of martyrdom."

To recur to Nero, Proctor's dict, says of him, "Nero Domitius, emperor of Rome, the son of Caius Domitius Aenobarbus and Agrippina, the daughter of Germanicus, was adopted by the emperor Claudius in the year 50, and succeeded him in 54, to the prejudice of Britannicus, the son of Claudius and Messalma, who by birthright had the next claim to the empire. At the beginning of his reign he promised to follow the example of Augustus, and made himself beloved by his liberality and clemency. One day, when the sentence of a person condemned to death was presented to him to be signed, he cried, "I heartily wish I could not write:" and as the senate returned him thanks for his just administration he replied, "It will be time enough for thanking me when I have deserved it." In short the whole empire resounded with his praises so long as he followed the wise advice of Burrhus and Seneca. one of whom had been his governor and the other his preceptor. But after he had reigned five years, he abandoned himself to the most shameful excesses, and the most extravagant crimes. [We omit quoting, what is said of his lewdness.] He poisoned Britannicus; murdered his mother and his wife Octavia, and killed with a kick Poppaea, whom he had married and who was pregnant.

Seneca was by his order bled to death. This inhuman prince often wished the whole human race had but one head, that he might have the pleasure of cutting it off. In the year 64 he set the city of Rome on fire, in order to have the honour of rebuilding it, and giving it his name. While it was burning he mounted upon a tower, dressed like a comedian, and there sung a poem on the ruin of Troy. He afterwards accused the Christians of burning that city, published cruel edicts against them, and began the first persecution of the church. In the year 66 he took a journey into Achaia, and resolved the following year so cut through the isthmus of Corinth, which failed of success from the great sums he squandered in superfluous expences. His detestable conduct rendered him the abhorrence of mankind. The Roman army in Gaul refused to serve him, and Galba revolted against him in Spain; at which news Nero fell into despair, and finding he was abandoned by every body, cried in a rage, "Have I then neither friends nor enemies?" He afterwards escaped in disguise, but fearing lest he should be taken by those who pursued him, put an end to his life by his own hand, on the 9th. of June, 68, at the age of 32, after a reign of thirteen years and eight months, wanting only two days. He was succeeded by Galba." See Josephus vol. 5. pages 370, 371, 381, to 391. Of Agrippina, Nero's mother, Proctors dict. says, "She was thrice married; the last time to the emperor Claudius [Acts 18: 2.] her uncle, whom she poisoued, in order to raise Nero to the throne. Being told that Nero would one time or other put her to death. "No matter, she replied, let him kill me, provided he does but reign." At length, what had been told her came to pass. Nero sent his guards to stab her; and as the Centurion followed her with his sword in his hand, Agrippina cried out, Strike first this belly, for producing such a monster as Nero." Of her father Germanicus, see Josephus, vol. 4. pages 104, 153, &c. Echard's chronological table says, " Nero, in the 5th, year of his reign, March 19th, ordered his mother to be slain. He poisoned Britannicus, in Feliruary, in the 1st. year of his reign. He killed his wife Octavia, who was the daughter of Claudius, in the 8th, year of his reign. He killed his wife Poppaea, in his 11th. year. In the 10th, year of his reign, July 19th. A. D. 64. he set Rome on fire, which continued 7, or 8 days burning. In the same year he began to persecute the Christians, in the month of July, which was the 1st. general persecution." and which, according to Dupin, vol. 2. page 4, "Went through all the provinces of the Roman empire." Nero went into Achaia, A. D. 66. near the ending of the year, and stayed there till the end of the next. In the 12th, year of his reign, A. D. 66. He sent Vespasian into Judea, being the 14th. governor, [See Josephus, vol. 5. page 247, to 391, incluive.] A. D. 67. Nero contends in the games, in Greece, and returns towards Rome, in the latter end of the year, being his

13th. year. A. D. 68. Nero, in his 14th. year, is abandoned, slays hunself, or is slain, near Rome, June 9th." Josephus says, vol 5. page 370 [which see] "He stew himself in the suburbs of Ronie." Echard's table says. " A D. 69. Vespasian, was proclaimed emperor, July 1st." Of Nero being made emperor, vide Josephus, vol. 4. pages 218, and 219. Builting, page 430, says, "Nero's house was built of gold." See more of Aero, Josephus, vol. 5 pages 182, 183 Page 380, see of bouses in Kome shining with silver and goid. Of his persecuting the Christians, a few particulars are mentioned, page 272 of this harmony, to which the reader is referred, and here we add more. Bible dict, says, "Nero, to appease the senate, transferred the blame, of his setting fire to the city of Rome, on the innocent Christians. Some were burnt in his gardens, as nocturnal illuminations to the city, while he, with great pleasure, beheld the spectacle from his window. Perhaps he was the more enraged, that some of his own tanuly, 1 and it is said, one of his darling concubines) were turned to the Lord, Ph.l. 4; 22. In this persecution raised by him. perhaps most of the Apostles were cut off. After this, the senate declared him the enemy of the state; and he, in despair, fled, and being sought for to be killed murdered himself." 'I hird dissertation, page 63, preceding Josephus, vol. 1, says, "Nero, in order to stiffe the rumour [as if he had himself set Rome on fire], ascribed it to those people who were hated, and called by the vulgar Christians; these he purished exquisitely. The author of this name was Christ, who, in the reign of Tiberius was brought to punishment by Pontius Pilate the procurator. [We omit here, part of the account, relating to what cruelties the Christians suffered]. Noto had offered his own gardens for this spectacle. He also gave them Circensian games, and dressed himself like a driver of a chariot, sometimes appearing among the common people, sometimes in the circle itself; whence a commiseration arose, as if these people were destroyed, not for the public advantage, but to satisfy the barbarous humout of one man." Robertson's Theological lectures, page 48, says, "Some were smeared over with combustible materials, and burnt as torches to illuminate the darkness of the night."

We now recur to Simon Magus, who, in scripture, seems to have been the first heretic. Cruden, under heresy, says. "The most ancient of these founders of heresy, is Simon the magician, who desired to buy the guft of God with money, and afterwards see up himself for the Messiah, and God Almighty the Creator, Acts 8; 9, to 20." See more, of Cruden's description of heresy. Lupins history of the church, vol 2, page 27 to 30, says. "Simon Magus set up a Sect which gave rise to most of the ancient Heresics. Simon was from the town of Gitton in the Country of Lamaria: He rendered himself famous in that place by his Enchantments, and made the people look upon him as an extraordi-

nary Person, calling himself The great power of God. He had abundance of Followers. St Philip, one of the seven deacons. being come to Samaria in the 34th, year of Jesus Christ, having preached and converted many, Simon also believed among the rest, was baptized; and followed St. Philip, being astonished at the Prodigies and miracles which he wrought. When he saw afterwards that St. Peter and St. John, wrought wonders, by laying their hands on believers, he offered them money, that they might bestow that power on bim, and that those on whom he should lay his hands might likewise receive the Holy Ghost. But St. Peter having rejected his proposal, and sharply upbraided him for his fault, exhorting him however in the mean time to repent, he withdrew, after begging of St. Peter that he would pray for him. Having thus separated himself from the Apostles, he endeavoured to set up against them; he warmly applied himself to Magick, by means whereof he performed things that surprised the whole world. He left Samaria, travelled through divers Provinces, and arriving at Tyre, there he bought a public woman fa prostitute] called Helena, whom be afterwards carried along with him wheresoever he went. After having visited the Provinces in the East, he came to Rome, where St. Justin affirms they erected a Statue for him, bearing this Inscription, To Simon the Holy God: but it is very probable, as able Criticks have observed, that Justin was mistaken, and that he took the Statue of the god Simon Sangus, for the Statue of Simon. Be that as it will, it is certain he came to Rome, and that he had Followers there, till St. Peter coming to that city, confounded him, and destroyed his power. Several authors of the fourth and fifth Centuries relate, That Simon raising himself up into the air by two Demons in a chariot of fire, fell down headlong by the effect of St. Peter and St. Paul's prayers, and died of the fall: but this History seems to be Apocryphal. Simon, according to the System of the Platonists, invented a Genealogy of Aeons in God, that is, a train of Attributes, which he seems to have made real Beings. As for himself, he called himself The Great power of God, which the Samaritans worshipped as the Eternal Father, who appeared to the Jews in quality of the Son, and whom the Gentiles worshipped under the name of the Holy Spirit. He ascribed to Helena (Ins Concubine) the quality of the first Intelligence of the Sovereign Virtue: To her he attributed the production of Angels, and to the Angels the creation of the World. He maintained that he came down to geliver Mankind from the Tyranny of Angels; that he had taken on him the Form of Man, although he was no Man, and that he had no real body; that he seemingly suffered in Judea, though in reality he did not; that no credit ought to be given either to the Law or the Prophets, and that good works were useless; for which reason those of his Sect made no scruple of committing all manner of crimes. Simon had many followers, particularly at Samaria; he had likewise disciples among other nations; his Followers were called Simonians. Meander, one of the chief disciples of Simon, who was also a Samaritan; and a magician by Profession, making some change in the doctrme of his [deceased] Master, became the Head of a particular Sect. He maintained that the Sovereign Virtue was unknown; but he said he was sent by the invisible Powers to be the Saviour of Men. He maintained that his disciples received Immortality by his baptism, and that those who received it right should live for ever without growing old or dying. He had abundance of Followers at Antioch." We refer the reader to what Dupin has farther said of other Heresies.

The preceding digression from the gospels, was occasioned by St. Paul's martyrdom, being mixed by Authors, with Peter's; and the following digression, gives an account of several other martyrs, arranged, nearly, alphabetically.

Agabus, mentioned, Acts 11: 28. – 21: 10. Wright's life of Christ, page 406, says, "The Greeks assure us, that Agabus was one of the seventy Disciples. He foretold that there would be a great famine or dearth throughout all the world, Acts 11: 28, which happened under the emperor Claudius in the fourth year of his reign, and in the 44th, year of Christ. In the year 58, which was ten years after the above event, as Paul was going to Jerusalem, and had already landed at Cesarea; in Palestine, the same Prophet predicted that Paul should be delivered into the hands of the Gentiles, Acts 21: 10, 11. The Greeks say, Agabus suffered martyrdom at Antioch; and they observe his festival on the 8th, of March. Ever since the 9th, age, it has been kept on the 9th, of February by the Latins."

Ananias, mentioned, Acts 9: 10. – 22: 12. Wright's life of Christ, page 405, says, Ananias was a Jewish convert, and was one of Christ's disciples. He dwelt at Damascus, when he was directed in a vision from the Lord to go and find Paul, who had been lately converted, and was come to the city. We know no other circumstances of Ananias's life beside this now related. The modern Greeks maintain, That he was one of the seventy disciples, and made bishop of Damascus: and that having obtained the crown of martyrdom, he was buried in the same city: and here a fine church is to be seen at the place where he was interred."

Antipas, mentioned, Rev. 2: 13, who is called a faithful martyr. Hammond's historical narration of the New Testament, pages 70, 71, has quoted Menology of the Martyrs, and says, "These words are rather to be interpreted prophetically of Antipas, who was Bishop of the Asiatick church about Pergamos, in the reign of Domitian the emperor. The Heathen idolaters pretended to receive visions from the spirits by them worshipped, who complained, that they could not receive the sacrifices offered to their Honour, because Antipas drove them away. The Roman Pre-

fect, having summoned him to answer for this high crime, endeavoured to convince him, that the old Religion of the Gentiles was the best and most venerable for its very Antiquity; and that Christianity was a despicable, new, upstart Notion of things. Antipas pleaded, that upon this foundation murder itself might come into vogue, since it was as old as even Cain himself, in the infancy of the world. This sharp and unanswerable repartee so enraged that arbitrary Tyrant, that he sentenced him to be sufficiented to death with the flames of fire in a brazen Buil; which horrid sentence was executed upon him accordingly." Bunting, page 385, says, "The angel of the church in Smyrna, mentioned. Rev. 2: 8, means Polycarpus, who was a bishop. This man, after he had faithfully preached the gospel for the space of 86 years. was by the inhabitants thereof condemned to death for the profession of Christ, Anno 170. But the town of Smyrna, because of the unthankfulness and cruelty of the inhabitants, was grievously punished; for within ten years it was cast down by an Earthquake, since which time, it was hardly rebuilt again." He says more of Smyrna, to which we refer the reader. Ecclesiastical writers, have (some of them) given a diffusive account of Polycarp's martyrdom.

Apollos, mentioned, Acts 18: 24, and in several of the epistles. Wright's Life of Christ, page 410, says, "Apollos was a Jewish convert, was a Jew of Alexandria, and came to Ephesus during Paul's absence, who was gone to Jerusalem, to visit the other apostles and the church in that city. This emment person was distinguished for his eloquence, and knowledge of the Scriptures; but he knew only the baptism of John. Apollos was no sooner come to Ephesus, than he began to speak boldly in the synagogue, and to shew that Jesus was the Christ. Aquilla and Priscilla having heard him, took him home with them, instructed him more fully, and baptized him. He watered what Paul had planted, I Gor. 3: 6."

Barnabas, mentioned Acts 4: 36. - 11: 22, &c. - 12: 25. - 13: 1, &c. - 14: 12. - 15: 2, &c. - 1 Cor. 9: 6. Gal. 2: 1, &c. Col. 4: 10. Wright's Life of Christ, page 388 says, "Barnabas was at first called Joses, a softer termination generally given by the Greeks to Joseph. His fellow disciples added the name of Barnabas as surname, which Luke interprets, The son of Consolation, Acts 4: 36. Barnabas was a descendant of the tribe of Levi, of a family removed out of Judea, and settled in the isie of Cyprus, where they had purchased an estate, Acts 4: 36, 37. His parents placed him in one of the schools of Jerusalem. He sold his patrimony in Cyprus, the whole price of which he laid down at the Apostles feet, to be put in the common stock. It is said that Barnabas could work miracles: and that he suffered markyrdom at Cyprus, being stoned to death. He was interred in a case, where.

his body remained till the year of Christ 485, when it was discovered lying on the breast, with Matthe v's gospel in Hebrew written by his own hand. An epistle in Greek is still extant which bears Barnabas' name, but it is thought to be apocryphal." Fleetwood's Life of Christ, page 503, gives also an account of the preaching and martyrdom of Barnabas. He wrote his epistle according to Echard's chronological table, A. D. 72. in the 3d. year of Vespasian.

Clement, mentioned Phil, 4: 3. Fleetwood's Life of Christ. page 530 says, "Clement, is supposed to have died a martyr." The Bible dict. just mentions him, and says, "He is thought to have been the 4th, bishop of Rome." Wright's Life of Christ, page 404, says, "Clement was a Gentile convert, and is mentioned by St. Paul, in his epistle to the Philippians 4; 3, where he says. Clement's name is written in the book of life. Some make no question but this is the same Clement who succeeded Peter, after Linus and Cletus, in the government of the church of Rome: and this seems to be intimated, when in the office of St. Clement's day, that church appoints this part of the epistle to the Philippians to be read. On the contrary, Grotius is of opinion, that the Clement Paul speaks of was no more than a priest of the church of Philippi in Macedonia. We have no certain accounts of what happened to Clement during the persecution under Domitian : but we are very well assured that he lived to the 3d, year of Trajan. which is the hundredth of Christ. His festival is set down by Bede. and all the Latin Martyrologists, on the 23d. of November. The Greeks honour him on the 24th, and 25th. He is ranked amongst the martyrs,"

Demas, mentioned, Col. 4: 14. Philem. 24. - 11 Tim. 4: 10. Wright's Life of Christ, page 404, says, "Demas was a Gentile professor. Paul mentions Demas as a native of Thessalonica. He was very serviceable to him at Rome, during his imprisonment there; but some years after, about the year of Christ 65, he forsook Paul, to follow a more secular life, and withdrew to Thessalonica, the place of his birth. Epiphanius informs us, that he renounced the faith, and with Cerenthius, Ebion, and others, held Jesus Christ to be a mere man; but others affirm, that he recovered after this fall, and suffered martyrdom for the truth."

Epaphras, mentioned Col. 1: 7. - 4: 12. Philem. 23. Wright's Life of Christ, page 405, saith, "It is generally believed, that Epaphras was the first bishop of Colosse: he was converted by Paul. He came to Rome while Paul was in bonds in that city; and was himself imprisoned with Paul. The festival of Epaphras is set down in the calendars on the 19th. of July; and in them it is said, That he suffered martyrdom at Colosse, in Phrygia."

Epaphroditus, mentioned Phil. 2: 25. - 4: 18. Wright's Life of Christ, page 405, says, "Epaphroditus, was a Gentile con-

vert; Paul calls him, the Bishop, or the Apostle of Philippi: or if we understand the word Apostolus in its literal signification, the messenger of the Philippians, as having been sent A. D. 61, by the faithful of this church, to carry money to the Apostle, who was then in bonds. The festival of Epaphroditus is observed by the Greeks on the 8th, or 9th. of December, as well as on the 29th, and 30th. of March; and they style him Apostle, one of the seventy disciples, and bishop of Adriasa, or Andraca."

Erastus, spoken of, Acts 19: 22. - 11 Tim. 4: 20. Rom. 16: 23. Wright's Life of Christ, page 405, says, "Erastus was a Gentile convert. He was a native of Corinth and a disciple of St. Paul's; who styles him Chamberlain of that city, where Paul then was; or of Jerusalem, according to the modern Greeks. He adhered to Paul, and resigned his employment of Chamberlain. He followed him to Ephesus, where he was in the year 66. and from whence Paul sent him with Timothy, or Timotheus to Macedonia. They were both with him at Corinth, in the year of Christ 58, when he wrote his epistle to the Romans, whom he salutes in both their names; and it is likely that Erastus ever after followed Paul, till this apostle's last voyage from Corinth in his way to Rome, where he suffered martyrdom in the year 65." By the word Apostle, Paul must be meant,

Gaius, mentioned, Acts 19: 39. - 20: 4. Rom. 16: 23. t Cor. 1: 14. 111 John 1. Wright's life of Christ, page 404, says, "Gaius was a Gentile convert. He was one of St. Paul's disciples. He was probably a Macedonian, [he was a native of Derbe, Acts 20: 4.] but was settled at Corinth, where he lodged Paul during his abode there. When Paul went into Asia, Gaius and Aristarchus accompanied him as far as Ephesus. Origen speaks of one Gaius, Paul's disciple, who was said to have been made bishop of Thessalonica, in Macedonia." The Gaius first mentioned, if there were two of the name, had been baptized by Paul, I Cor. 1: 14,

Linus, mentioned, 11 Tim. 4: 21. Wright's life of Christ, page 402, says, "Linus was a Gentile convert; and was one of St. Paul's disciples. Irenaeus, Eusebius, Opatus, Epiphanius, St. Jerom, and Theodoret affirm, That Linus succeeded immediately to St. Peter in the see of Rome; he governed it for twelve years and some months. The destruction of Jerusalem happened during his Pontificate, in the year of Christ 70. His festival is kept on the 5th. of November by the Greeks, and on the 23d. of September by the Latins."

Lucius, mentioned, Acts 13: 1. Rom. 16: 21. Wright's life of Christ, page 407, says, "Lucius was a disciple and Christian prophet. We find, that Lucius of Cyrene; who is mentioned, Acts 13: 1, was one of the prophets of the Christian church at Antioch. Some take Lucius to have been one of the seventy discount.

ciples. Usuard and Ado assert, that he was ordained by one of the Apostles, first bishop of Cyrene. He is honoured on the 6th. of May, by the Latin church." Sacred chronology says, Lucius first mentioned, was in the fourth year of Claudius, A. D. 44.

Manaen, spoken of Acts 13: 1. Wright's life of Christ, page 406, saith, "Manaen, or Manahem, was the foster-brother of Herod Antipas (the tetrarch,) and is mentioned Acts 13: 1, and 44th. year of Christ. He was at Antioch with the other prophets, as Simeon, surnamed Niger, Lucius of Cyrene, &c, when the Holy Ghost said, Separate me Barnabas and Saul. It is thought that Manaen was of the number of the seventy disciples. The authors of the Latin martyrology put his feast on the 24th. of May, and say that he died at Antioch."

Matthias, mentioned Acts 1: 23, 26. By 21st. and 22nd, verses it appears that he had been a disciple of Christ's, and some think he was of the number of the seventy. Wright's Life of Christ, page 395, says, (as it is said in the book of the Acts) " Matthias was elected into the Apostolate, to supply the place of Judas Iscariot. We are not told in history, by what kind of death he left the world: But some say, though not with certainty, he was crucified," Fleetwood's Life of Christ, page 499, gives some account of Matthias, and says, "that he died a martyr". An anonymous author, page 430, says, "Matthias had been a disciple from the time Jesus was baptized of John, to his ascension. if any credit can be given to his life, said to be translated from the original Hebrew, in the 12th. century, by a monk at Treves, he was born at Bethlehem, of an illustrious family of the tribe of Judah; had been well educated; preached the Christian faith in Palestine: and was first stoned to death by the command of Ananus the younger, and then had his head severed from his body; soon after the martyrdom of James the less. But if we believe the Greeks, Matthias preached and died at Colchis." Sacred chronology, says, "It is said, Matthias suffered martyrdom, A. D. 61. Echard's table of it, says, "He is supposed to have died, A. D. 62. in the 8th. year of Nero."

Nicolas, mentioned Acts 6: 5, The Nicolatanes are spoke of Rev. 2: 6, 15. Wright's Life of Christ, page 407, says, "Nicolas, a disciple and deacon, was a proselyte at Antioch, and there converted from the Pagan to the Jewish religion. Afterwards he embraced Christianity. He was chosen for one of the first deacons of the church of Jerusalem; but he afterwards plunged himself into irregularities, and he gave beginnings to the sect of the Nicolatanes, to that of the Gnostics, and to several others, who following the bent of their passions, or corrupt inclinations, invented a thousand different sorts of crimes and excesses."

Onesimus, mentioned, Col. 4: 9. Philem. 10. Wright's Life of

Christ, page 409, says, "Onesimus was a Gentile convert. Ecclesiastical history relates, that Onesimus was a native of Phrygia, and for many years a slave to Philemon, but was at last converted by St. Paul. Onesimus was a young man, drawn by his companions into wicked courses, robbed his Master, and fled to Rome, about the year 61, while Paul was there in prison the first time. As Onesimus knew the Apostle by reputation, his master Philemon being a Christian, he made it his business to find Paul out: and being sorry for his faults confessed them to Paul, and did him all the service he could. Paul converted and baptized him, and sent him back to his Master Philemon. The martyrologists, give Onesimus the title of apostle, and say, That he died a martyr. The Roman martyrology places his festival upon the 16th. of February; and says, That having succeeded Timothy in the bishopric of Ephesus, and having been charged with the preaching of the gospel, he was taken into custody and sent to Rome, where he was stoned for his faith in Christ."

Onesiphorus, mentioned 11 Tim. 1: 16. - 4: 19. Wright's Life of Christ, page 402, says, "Onesiphorus, was a Gentile convert, and a disciple of St. Paul's. He came to Rome in the year of Christ 65, while Paul was in prison for the faith, and at a time when almost every one had forsaken Paul. The Greeks place the festival of Onesiphorus on the 29th. of April and the 8th. of December, and rank him in the order of the seventy disciples, and seem to ascribe martyrdom to him. The Roman martyrology on the 16th. of December, says, that he suffered martyrdom on the Hellespont, whither he went to preach the gospel along with Porphyrius."

Phebe, mentioned, Rom. 16: 1, 2, Wright's Life of Christ, page 403, says, "Phebe was a Desconess of the port of Corinth called Cenchrea. Her festival is fixed by the Martyrologists on the 3d. of September."

Philemon, mentioned, only 'n the epistle. Wright's Life of Christ, page 408, says, "Philemon was a Gentile convert. This eminent disciple was a rich citizen of Colosse, and probably a native of that place. He was converted, together with his wife, to the Christian faith, by Epaphras, a disciple of St. Paul's; for Paul himself never preached in Colosse, though he wrote an epistle to the brethren there. We read that Philemon had made a church of his house, &c. 2nd verse. His name is placed on the 22nd. of November in the Martyrologies." See Bunting, page 428, of Colosse.

Philip, the deacon, mentioned, Acts 6: 5. Wright's life of Christ, page 413, says, "Philip, the deacon, was an Hebrew convert. It is supposed he was a native of Cesarea; it being certain that his daughters lived in the city, Acts 21: 8, 9, which see.—

He was one of the seven deacons chosen by the Apostles, soon after our Saviour's ascension, Acts 6: 3. All the Christians, except the Apostles, having, after the stoping of Stephen, 7: 59, left Jerusalem, Philip went to preach the gospel at Samaria, where he wrought miracles, baptized, &c, 8:5; but being only a deacon, he could not administer the sacrament of the Lord's supper. It is probable that Philip was at Samaria, when the angel directed him to go towards the south, to the road that leads from Jerusalem to Gaza, a city in the rout to Egypt, 8: 26. Philip obeyed, and there met with the Ethiopian eunuch, who had been at Jerusalem to worship, whom he baptized: and was by the Spirit of the Lord caught away, and carried to Azotus, where he preached, and also in the neighbouring cities, 8: 39, 40. The sacred writers are silent with regard to the actions of this Philip, after this time: But the Greek writers say, That he left Palestine and travelled to Tralles, in the Lesser Asia, where he founded a church, of which he was both the bishop and apostle; and there, after long labouring in the vineyard of his master, and working many miracles, he slept in peace; and was huried in the church he had caused to be erected."

Priscilla, mentioned, Acts 18: 2, 26. Rom. 16: 3. 1 Cor. 16: 19. 11 Tim. 4: 19, called, Prisca. Wright's Life of Christ, page 409. says, Priscilla was a Jewish convert. In the time of the Apostles she was famous in the church, and is often mentioned by the sacred writers before her husband Aquila. They were both Jews: but their country and birth are uncertain. They were at Corinth when St. Paul came thither, Acts 18: 1, 2. On his leaving Corinth, both of them came with him to Ephesus, 19th. verse &c, where they dwelt a considerable time, and preached the gospel. Their house was so well regulated, that Paul calls it a Church; an example that should, in some measure, be followed by every one who pretends to be a follower of Jesus, though shamefully neglected by the greatest part of Christians in the present day. Whether they died in peace, or by the hands of those who opposed the Christian faith, is not known. They laboured faithfully to extend the religion of Jesus; and therefore have been justly placed amongst the first preachers of the gospel in the Apostolic age."

Silas, or Silvanus, mentioned, under Silas, Acts 15: 22, &c. – 16: 19, &c. – 17: 4, &c. – 18: 5. Mentioned under Silvanus, 11 Cor. 1: 19. – 1 Thes. 1: 1. – 11 Thes. 1: 1. – 1 Pet. 5: 12. – Wright's Life of Christ, page 412, says, "Silas was an Hebrew disciple. This person, according to Luke, was a chief man amongst the brethren, an expression which indicates that he was one of the seventy disciples: but the first account we have of him is in the transaction relating to the dispute between the Jewish and Christian converts, with regard to the necessity of keeping the law

of Moses, when they chose Paul, Barnabas, Judas, and Silas, to go to Jerusalem; to advise with the Apostics concerning this question, Acts 15th. When the dispute arose between Paul and Barnabas, Silas joined himself to Paul, became his companion, and assisted in preaching the gospel to the Gentiles. We find Paul and Silas put in prison, and by an earthquake, the doors opened, &c, Acts 16th. We find them together at Thessalouica and Berea; where they preached the gospel, Acts 17th. Paul continuing his journey to Athens, sent Silas thither, though they did not meet till they both arrived at Corinth, Acts 18th, Where Paul wrote his two epistles to the Thessalouian church."

Sosipater, mentioned, Rom, 16; 21. Wright's Life of Christ, page, 403, says, "Sosipater, was a Gentile convert. We think, That it may be confidently asserted, that this Sosipater, who was at Rome in the 58th, year of Christ, when Paul wrote his epistle to the Romans, cannot be, as some affirm, the Sosipater of Berea; since he accompanied Paul in the same year 58, in his journey to Jerusalem; and who probably went with him from Cormth, whence the epistle to the Romans was written to go by the way of Macedonia to Jerusalem; as may be seen in Acts 20th. The Latins celebrate Sosipater's feast on the 25th, of June, and call him a Disciple of Paul's. The Greeks honour him upon the 28th, or 29th, of April."

Stephanas, mentioned, I Cor. 1: 16. - 16: 15, 17. Wright's Life of Christ, page 403, says, "Stephanas was a Gentile convert. He was one of the principal Christians of Corinth. whom Paul baptized with all his family, probably about the 52nd. year of Christ. Stephanas, in the year 56, came to Paul at Ephesus, and according to Chrysostom, brought him letters which the church of Corinth wrote to him, in order to consult him concerning marriage, continency, &c, which Paul treats of in the said first epistle to the Corinthians. This the apostle wrote from Exphesus in the 56th, year; and it was sent by Stephanas, Fortunatus, and Achaicus, to the Corinthian church."

Stephen Wright's Life of Christ, page 411, says of Stephen the proto-martyr, "In the year 53, the seven deacons were chosen, and we find Stephen always placed at their head, as the chief, &c. He was zealous for the cause of religion and wrought many wonderful miracles. He was dragged before the council of the Jewish nation, or great Sanhedrim, and stoned to death, Acts 6th. and 7th."

Tertius, mentioned, Rom. 16: 22. Wright's Life of Christ, page 402, says, "Tertius, called also Tireatius, was a Gentile convert; and the amanuensis or scribe of St. Paul, when he wrote his epistle to the Romans in the year of Christ 58, as appears at Rom. 16: 22, where he salutes the Saints in the Lord. The Greeks keep his festival on the 10th of November, give him great commendations; and they make him successor to Sosipater in the bishoprick of Iconium in Asia."

Thaddeus the disciple. Wright's Life of Christ, page 413, says, "It is generally supposed that Thaddeus was the brother of St. Thomas (the apostle,) and one of the seventy disciples. He is not mentioned particularly in the evangelical history. What the transactions of this Thaddeus were, respecting the propogation of the gospel, cannot be ascertained, because he has not been distinguished from St. Jude (the Judas surnamed Thaddeus the Apostle) The Latins honour one St. Thaddeus, on the 11th. of May, whom they seem to make a martyr in Asia: and the Greeks remember him on the 21st. of August. They say that he died in peace at Berytus in Phenicia, after baptizing many persons in the city, and the parts adjacent."

Timothy. Fleetwood's Life of Christ, page 512. Has given an account of Timothy being made a bishop, by St. Paul, and of his dying a martyr. Wright's Life of Christ, page 412, says, "Timothy was a Gentile convert. He was born, according to some, at Lystra; or according to others, at Derbe." Acts 16: 1, he was first called Timotheus: Called so again, Phil. 1: 1. Col. 1: 1. - 1 Thes. 1: 1. - 11 Thes. 1: 1. At the end of 1 Corinthians. At the end of II Timothy, he is again called Timotheus, and was ordained it is said the first bishop of the church of the Ephesians. Wright's account of Timothy proceeds, and says, "Timothy's father was a Gentile, but his mother a Jewess, whose name was Eunice, and that of his grandmother Lois, 11 Tim. 1: 5. He was a convert and disciple of St. Paul's. When Paul came to Derbe and Lystra about the year 51, or 52, the brethren gave an high character of Timotheus or Timothy; and Paul would have Timotheus along with him; but he circumcised him at Lystra, before he received him into his company. Timothy accompanied Paul to Macedonia, to Philippi, to Thessalonica, and Berea; and when Paul went from Berea, he left Timothy and Silas there. When Paul came to Athens, he sent to Timothy to come thither to him. He then sent him back to Thessalonica, from whence Timothy returned afterwards, with Silas, and came to Paul at Corinth. In the year 63, when Paul wrote [as it is supposed] to the Hebrews, he tells them that Timothy was come out of prison; but he gives us no circumstances either of the imprisonment of this disciple, or of his release. [This is nearly a proof, that Paul was not the writer of the epistle, addressed to the Hebrews. In the year 64, when Paul returned from Rome, he left Timothy at Ephesus to take care of that church, of which he was the first bishop, as he is recognized by the council of Chalcedon. Paul wrote to Timothy from Macedonia, the first of the two letters which are addressed to him. We may safely affirm, that if Timothy did not die before the year 97, he must be the angel of the church of Ephesus, (mentioned at Rev. 2: 1, &c.) though the reproaches which the Holy Ghost makes to him, of having left his first love do not

seem to belong to so holy a man as Timothy was." Of Timothy dying a martyr, see Fleetwood's account. Echard's chronological table, saith, at A. D. 57, "Timothy that year, which was the 3d. of Nero's reign, was made bishop of Ephesus by St. Paul, after he was endangered by a tumult there, Acts 19th. — 11 Cor. 1: 8, to 11. The aforesa d table informs us; that A. D. 65, in Nero's 11th. year, Paul wrote, from Philippi his first epistle to Timothy, And A D. 67, his 2nd. epistle to him. The table further saith, In A. D. 97, which was the first year of Nerva's reign, Timothy was martyred at Ephesus, January the 22nd. or 24th."

Titus. Fleetwood's Life of Christ, page 512, has given an account of Titus being made a bishop, but it says, "he did not suffer martyrdom," See the conclusion of the epistle to Titus, which saith, "He was ordained the first bishop of the church of the Cretians." Wright's Life of Christ, page 410, says, "Titus was a Gentile convert; He is mentioned, II Cor. 2: 13. - 7: 6, &c, -8: 6, &c. - 12: 18. Gal. 2: 1, &c. - and at II Tim. 4: 10. He was an Heathen by religion and birth, but converted by St. Paul, who calls him for that reason His son. He was sent by Paul to Corinth. Afterwards he went from Corinth to St. Paul into Macedonia. A little while after, Paul desired Titus to return again to Corinth, to set things in order against his coming. parted, carrying with him Paul's second letter to the Corinthians. Titus was made bishop of the Isle of Crete, about the 63d. year of Christ. Paul was obliged to quit this Island, to take care of the other churches The following year he wrote to Titus to desire, that as soon as he should have sent Tychicus or Artemas to him for supplying his place in Crete, Titus would come to him to Nicopolis in Macedonia, or to Nicopolis in Epirus upon the gulph of Ambracia, where Paul intended to pass his winter. The subject of this epistle is to represent to Titus what are the qualifications that a bishop should be endued with. It appears that Titus was deputed to preach the gospel in Dalmatia; and he was still there in the year 65, when Paul wrote his second epistle to Timothy, II Tim. 4: 10. Titus died at the age of 94, and was buried in Crete. His festival is kept by the Greeks on the 25th. of August. And on the 14th. of January by the Latin church." Echard's table of chronology says. "A. D. 64, and in the 10th. year of Nero. St. Paul made Titus the bishop of Crete. And, A. D. 65, in the 11th, year of Nero's reign, wrote his epistle to him."

Tychicus, mentioned, Acts 20: 4. Eph. 6: 21. Col. 4: 7, &c. 11 Tim. 4: 12. Tit. 3: 12. Wright's Life of Christ, page 402, says, "Tychicus was a Gentile convert, and a disciple of St. Paul's. He carried the epistle to the Colossians, written in the year 61; and that to the Ephesians, written in 65; and the first epistle to Timothy, written in the year 64. The Greeks cele-

brate the festival of Tychicus on the 8th. or 9th. of December, and give him the title of one of the 70 disciples, and bishop of Colophon, [he could not have been one of the 70 disciples, if he was a disciple of Paul's, as before mentioned. We find the names Tryphena and Tryphosa, mentioned Rom. 16: 12; but it is scarcely probable of their having been of the number of the 70 disciples; yet one of these might occasion the mistake of the Greeks.] in the province of Asia. Other martyrologists mark his festival on the 19th, of April."

23 Then went this saying abroad among the brethren, that, that disciple should not die; yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

MATTHEW 28: 16.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

a Mat. 26: 32. Acts 1: 3. - 13: 31.

* Vide Mat. 28: 15.

+ The Evangelists have not given us the names of the mountains, which occur in the gospels; and there were several mountains in Galilee, whose situation cannot be ascertained, by what we read in the Old Testament. In page 199, we have said something about them, which see. An anonymous author, at his page 201, says, "The mount called Gilboa, (1 Sam. 28: 4. - 31: 1. 8. - II Sam. 1: 6, 21. - 21: 12. - I Chron. 10: 1, 8.) on which Saul encamped, when he, and his three sons were slain by the Philistines, was a ridge of mountains, six miles distant from Scy-thopolis, antiently called Bethshan." This ridge of mountains, was the mountain which Josephus has described, vol. 5. pages 365. 366. and says, It extends from Jericho to Scythopolis. The latter lay (11 Mac. 12: 29.) six hundred furlongs from Jerusalem. We here, give an abstract from Josephus, "Jericho is situated in a plain, but a naked and barren mountain, of a very great length, hangs over it, which extends itself to the land about Scythopolis northward, but as far as the country of Sodom, and the utmost limits of the lake Asphaltitis southward. This mountain is all of it very uneven and uninhabited by reason of its barrenness; there is an opposite mountain that is situated over-against it, on the other side of Jordan; [the description of it we omit.] The region

that lies in the middle between these ridges of mountains, is called the great plain; it reaches from the village Ginnabris, as far as the take Asphaltitis; its length is 230 furlongs, and its breadth an hundred and twenty, and it is divided in the midst by Jardan." For a fuller account, we refer the reader to the pages of Josephus, before specified. In David's elegy, 11 Sam. 1:21, it is evident that the mountain, which extended from Jericho into Galilee, was uneven, as above mentioned, for David calls its unevenness Mountains. Now, Christ's sermon, beginning at Mat. 5:1, must have been delivered by him on the said mountain; which, probably was the mountain spoken of, at the beginning of this note.

Bunting, page 338, says, "The mount of Beatitudes, on which Christ preached, as recorded at Mat. 5: 1, &c., stood about a mile from Capernaum, towards the S. W." He has said more about it, to which we refer the reader. Bunting, page 333, says, "Mount Gerizim and mount Ebai began upon the right side of the city Sichar, and extended themselves in length to the city of Jericho." From this we may gather. That a full account of the mountains, which are about Jericho, in Galilee, &c, is not by Historians given us. Bunting, page 227, further says, "There was a mountain near to Naim, and not far from mount Taber, called Hermon, besides the other Hermon which was beyond Jordan, and near to Libanus." The former, may be aliuded to, Psal. 89: 12. The chain of mountains, extending from Jericho into Galilee, must, in some places be considerably broader than in others, as appears by the various accounts given by divers authors.

17 And when they saw him, they worshipped him; but some doubted*.

* Matthew cannot here allude to the doubting of Thomas Didymus, for it appears from John 20: 19 to 30, that though he was at one of the times absent, when Jesus came and stood in the midst he was not at the other; but he speaks of others that doubted, when Jesus and the eleven disciples (meaning apostles,) were together at the mountain in Galilee, Mat. 28: 16. Matthew's gospel contains so little about Jesus' appearings to his disciples after his resurrection, it atmost amounts to a proof, that it has been altered and curtailed, as observed in the prefatory account. Those who doubted, could not be any of the eleven apostles, as is shewn in the above lines. They that doubted must have been of the number of the events disciples; or some of the five hundred brethren, &c. of whom he was seen at once, I Cor. 15: 6. And it is probable that it was at this time, the great number, which Paul has spoken of, saw Christ. We are told, (Acts 1: 15.) that the number of the disciples, then gathered toa gether, were about an hundred and twenty.

- 18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.
- 19 Go ye, therefore, and teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost;
- a Psal. 19: 4. 25: 8, 9, 12. 96: 7, &c. 110: 1, 2, 3. Isa. 2: 3. Ezek. 47: 1 to 13. Joel 3: 18. Mic. 4: 1, 2. Zech. 14: 8. Mark 16: 15, 16, 20. Luke 24: 47, 49. John 20: 21. Acts 1: 4. 8. 10: 42. Rom. 10: 15, 18. Eph. 4: 5. Rev. 14: 6. 22: 1, 2.
- * Mark, at 16: 15, has expressed the injunction thus. Go ye into all the world, and preach the gospel to every creature, &c. Luke, at 24: 47. Repentance and remission of sins should be preached in Jesus' name among all nations, &c. Jesus tells the apostles, Acts 1: 8. Ye shall be witnesses unto me, unto the uttermost part of the earth. In the injunction, &c, above recited, the eleven apostles, and all the succeeding preachers of the gospel seem to be included. If we consider the prevalence of idolatry in the world or the worship of false Gods, which seem, first, to have been begun by Laban, Gen. 31: 30, we may discern the necessity of the universal spread of the gospel's light. Nor need we be surprised that the devil, that wrathful Being, tempting Jesus to worship him, Mat. 4: 9. Luke 4: 7, since he had usurped so great a power over men in the world, by having enticed them to worship idols and images. The Bible abounds with information, relating to idolatry. Men offered their sacrifices to devils, Lev. 17: 7. Deut. 32: 17. 11 Chron. 11: 15. Psal. 106: 37. 1 Cor. 10: 20, 21, Rev. 9: 20. There be gods many, (1 Cor. 10: 4, 5.) saith St. Paul. Horæ Solitarie, page 504, says, "Rome alone could boast of her thirty thousand gods." The Evangelical magazine, for May, in the year 1813, says, "The dæmons of Greece; and the deified animals of Egypt, were many. And that the Hindoos (or Gentoos) the original inhabitants of Hindoostan, worship deities, to the amount of thirty Crore which is a million; so that the whole multitude of their gods is thirty millons." In some parts of the two America's, and in some parts of Africa, the people are sunk in heathenism and idolatry; and are still unenlightened by the gospel. Horæ Solitariæ, page 517, says, "Some Indians worship the devil, that he may not burt them; they have statues of him, hor ble to behold." At page 528, It saith, "The Greeks worshipped dæmons, distinguished into good and evil."-See Wisa, chapter 11, &c. Bar. 6th. Bel. 1st. Notwithstanding the prevalence of idolatry, the happy period will come, when the earth shall be full of the knowledge of the LORD, as the waters cover the sea, Isa. 11: 9. Hab. 2: 14; and all the earth shall be filled with the glory of the LORD, Num. 14: 21. Psal.

- 72: 19. It is said, Psal. 96: 5, All the gods of the nations are idols. Vide 1 Chron. 16: 26. But they are to perish, Jer. 10: 11. Isa. 2: 18. 45: 16. Zech. 13: 2. Jesus, in his prayer to the Father, said, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent, John 17: 3." See Psal. 82: 8. Dan. 7: 13, to 23. Zech. 14: 9. Rev. 11: 15. More passages might have been referred to, relating to men coming to know God, and his Christ, but these may suffice.
- † We find Christ's disciples, iustead of baptizing men, in the name of the Father, and of the Son, and of the Holy Ghost, baptizing them, only, in the name of Jesus, or Lord Jesus, or into Jesus Christ, &c. As the three persons of the triune Deity, are said to be one, I John 5: 7, Paul, and Christ's disciples, probably baptized only in one of the names, for that reason. See Acts 2: 38, 41. 8: 12, 16, 36, &c. 10: 48. 19: 5. 22: 16. Rom. 6: 3, 4. I Cor. 1: 15. 12; 13. 15: 29. Gal. 3: 27. Col. 2: 12.
- 20 Teaching them to observe all things whatsoever I have commanded you: and loa, I am with you alway, even unto the end of the world. Amen.

a Mark 16: 20. Luke 24: 49. John 20: 22, 23.

MARK 16: 15.

And he said unto them*, Go ye into all the worldb, and preach the gospel to every creature+:

b Psal. 21st. - 89: 15, &c. - 110: 1, 2, 3. - 132: 13, &c. Isa. 52: 7. Nah. 1: 15. Col. 1: 23.

See Mark 16: 14.

† "That is, To all reasonable creatures that are capable of it; not to the Jews only, but to the Gentiles also, without any distinction of country, age, or sex whatsoever." Burkitt. At Mark 16:20, in the note there, he saith, "In thirty years time after Christ's ascension, the gospel was spread through the greatest part of the Roman empire, and reached as far as Parthia and India." "The Nazarene or Ebionite Christians, rejected all our Greek gospels and Greek books of the New Testament, and received only the Hebrew gospel of the Nazarenes or Ebionites, styled by them, The gospel according to the Hebrews; or according to the twelve apostles; or even, according to Matthew, we ought always to have that Nazarene or Ebionite gospel, with the other Nazarene or Ebionite fragments in view, when we consider any

passages of Josephus relating to Christ or to Christianity. Thus, since that gospel omitted all that is in the beginning of our St. Matchew's and St. Luke's gospels, and began with the ministry of John the Baptist; in which first parts of the gospel history are the accounts of the slaughter of the infants, and of the involment or taxation under Augustus (esar and Herod, it is no great wonder that Josephus has not taken care particularly and clearly to preserve those histories to us. Thus, when we find that Josephus calls James, the brother of (hrist by the name of James the Just, and describes him as a most just or righteous man, in an especial manner, we are to remember that such is his name and character in the gospel according to the Hebrews, and the other Ebionite remains of Hegesippus but no where else, that I remember, in the earliest antiquity." Whiston, in his first Dissertation, Josephus, vol. 1. page 21. See his note, at Josephus, vol. 6. page 276. And more of the former.

16 He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.

a Joel. 2: 32. John 3: 36. - 5: 24. Acts 2: 21, 38. - 16: 31. - 22: 16. Rom. 6: 3, 4. - 10. 9, 13. 1 Cor. 12: 13. Gal. 3: 27. Col. 2: 11, 12. 1 Pet. 3: 21. b John 3: 18, 36. 12: 48.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

c John 14: 12. Acts 2: 4. – 5: 16. – 8: 7. – 16: 18. – 19: 12. d Zeply. S: 13. Acts 10: 46. – 19: 6. y Cor. 12: 10, 28. – 13: 8. – 14: 1 to 40.

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

e Luke 10: 19. f Acts 28, 3 to 7, Luke 10: 19, g Acts 9: 33 to 48. - 48: 8. - 19: 11, 12. Jam. 5: 14, 15.

LUKE 24: 49.

And* behold, I send the promise of my Fatherh upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

h Mat. 3: 11, Acts 1: 4,

^{*} Vide Luke 24: 48

+ "On the day of Pentecost, a feast appointed to commemorate the giving of the law, the Holv Ghost, in the shape of cloven tongues of fire, descended on each of the apostles, Acts 2: 1 to 5: rendered them bold in preaching the gospel; qualified them with power to speak in every language, to discern men's tempers, and to confer the miraculous influence of speaking with tongues on others, by the laying on of hands." Bible dict. under Apostle. -Cruden under Pentecost, says, "The word is derived from the Greek word Pentecoste, which signifies the fiftieth, because the feast of Pentecost was celebrated the fiftieth day after the sixteenth of Nisan, which was the second day of the feast of the passover. The Hebrew call it the feast of Weeks, Exod. 34: 22, because it was kept seven weeks after the passover. On the 16th, day of the month Nisan or March, the wave-offering of the first sheaf was to be made, Lev. 23: 10 to 22. Deut. 16: 9, 10, &c, to implore the divine blessing upon the ensuing harvest, which began about that time; the climate being so much warmer and forwarder than ours: And fifty days being allowed with that for the getting in all their corn; that is, the remaining fifteeen in Nisan and twenty-nine in Jiar or Zif (April) the sixth of Sivan (May) would be the day of Pentecost: when they were to hold the solemn festival of thanksgiving, for their participation of the harvest, together with a grateful commemoration of their being delivered from Egyptian servitude, and enjoying their property, by reaping the fruits of their labours. The learned have observed, that the very day of Pentecost was the same day on which God delivered the law from mount Sinai, Exod. 19: 11; as it was that on which the apostles were filled with the Holy Ghost, and the gospel was attended with remarkable success, Acts 2: 1, &c," For the Hebrews' Months, see the Index to the large Bibles. The gospel-law. on the day of Pentecost, began to come out of Zion, see Isa. 2: 3. Mic. 4: 2. For the Jewish months, see Cruden under month; and Josephus, vol. 1. page 72, preceding the preface. And of Pentecost, see vol. 1. page 162, vol. 3. page 113, vol. 4. page 48, vol. 5. page 148, vol. 6. page 118. See also Proctor's dict.

50 And he led them out as far as to Bethany; and he lifted up his hands; and blessed them.

ACTS 1: 4.

And being assembled together with them; commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me:

a Acts 1; 3. - 13: 31. b Mat. 3: 11. Luke 24: 49.

* See Acts 1: 2, 3.

- † The appearances of Jesus to the women, apostles, and others of his disciples, including the appearances spoken of, 1 Cor. 15: 5 to 8, when he was seen of above five bundred brethren, the Illustration of the English Harmony makes them to be eleven, page 468, &c. Acts 1: 4, to 12 may with propriety be called a part of the gospel, which we have taken into this harmony, and three verses after the 11th. we have also added. Cruden, at verse 6th. says, "The apostles still thought that the kingdom of the Messiah was to be a temporal kingdom: But afterwards they were undeceived, and the Holy Ghost, which they received at the time of pentecost, instructed them, that the complete kingdom of the Messiah, the renewing of all things, was not to take place before the end of the world. Vide Acts 3: 19, 20, 21. 1 Thes, 5: 1, 2, 3." Bible dict. at time may see; where I Tim. 6: 14, 15, 16. and Rom. 1: 21, are referred to: vide the adjoining verses.
- 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
- 6 When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

a Luke 1: 74. - 2: 38. - 24: 21.

7 And he said unto them, It is not for you to know the times^b, or the seasons, which the Father hath put in his own power:

b r Thes. 5: 1.

8 But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

c Acts 2: 1, &c. Mat. 3: 11.

d John 15: 27.

LUKE 24: 51.

And it came to pass, while he blessed* them, he was parted from them, and carried up into heaven.

e Psal. 2: 6. - 91: 14, 16. - 110: 1. Mat. 22: 44. Mark 16: 19. John 6: 42. Acts 1: 9. - 2: S4, S5. Rom. 8: 34. I Cor. 15: 24, &c. Eph. 1: 20, 21, 22. Phil. 2: 9. Heb. 1: 5, 13. - 2. 9. - 4: 14. - 12: 2. I Pet. 3: 22.

* Vide Luke 24: 50.

† Pentecost, mentioned Acts 2: 1, commenced ten days after.

MARK 16: 19.

So then, after the Lord had spoken unto* them, he was received up into heaven, and sat on the right hand of God.

a Psal. 24: 7, 9. - 68; 18. - 69: 29. - 110: 1, &c. Rom. 8: 34. Eph. 4: 8. Tim. 3: 16.

* See Mark 16: 18.

+ Echard says, page 145, "Jesus ascended to heaven on the 14th. day of the English month, May, and in the 9th. month of the 19th, year of Tiberius." An anonymous author explaius, Sat on the right hand of God, thus. "This is one of those expressions. wherein the Holy Ghost condescends to our capacity, by attributing to God the parts, and gesture of an human body. The hand is the chief instrument of exerting our strength, and therefore often used to denote the power of God. The right-hand is the usual place of honour and respect, and therefore this denotes the highest dignity. Sitting in like manner, intimates a state of ease and rest, and is properly the posture of those, that are in power and authority, of kings upon their thrones, and magistrates in courts of justice; and therefore Christ's sitting at God's right-hand implies thus much, That the same bliss, glory, and power, which, as the Son of God, he did, before his incarnation, enjoy with his Father from all eternity, his human nature is now made partaker of, in the highest heavens. Where, in both natures he is invested with an absolute authority, and boundless dominion; rules, and shall one day, judge the whole world." See Eph. 1: 20, &c. Rom. 2: 12, 16. - 14: 10, &c. - 1 Cor. 4: 3, 5, - 11 Cor. 5: 10. Jesus Christ, being appointed to take upon him our nature, before the foundation of the world; and having taken our nature upon him, is ascended to heaven clothed with it, and in that glorified state, he has eves to see, ears to hear, hands, and feet, &c: Hence, in the Bible, God being said to have hands, &c, probably refers, in general, to his Son's, glorified state, as here described.

ACTS 1: 9.

And when he had spoken; these things, while they beheld, he was taken up; and a cloud received him out of their sight.

b Acts : , &c.

1 See Acts 1: 8,

- § "But it is to be considered, that the appearance of Angels is ordinarily described by a Cloud, and so here the clouds receiving Jesus, signifies the Angels receiving him. Thus when (Exod. 25: 22.) it is said of the covering of the Ark, There will I meet with thee. and I will commune with thee, from above the mercy-seat, from between the two cherubims, &c, it is in Lev. 16: 2, I will appear in the cloud upon the mercy-seat, that propitiatory or covering of the ark." Author's name effaced, page 210. "While Jesus blessed his disciples, he, amidst multitudes of angels, was converged up into heaven." Bible dict, vol. 1. page 271.
- 10 And while they looked stedfastly toward heaven, as he went up*, behold, two men stood by them^a in white apparel;
 - a Mat. 23: 3. Mark 16: 5. Luke 24: 4. John 20: 12. Acts 10: 30.
- * "Christ triumphed over principalities and powers on the cross: [and by his resurrection and ascension to heaven:] he joyfully finished transgression, made satisfaction for sin, and thus undermined the power of Satan, and laid an effectual foundation for the overthrow of his kingdom in the world, and in the hearts of [believers on him,] Col. 2: 15. Psal 68: 18. Eph. 4: 8, &c. I Cor. 12: 4, &c." Bible dict. under Triumph.
- 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, b shall so come in like manner as ye have seen him go into heaven

b Luke 21: 27.

LUKE 24: 52.

And they; worshipped him, and returned to Jerusalem with great joy;

† Vide Luke 24: 51.

53 And were continually in the temple, praising and blessing God. Amen.

c Acts 2: 46. - 5: 42.

† Wright's Life of Christ, page 309, &c. says, "The time and manner of Luke's death are not very well agreed upon by the ancients, some say he died in Egypt, others in Greece, others in Bythinia, some at Ephesus. some will have it that he died a natural, and others a violent death. Some assert, that he suffered martyrdom in Greece: that they hung him on an olive-tree, in the 80th.

or 84th, year of his age. Some think he suffered martyrdom at Rome, soon after Paul's first imprisonment, because he did not continue his Acts of the Apostles any further. His body was afterwards by the command of Constantine, or his son Constantine, removed to Constantinople, and buried in the great church erected to the memory of the Apostles, in that city." Sacred chronology, says, "Luke wrote his gospel 25 years after Christ's ascension, A. D. 56. And he lived to the age of 84 years. He suffered martyrdom at Patras in Achaia, A. D. 74." Echard's chronological table says, "Luke wrote his gospel, in the 8th. year of Nero's reign; he wrote the Acts of the Apostles, A. D. 63. And in the 5th, year of Vespasian's reign, A. D. 74. he died. Proctor's dict. says, "St. Luke the Evangelist's day, a festival in the Christian church, is observed, the 18th. of October." Bunting page 396, says, "Luke was born at Antiochia; and was of the number of the seventy disciples. Tertullian saith, Luke lived till he was 84 years old, and then died, and lies buried at Constantinople, as St. Jerom saith; for his bones were removed out of Achaia thither;

ACTS 1: 12.

Then returned they* unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

* See Acts 1: 11.

+ "Olivet or mount of Olives, about 625 paces east of Jerusalem, and separated from it by the valley of Jehoshaphat, and the brook Kidron. It had three tops; the most northern was the highest, and, it is said, was called Galilee. | Galilee, lay north or it.] The southern top, which was called the Mount of Corruption, because of Solomon's idolatrous temple built thereon, was the lowest, II Kings 23; 13. And it is said our Saviour ascended to heaven from the middle top. From the mount of Olives, the Hebrews were furnished with Olive-branches at the feast of tabernacles, Neh. 8: 15. In the time of king Uzziah, an earthquake rent this mount, and rolled the one half of it to about half a mile westward upon the high way, and royal gardens." [See page 641, &c. See I Kings 11: 1 to 14, and Cruden, at mountain.] Bible dict. under Olivet. Eusebius, page 218, saith, "That Helena, the mother of the emperor, Constantine The Great, built a church upon the mount from whence Christ ascended to heaven." Bunting, page 368, says, "By Helena's appointment, The Potter's field was compassed about with four walls, in the manner of a tower." To which description we refer the reader. An anonymous author, page 207, says "The mount of Olives was so called from the number of Olive-trees that grew thereon: it ranged from north to south. Our Lord ascended to heaven from the middle top." Bunting, page 336, says, (Quoting St. Jerem,)—"Upon this hill the Jews commonly burnt the red heifer." See Num. 19th. Heb. 9: 13. Bunting farther saith, "Helen, [of whom, see page 385 of this harmony,] about the year 332, caused a beautiful church to be built upon this mount, just in the place where our Lord ascended up into heaven." We refer the reader, to what he has said of the form, in which the church was built; and the description which he has given of the Mount of Olives.

- 13 And when they were come in, they went up into an upper room*, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.
- * As Luke has not mentioned what upper room it was, commentators have made divers conjectures about it. An anonymous Author page 225, says, "The temple had two Stories. The upper Story, was one large room which reached over the Holy of Holies, &c, and was appropriated to the laity to come and pay their devotions to God; and some suppose it was the upper chamber, in which the Holy Ghost descended upon the apostles in a visible manner, Acts 2: 1, &c." Hence, others have supposed, that it was the upper room, mentioned at Acts 1: 13. From history it appears, that it was customary for private families in those days to have oratories on the tops of their houses, to meet to hear the law, &c. read. From which custom, some have supposed again, that the upper room, last mentioned, was at that Mary's house, who was the mother of John, whose surname was Mark. Open to Acts 12: 12. Where the upper room was, there is no certainty-
- 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

JOHN 20:30.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

a John 21: 25. b John 20: 29. † Vide John 20: 29. 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God*; and that believing ye might have life through his name.

a John 1: 14. - 5: 18. 1 John 1: 1, 2. - 5; 13.

"Observe here, 1. The true end for which the miracles of Jesus were so carefully recorded; namely, that we might believe. By believing that Christ is the Son of God, is to this great end, to have life; and by the evidence of his miracles, we believe him to have been the Son of God: The miracles which he wrought, were the best external evidence of his mission. Observe, 2. That all his miracles, both before his passion and after his resurrection, were not recorded by the Evangelists. Observe, 3. The great point concerning Christ, to be known and believed from the scriptures, is this, That Jesus the Son of the virgin, is the promised Messiah, the anointed of the Father, he, in whom all the types and shadows of the law are accomplished; and that this Jesus is for nature co-essential, for dignity; coequal, and for duration coeternal with the Father; one in essence, equal in power and glory. Thus believing that Jesus is the Son of God, and accompanying that belief with a holy life, we shall have life through his name. Burkitt.

JOHN 21: 24.

This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true.

b John 19: 35. 1 John 1: 1 to 4. 111 John 12. † See John 21. 23.

25 And there are also many other things which Jesus did‡, the which, if they should be written every oned, I suppose that even the world itself could not contain the books that should be written. Amen.

c John 20: 30, 31. d Amos 7: 10.

† There are, we may gather from the gospels, also many other things, which he said, left unrecorded by the Evangelists. At Luke 1: 62. The evangelist, it appears, has not related the whole concerning the Baptist's father, for it is said, They made signs to his father how he would have him called. This implies, that Zacharias, at the 20th, verse, was told by the angel, he should be

deaf, as well as dumb. See the note on the verse, which supposes the original word for dumb, to signify deaf also. — At John 4: 41. A discourse of Christ's to the Samaritans, is omitted, At Luke 4: 15. One, or more discourses, in the synagogues of Galilee, are not mentioned. At Luke 5: 3, A discourse, as he sat in a ship, is omitted. At Mark 1: 21, A discourse, in the synagogue at Capernaum, is omitted. Luke 4: 44. Mark 1: 39. Mat. 4: 23, Jesus' discourses made in the synagogues of Galilee, are omitted. Mark 2: 2, A discourse which he made at Capernaum, omitted. Mark 2: 13, A discourse which he made at the sea-side, omitted, Mark 6: 2, A discourse in a synagogue, in his own country, omitted. Mark 6: 34, A discourse in a desert place; near Bethsaida, Luke 9: 10, 11, omitted. Luke 10: 39, A discourse to Mary the sister of Martha, at Bethany, omitted. John 7: 14, A discourse in the temple, at the feast of tabernacles, omitted. John 8: 2, A discourse in the temple, at the feast of tabernacles, omitted. Mark 10: 1, A discourse in the coasts of Judea, omitted. John 11: 41, A prayer, if it was an oral or vocal one, at Lazarus' grave, omitted. John 11: 49, Caiaphas makes a speech in the Council; "the propriety of which cannot be understood, but on supposition that some of the members present, had been opposing the resolution which the rest were forming, namely, to destroy Jesus, however innocent he might be." Ye know nothing at all, 50th, verse. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. Luke 19: 47, Some discourses, which Jesus made in the temple, a few days, previous to the last passover, spoken of in the gospels, omitted. Luke 20: 1. - 21: 23, The discourses here alluded to, probably belonged to the last mentioned ones. Luke 24: 27, What Jesus expounded to the two disciples, relating to the Scriptures, as they went to Emmaus, is also omitted. St. Paul tells us of a memorable saying of Christ's, Acts 20: 35, It's more blessed to give than to receive. Which words are not found, verbatim, in any of the four gospels; but, probably, Paul might allude to what Jesus had said, at Mat. 5: 7. - 6: 19. - 25: 35, &c. Luke 6: 25, &c.-12: 33, 34, or to some other passage in the gospels. Similar omissions to the above, perhaps might be found, but enough are instanced to shew that the Evangelists, of what they have related. have only related a part of what was said, and done, both by Jesus, and others.

MARK 16: 20.

And they went* forth, and preached every where, the Lord working with them, and confirming the word with signs following.

AMENT.

a Mat. 28: 19. Mark 16: 15. Acts 14: 3. Heb. 2: 1 to 5. b Heb. 2: 4.
* Vide Mark 16: 19.

+ It is mentioned at Mat. 6: 13. - 28: 20. Luke 24: 53. John 21: 25. The prophet Jeremiah has given an explanation of the word Amen, Jer. 28: 6, the Lord do so: the Lord perform thy words, &c, see the passage. Cruden, at Amen, says, " Amen signifies, in Hebrew, true, faithful, certain. It is made use of likewise to affirm any thing, and was an affirmation used often by our Saviour, which is rendered in our translation, verily, verily; amen, amen, I say unto thee, &c, John 3: 3, 5. All the promises of God are amen in Christ, that is, Certain and firm, 11 Cor. 1: 20. Christ himself, the faithful prophet and teacher of his church, is called the amen, Rev. 3: 14. In Isa. 65: 16, shall bless himself in the God of truth, and swear by the God of truth; which in the Hebrew is the God amen. And it is said in the end of prayer, in testimony of an earnest wish, desire, or assurance to be heard; amen, so be it, so shall it be. The word amen is used in many languages.". The Bible dict. explains it thus, "1. True; faithful; certain. Our translation often renders it verily; and especially when doubled, it approaches toward the solemnity of an oath. John 3: 3. 2. So be it: or so shall it be, Jer. 28: 6. Rev. 1; 18. Christ is called the Amen; he is the God of truth; is the substance of revealed truth; the infallible prophet, and the faithful and true witness, Rev. 3: 14. All the promises are yea and amen, in Christ: they are infallibly established by his word and oath; are irrevocably ratified by his death, and sealed by his Spirit, 11 Cor. 1: 20," Proctor's dict. says, "The word amen, is Hebrew, and formed from the verb, aman, &c."

Amen, having ended Mark's gospel, we deem it necessary to say more about him, than what is said, pages x, and 67. Wright's Life of Christ, page 305, &c, says, "We are told by Eusebius, that Mark was sent into Egypt by Peter to preach the gospel. He removed to Lybia westward, passing through the countries of Marmarcia, Pentapolis, &c. He returned after this long tour to Alexandria, in Egypt, where he was dragged through the streets. Jesus, in the night appeared to him in a vision, [comforting him.] He was again dragged about till he died. The Christians buried his bones near the place where he used to preach-They were afterwards removed from Alexandria to Venice, where they are religiously honoured, and he adopted as the titular Saint. and Patron of that State. Some think, he was martyred about the end of Nero's reign, and say, it was on the 25th. of April." Proctor's dict. says, "St. Mark's festival is observed in the Christian church, on the said day." It is said, "That Mark's mang. led body was burnt, and the Christians gathered up his bones and ashes, and buried them."

Echard's chronological table, at A. D. 43, says, "In the 2nd.

year of the reign of Claudius. Mark wrote his gospel. A. D. 60, and in the 7th year of Nero, Mark was made Bishop of Alexandria. A. D. 61, and in the 8th, year of Nero, St. Mark died, or was martyred." Sacred chronology, says, "Mark published his gospel at Rome, A. D. 44, and then went to Egupt to govern the church of Alexandria. He had been an attendant of Peter's, and his Amanuensis. He wrote his gospel in the 3d, year of Claudius, and in the 43d, after the birth of Christ: being ten years after his passion." Some say, "Mark's gospel was written at the request and earnest desire of the converts at Rome." Dupin's history of the church, vol. 2, page 15, says, "St. Mark left St. Peter about A. D. 49, and went to Alexandria; and died about, A. D. 61, but it is not known how he died." The above accounts shew, that there is a want of proper vouchers to authenticate the travels, and martyrdoms of the Evangelists, and the apostles of Christ. If there had been contemporary biographers sufficient to record the memorials of the latter part of their lives. we should have been supplied with many interesting particulars; which now are buried in oblivion.

Wright has said much about John Mark, who is first mentioned, at Acts 12: 12. He is often mentioned in the said book, and many places of the epistles; whom writers improperly confound with Mark the Evangelist. He is sometimes called Marcus. To Wright's account of him, we refer the reader. Fleetwood's Life of Christ, page 529, &c., gives an account likewise of John Mark, to which we also refer our readers. Some authors say, "That John Mark was made a Bishop. That he wrought many miracles. That he was buried at *Ephesus*, and his tomb was much resorted to. And that his festival is kept in the Greek, and Latin churches, on the 27th. of September."

END OF THE GOSPELS.

INDEX

TO THE GOSPELS.

~~ @ ~~

ST. MATTHEW.

	Ver.	X	7er	Page		Ver.		Ver.	Page.
CHAP. 1.	1			43	CHAP. 4.	9	Com	11	86
	2	to	6	44		12		13	158
	7	-	11	45		14	-	17	159
	12	-	17	46		18	-	21	160
	18			19		22			161
	19	-	21	20		23			169
	22			21		24		25	170
	23		25	22	CHAP. 5.	1			ibid
CHAP. 2.	. 1			30		2	-	5	171
	2	-	4	31		6	-	8	172
	5		6	32		9	-	13	173
	7	-	11	33		14		15	174
	12		13	36		16	-	20	175
	14	-	16	37		21			176
	17		20	38		22	-	25	177
	21		22	39		26	-	29	178
	23			41		30	-	34	179
Енар. 3				60		35	-	37	180
	2	-	5	61		38	-	41	181
	6		7	63		42			182
	8	-	10	64		43	-	45	183
	11		12	65		46		48	184
	13	-	16	66	Снар. 6.	. 1			ibid
	17			67		2	-	. 6	185
CHAP. 4	. 1		2	83		.7	-	9	186
	3	-	5	84		10	-	7 0	
	6	-	8	85		16	200	19	188

	Ver.		Ver.	Page	Ver.		Ver.	Page.
CHAP. 6.			25	189	Снар. 11. 13		14	216
	26	-	29	190	15	MANU	19	217
	30		31	191	20		21	219
	32		34	192	22	_	24	220
CHAP. 7.	1	merity.	5	ibid	25	_	27	221
onar. (.	6			193	28		29	222
	7		12	194	30		~3	223
	13	_	17	195	CHAP. 12. 1		2	240
	18	_	23	196	3		7	241
	24	_	28	190	8		9	242
*		_	20		10		18	246
C	29			198	19		21	
CHAP. 8.	1		4	204	22	-	21	247
	5		10'	206	23		0.5	253
	6	-	12	207		_	25	254
	13			208	26		32	255
	14	-	17	167	33		36	256
	18			286	37			257
	19	-	22	428	38	-	40	260
	23		27	287	41		42	261
	28			291	43	-	45	257
	29	-u.	32	29 3	46	9.07HB	50	267
	33		34	294	CHAP. 13. 1	****	5	269
CHAP: 9.	1			ibid	6	-	13	270
	2		8	231	14	-	20	271
	9	_	12	234	21		22	272
	13			235	23			273
	14	-	17	236	24		25	278
	18	-	20	303	26	tida	30	279
	21	-	24	304	31		32	280
	25	-	32	305	33			281
	33	_	35	306	34	-	36	282
	36	_	38	309	37	-	44	283
Снар. 10				ibid	45			284
	2			310	46	_	48	285
	3			314	49	-	53	286
	4	_	9	322	54		55	308
	10	-	16	323	56		58	309
	17	~	23	324	Снар. 14. 1		2	336
	24		20	325	3	_	9	337
	25		26	326	10	_	12	338
	27		28	327	13	-	18	356
			20 34	328	19	_	21	357
	29	- Court			22	_	25	360
	35	~	41	329	22 26		23 33	361
Class - a a	42			330		-	36	363
CHAP, 11			Per	ibid	34	-		
	2	. 🤝	7	214	Снар. 15. 1		2	373
	8	*	12	215	3	-	11	374

*							
Ver:		Ver.	Page.	Ver.		Ver.	Page.
CHAP: 15. 12	-	19	375	CHAP. 20: 17	-	19	554
20			376	20		23	566
21		26	381	24	-	28	567
27		28	382	29	· ·	34	572
29		30	383	CHAP. 21. 1			583
31		32	385	2			584
33	-	38	386	. 3	photo	7	585
39			387	8	-	11	586
CHAP. 16. 1	12	4	388	12			601
5	4.	10	389	13		17	602
11		12	390	18		19	599
13			392	20	-	22	604
14	410	17	394	23	-	26	606
18		19	395	27	-	33	607
20			396	34		38	608
21			397	39	Meg	44	609
22		23	398	45			612
24	-	27	400	46			613
28			401	CHAP. 22. 1		2	ibid
CHAP. 17. 1	aler.	3	405	3			614
4	-	10	406	4	etten.	11	615
iı	500	13	407	12			617
14		15	409	13	-	21	618
16	****	20	410	22			619
21	. 1900	23	411	23	-	25	621
24		25	412	26	_	33	622
26		27	413	34		35	625
CHAP. 18. 1			414	36	***	40	626
. 2	44	6	415	41	-	44	628
7		10	417	45		46	629
ii	whee	14	418	CHAP. 23. 1	<u> </u>	5	631
15		17	420	6		7	632
iš		19	421	8	ند	13	633
20	-	24	422	14		18	634
25	-	28	423	19	-	24	635
29	minus	35	424	25		27	636
Снар. 19. 1		2	_524	28	- 4	33	637
3	~	9	526	36			638
10	100	13	527	37			458
14		15	528	38		39	459
16		22	530	CHAP. 24. 1		2	640
23	- Open	26	531	3			641
27		28	534	. 4		9	642
29		30	535	10	-	15	643
CHAP. 20: 1	-	3	536	16	<u>-</u>	20	646
4,	÷	12	537	21	_	25	647
. 13	parts.	16	538	26	~	30	648

Ver.	7	Ver. Page.		Ver.	Ver. Page.		
Снар. 24. 31	-	38	649	Снар. 26.69	_	71	750
39		41	650	72		75	751
42		46	663	Снар. 27. 1		3	758
47		51	664	4		6	759
CHAP 25. 1		2	ibid	7	-	9	760
3	-	6	665	10	_	15	761
7	-	12	666	16	-	23	762
13	-	18	667	24		25	763
19	-	26	668	26			764
27	-	33	669	27	-	30	778
34		38	670	31			779
39	-	44	671	32		33	780
45		46	672	. 34			781
CHAP. 26. 1		2	ibid	35			788
3		5	673	36			790
6		7	580	37			793
2 8	-	13	582	38			785
14		15	675	39			794
. 16			676	. 40	-	44	795
17	-	19	678	45			801
20		-0	682	46		47	804
21	-	26	683	48	-	50.	805
. 27	-	29	684	51			807
30			704	52		53	835
31		0.5	729	54		56	809
32	-	35	730	57		~~	819
36			731	58		59	820
37 38		42	732 733	66		65	821
43	-	46	734	CHAP. 28. 1			ibid
47		40	743	CHAP. 26. 1		6	824
48	-	52	744	$\tilde{7}$		11	825
53	_	56	745	12	-	15	826
57		58	750	16		10	870
59		60	752	17			871
61	_	65	753	18		19	872
66	mo	68	754	20		- 2	873
00			102	20,			,,,,

ST. MARK.

,		Ver.	Ver.	Page.			Ver.		Ver.	Page.
CHAP.	1.	1		67	CHAP.	1,	8	-	11	72 4
		2								
		6	7	71			14		15	155

	w.7		7	7)		*7		7	Page.
	Ver.	1		Page.	0-	Ver.	1	Ver.	
CHAP. 1			20	161	CHAP.			27	334
	21	-	25	163		28		29	335
	26	-	28	164		30	-	33	353
	29		31	167		34	-	41	354
	32	****	34	168		42		44	355
	35	9639	39	169		45	-	53	362
	40		41	205		54	-	56	363
	42	-	45	206	CHAP.		-	4	376
CHAP. 2		-	4	227		5		11	377
	5		8	228		12	-	. 17	378
	9		12	229		18	-	25	379
	13			231		26		27	380
	14		17	232		28	-	30	381
	18		19	235		31	10-0	35	382
	20			236		36		37	383
	21		22	237	CHAP.	8. 1	-	3	386
	23	-	28	240		4	-	10	387
Снар. 3	. 1	-	6	243		11		12	288
	7		8	244		13			389
	9		10	247		14		15	390
	11		18	248		16	_	24	391
,	19	-,	21	249		25	-	30	392
	22	,		252		31	-	33	397
	23		30	253		34		35	. 398
	31	_	33	268		36		38	399
	34		35	269	CHAP.			00	ibid
Снар. 4		_	5	273	CAIAI.	2			402
Chai.	6		15	274		3		4.	403
	16	_	20	275		5		12	404
	21	_	25	278		13		12	405
1	26		28	279		14	-	20	408
	29		~0	280		21		27	409
	30	_	32	281		28		29	410
	33		34	282		30		29	411
	35		37	287		31		32	412
	38	_	41	288		33		35	413
CHAP.		_	41	294		36	-		414
CHAP.	5	_	13	294		38		37 42	416
							-	_	
	14	-	20	296		43	-,	45	418
	21	-	27	298		46	ethir	49	419
	28		37	299	0.	50			420
Ċ.	38		43	300	CHAP.				524
CHAP.		-	6			2	9.00	12	525
	7	-	10	330		13	digita	16	527
	11			331		17			528
	12	-	17	332		18		25	529
	18	-	25	333		26		27	580

Ver		Ver.	Page.		Ver.	7	Ver.	Page.
CHAP. 10. 28		31	53.4	CHAP, 1		-	14	677
32		33	565		15	ale.	16	678
34			566		17	_	19	681
35	-	4.2	568		20	_	25	682
43	-	45	569		26		-4	705
46		48	572		27	_	30	730
49	-	52	571		27 31		32	731
CHAP. 11. 1			586		33	-	36	734
2	_	9	587		37	_	42	735
10			588		43		44	742
10 11 11	in p	art.	591,		45	-4	50	743
ii		13	598		51	_	53	748
14			599		54			749
15	-	18	60ó		35	-	57	754
19	_	-	602		58		65	755
20		23	603		66	-	70	749
24		27	604		71		72	750
28		33	605	CHAP.	15, 1	7	6	765
Снар. 12. 1			611	· (1,13)	7		15	766
2		11	612		16		21	779
12			613		22		23	780
13		17	619		24			786
18	3		622		25			785
19		27	623		26			793
28			626		27		28	785
50		34	627		29		32	7.96
3.		37	629		33			805
. 38		40	630		34	-	37	806
41			633		38			807
4.9		44	639		39		40	809
CHAP. 13.		2	640	•	41		-	812
	3 ==		650		42		46	818
	7 -	9	651		47			819
10				CHAP.	16. 1	atter	5	827
1)	7 -				6	-	8	828
2					9	***	- 11	834
3.					12		13	835
3		37	663		14			839
	1	,	673		15			873
	2		674		16	-	18	874
	3		582		19			877
	4 -	9	583		20	-		882
1	U	11	675					

riebra

ST. LUKE.

1	er.		Ver.	Page,		7	Vet.		Ver.	Page.
CHAP. 1.	1	to	3	1	CHAP.		15		19	156
T 1 11 1	4	_	8	2	. (/ * *)		20	-	27	157
	9	_	13	3			28	_	32	158
	14	37	19	4			33		37	164
	20		23	5			38		39	167
	24	-	28	6			40	-	43	168
	29	1	36	7			44			169
	37	+	4.2	8	CHAP.	5.	1			161
	43	-	50	9		F	2	Service .	9	162
	51	_	55	10			10		11	163
	56	-	66	11			12	-	16	205
	67		7.7	12			17		18	229
	68			1,5			19	_	26	230
	69		72	16			27	-	32	233
	73	-	79	17			33	*****	35	235
	80		13	18	*		36	-	39	238
Снар. 2.	1			22	Снар.	6.	1		23	ibid
wird. ~.	2	, _	4	24	Onari		2		5	239
	5	_	7	25			6	-	10	242
	8	_	-14	26			11		40	243
	15	_	22	27			12			249
	23		30	28			13			250
	31	_	36	29			14	pas	16	252
	37		40	30			17	p==	20	198
	41		42	50			21	-	22	199
	43	B ci	51	51			23	-	30	200
	52		A 4	52			31	time	38	201
Снар. 3.				53			39	-	43	202
CHAP. O.	1 2			54			44		48	203
	3		4	55			49	-	40	
	5		9	57	Снар.	7.	1		6	204
	10		15	58	CHAP.		7	1	12	209
	16	-	21	59			13	500	14	210
	22	dime	21	60			15		22	211
	23	i	part.				23		28	
	23	42	pare	46				9130	30	212
	24		00				29			213
		ener.	29	47			31		32	4.
	30	die	37	48			33		35	219
Carrie 4	38		0	49			36	MAN	38	223
Снар. 4.	1	-	3	81			39	BONY	41	224
	4		9	82			42	-	46	225
	10	900	13	83			47	term	50	227
	14			155						

- v	er.	Ver.	Page.		Ver.		Ver.	Page.
CHAP. 8.		- 3	306	CHAP.		3		267
CHAI. O.	4	5	275	OHAI.	37		41	437
	6 -	- 13	276		42		46	438
1	4 -		277		47	-		439
	19 -		268	•	50	***	53	440
	22 -		288		54		00	441
	25 -		289	CHAP.			5	ibid
	30 -		290	OHAF.	6		8	442
	8	39	291		9		17	443
	10	.03	297		18		22	444
	1 -	47	301		23	-	30	445
	8 -	54	302		31	_	37	446
	5	56	303		38	_	45	447
	1 -	6	331		46	-	51	448
	7	9	336		52	-	59	449
	0 -	15	355	CHAP.			, ,	450
	6	17	356	C.II.II.	2	-	6	451
î		22	396		7		11	452
2		25	399		12	****	17	453
2		27	400		18		19	281
2		29	401		20		21	282
3		36	402		22		~~	453
3		43	407		23	-	25	454
4	•	45	408		26	·	31	455
4	-	48	414		32			456
4		50	415		33			457
. 5		52	425		34		35	458
5.		57	426	CHAP.	14. 1			504
5		62	427		2	-	10	505
Снар. 10.	1 -	5	429		11	_	14	506
	6 -	13	430		15	-	17	507
1		16	431		18	_	24	508
17			503		25		32	509
1		20	504		33	-	35	510
2:	1 -	23	221	CHAP. 1	5. 1.	-	, 6	ibid
2	4		222		7		12	511
23	5 -	28	431		13		17	513
. 29	9	30	433		18	-	22	514
31	L -	36	434		23	_	25	515
37		42	435		26	town.	32	516
CHAP. 11.	1		ibid	CHAP. 1	16.1			ibid
2	2 -	10	436		2	****	7	517
11	-	13	437		8		9	518
1.4		19	258		10	-	13	519
. 20		26	259		14	-	17	520
27		28	260		18			525
20)	35	266		19	~ , ,	23	521

Ver.	1	Ver.	Page.	Ver.		Ver.	Page.
Снар. 16. 24	-	29	522	CHAP. 21. 12		16	658
30		31	523	17	-	24	659
CHAP. 17. 1		2	416	25		~ 2	660
3		4	422	26	_	31	661
. 5	^	10	523	32	-	36	662
11		12	538	37		38	672
13		20	539				
	~	24	540	CHAP. 22. 1	_	4	674
21				5		6	675
25	****	32 36	5.41	7		9	676
33	7	30	542	10	hans .	13	677
37			543	14		18	679
Спар. 18. 1	-	8	544	19		25	680
9			545	26		30	681
10	-	13	546	31		35	696
14			547	36	7	38	697
15	-	17	528	39			705
18		19	531	40			732
20	-	24	532	41		42	735
25	-	30	533	43	-	45	736
31	-	34	565	46			737
35			569	47		- 50	739
36	را		570	51	-	53	742
37		43	571	54	_	56	751
Снар. 19. 1	_	7	573	57	1	62	752
8	****	11	574	63		66	756
12			575	67	-	71	758
13		22	576	Снар. 23. 1		. 8	767
23	_	28	577	9		14	768
29	_	37	589	15		24	769
38	_	44	590	25		2.5	770
45		46	601	26		29	782
47		48	603	30		31	783
Снар. 20. 1		3	605	32		33	785
CHAP. 20. 1		8	606	34		23	786
		11	610				
9	_	18	611	35		OM	796
12		10	613	36		37	797
19.		05		38		4.7	793
20	-	25	620	39		43	797
26		9.8	621	44		45	800
27		35	624	46			807
36		40	625	47		48	812
41	-	44	629	49		()	813
45		47	630	50	~~.	56	817
CHAP. 21. 1		2	639	Снар. 24. 1	. 1.00	6	829
3	person	5	640	7	als:	1.2	830
6			641	1.3			335
. 7	ture .	9	655	14	parent.	13	836
10		11	656	1,9	Serve	26	837

	Ver.		Ver	Page.		Ver.	Ver.	Page.
CHAP.	24. 27	2	29.	838	CHAP	24. 49		
4:	30	-	33	839		50		875
	34	4	44	840		51		876
	45	1	48	841		52	53	878

ナングラング

ST. JOHN.

CHAP. 1. 1			72	CHAP. 4. 37			i 52
2	to	4	73	38	-	46	153
5		12	74	47		53	154
13			75	5₺			155
14		15 .	76	Снар. 5. 1			339
16	****	19	77	2			340
- 20	-	25	78	3		7	341
.26		28	79	8		13	342
29		30	87	14		18	343
31	-	34	88	19	-	21	344
35		41	89	22	-=	-24	345
42		46	90	25			346
47	~	51	91	26		27	347
CHAP. 2. 1	_	. 8	92	28	عت	31	348
9		13	93	32	-41	36	349
14			94	37	**	40	350
15	<u> </u>	19	95	41	44	45	351
20			96	46		47	352
21		24	99	Снар. 6. 1	west	6	357
25			100	7		12	358
Снар. 3. 1			ibid	13	-	16	359
2		Š	101	17		21	360
6		8	134	22		23	363
9		12	135	24	-	27	364
13	_	16	136	28		31	365
17		21	137	32			366
22		23	139	33	-	35	567
24	<u></u>	29	141	36	-	44	308
30	/ -	36	142	45	-	51	369
Снар. 4. 1		. 6	143	52		54	370
7	-	9	144	55	-	62	37 i
. 10			145	63	-	66	372
11	-	18	146	67	ton-	71	379
19		20	147	Снар. 7. 1			ihid
21	-~-	23	149	2			459
. 24		29	150	3		5	460
30		36	151	6		17	461

Ver.		Ver-	Page.	Ver		Ver.	Page.
CHAP. 7. 18		23	462	Снар. 11. 38	-	44	554
24	-	27	463	45		48	555
28		35	464	49		50	560
36	-	38	465	51		52	561
39		40	466	53		54	563
41	9,000	51	467	55	~	57	564
52		53	468	CHAP. 12. 1			577
CHEP. 8; 1		5	ibid	2		3	578
6	-L	11	470	. 4	-	9	579
12		14	471	10		11	580
15		21	472	12		17	588
22	-	27	473	18		19	589
28	_	33	474	20		24	591
34		37	475	25		26	592
38	_	42	476	27	-	30	593
43	_	46	477	31		32	594
47	_	52	478	33	_	36	595
53	an.	58	479	37		41	596
59			480	42	-	47	597
Снар. 9. 1		2	ibid	48		50	598
3		4	482	Снар. 13. 1		30	684
5		7	483	2			685
8	_	14	484	3		5	686
15		21	485	6		8	
22	_	30	486		-		687
31	_	32	487	9			688
33		34	488		Shea	18	689
35			489	19		20	690
	-	39 41	· .	21		26	691
40			490	27	-	29	692
Снар. 10. 1	,	2	ibid	30	-	33	693
3	-	5	491	34		36	694
6		7	492	37		38	695
8	-	11	493	Снар. 14. 1	-	5	697
12	-	14	494	6	,-	9	698
15		17	495	10	· · · ·	12	699
18	_	22	496	13	_	19	700
23		24	498	20		23	701
25	nina	28	499	24	~	26	702
29	~	34	500	27	Place	30 -	709
35		36	501	31			704
37		42	502	Снар. 15. 1			705
Снар. 11. 1	_	4	547	2			706
5	_	9	548	3			707
10	-	19	549	4,	-	8	708
20		24	551	,9	-	15	709
25		27	552	. 16	-	21	710
28	reary	37	553	22	7000	26	711

		4-		**			_ ′
Ver.		ver.	Page.	Ver.			Page.
CHAP. 15. 27		_	712	Снар. 19. 20		22	793
CHAP. 16. 1	-	6	ibid	23			786
7	-	11	713	24			787
12		13	714	25	-	27	790
14	-	16	715	28			798
17.	-	21	716	29.		30	800
22		23	717	31			813
24		25	718	32	-	34	814
. 26.	-	28	719	35		39	815
29	-	33	720	40		41	816
CHAP. 17. 1			721	42			817
2		3	722	CHAP. 20. 1			830
4		5	723	2	-	11	832
6	-	9	724	12	-	18	833
10.	-	14	725	19			841
15	-	19	726	20.	-	25	842
20.	-	23	727	26.			843
24			728	27			844
25		26	729	28		29	845
CHAP. 18. 1			732	30			880
2		4	735	31			881
5	_	11	738	CHAP. 21. 1	-	6	845
. 12.		13	745	7			846
. 14	-	18	746	8	-	11	847
. 19		24	747	12		15	848
25	_	27	748	16	-	20	849
28	_	31	770	21		22	850
32			771	23.			870
. 33.	-	40	772	24		25	881
CHAP. 19. L.		2	773	ACTS*.			
3.		7	774	CHAP. 1. 4			875
8	_	12	775	5	to	8	876
13.		14	776	9			877
15			777	10		11	878
16.		17	783	12		-	879
18.			784	13		14	880
19.			792	* See the note	in p		
¥ J-			100	200			

INDEX

TO THE NOTES, &c.

Abba, Father, page 734 Abiding, and not a in Jesus 708 Abomination of desolation, 643 Abraham, 476, 479 Abraham's bosom, 521 Adjure, I a thee, 753 Adoption, 74 to 78, 82 Adrian, 193, 385, 655, 660 Adultery, 468 Adammim, 434 Adversary, 178 Agabus, 860 Agony of Jesus, 736 Ahithophel, 690 Alexander the Great, 22, 380, 556 Aloes, 34 Amen, 882 Ananias, 860 Andrew, 310 Angels attend death-beds, 300, -Twelve legions of a, 745 Anna, 29 Annas and Caiaphas, 54. They led Jesus to A, 745. Had sent him to Caiaphas, 747 Anno Domini, first year, 25 Anointing or unction, 226 Anointings of the Spirit, 103 of Jesus by women, 223, 578, 580, 582, 583 Anthony, or Mark A, 23, 559 Antiochus Epiphanus, 490

Antipas, 860 Apollos, 861 Apostles chosen, 250 sent forth to preach, 309 Appearances of Jesus, when risen, 876 Archelaus, 39, 53, 333 Arimathea, 819 ____ Joseph of A, 815 Aristarchus, 855 Armour of the strong man, 259 Asamon, 199, see 170 Ass. The a on which Jesus rode 584 Asylum in the temple, 440 Augustus Cesar, 22, 53, 559 Away. Taken a that which he hath, 669 Babes. Out of the mouth of b thou hast perfected praise, 602 Baptism, 63, 65, 68, 213, 448 --- the b of John, whence was it? 606 Baptist. John the b beheaded, 332, 334, 338 Barabbas, Then released he B. 764 Barnabas, 861 Bariholomew, 315 Battlement, see pinnacle, Beam in the eye, 202 Bed, and candle, 277

Beelzebuh, 326 Bottles, and new wine, 236 Believe. Some that b not, 372 Branch withered, 708. ---- Ye may b that I am he, Bread, and fishes, 354, 386 690 Bread. He that eateth b with Believeth. He that b on me, b me, 689 on him that sent me, 597 of life, Jesus is, 367, Belly. Out of his b shall flow 370, see meat. rivers, 465 Breathed. Jesus b on them, 842 Bethabara, 179 Brethren. Christ's b, 268, 460 Bethanv, 435, 578 ----- strengthen then thy Bethesda's pool, 340 b, 696 Bethlehem, 24, 31 Bridegroom. Jesus is the b of Bethphage, 584 his church, 141, 236 Bethsaida, and Chorazin, 219 ---- Behold, the b cometh, Belhshan, 297 666 Bethulia, 174 Buyers, and sellers cast out of Betrothing, 19 the temple, 94, 600 Blasphemest. Thou b, 501 Caiaphas, 54, 673 Blasphemy, 501 Annas had sent Je-Blessed is he that cometh in the sus to C, 747 name of the Lord, 458 They led Jesus from C to &c. 770 Blessing. The Israelites b, 5 Calf. The fatted c, 515, 615 Blind. They which see might be made b, 490, see eyes. Caligula, 337 Blindfolded. They b Jesus, 756 Calvary. When they were come Blood. Except ye drink his b, to C, they crucified Jesus, &c, 785 370 not to be eat, 379 Camel, and the needle's eye, which Pilate mingled, 531, 533 450 Cana, 92 Candle, and bed, 277 All the b shed upon the earth, to &c, 637 Candlemas. Lights used in The sweat of Jesus, like churches, at C, 29 b, 736 Capernaum, 93, 155, 158 ----Price of b, 759 Cedron's brook, 732 ——His b be on us, 763 Centurion, the c said, this was and water flowed from a righteous man, 812 his side, 814 Cesar, born with a head of hair, Boadicea, 384 Body. A linen cloth cast about Cesarea Philippi, 304, 392, 394 John's b, 748 Chaff, and wheat, 66 They wrapped Jesus' b in a Chapters in the gospels, 67 linen cloth, 820 Chance, 434 Bone. A b of Jesus, not to be Charity, 182, 191 Child, the death of an only c, broken, 815 Born again of the Spirit, b of Children. Little c, yet a little God, 101, &c. 113, 134 ___Good were it for Judas if while, &c. 693

he had not been b, 682

Children. His blood be on our
c, 763
Chorazin, 155, 170, 219
Christ. The birth of C, 19, 25,
788
carried into Egypt, 37
The haptismof C in Jor-
dan, 60, 67, 72
is in his people, 128
Of not being in C, 133
Of sleeping in C, 133
—— Titles of C, 352
the wisdom of God,
439
is God, 20, 32, 343
no man knoweth whence
he is, 463
——If thou be the C, tell us,
498
We have heard that C
abideth for ever, 595
What think ye of C? 254, 628
Many shall come, say-
ing, I am C, 655
The passion of C so-
lemnized, 62
How long C was in his ministry, 96, 160, 452,
ministry, 90, 100, 452,
457, 788
How long C lay in the
sepulchre, 397, 829
The resurrcction of C,
827
The ascension of C, 877
Church, and churches, 421
City of David, 24
Went into the holy c, after
Jesus' resurrection, 835
Claudius, 384
Clean. Ye are c, 707
Clement, 862
Cleopatra, 23
Cleopas or Cleophas, 308, 809,
836
said, Art thou only &c.
836

sin, 711

Cloth. New c and old garment, 936 Clothes. The high priest rent his e, 753 Cloud. A c received Jesus, 877 Coals. They saw a fire of c, 847 Coat. His c was without seam. Cock, The c shall not crow. 695, 751 --- The c crew, 749, 751 The c crowed twice, 750 Come. If I will that he tarry till I c, 850 Comfort, 126 Comforter, whom the Father will send, 702 Commandment. A new c I give. 694 Communion, 128 Consolation, 127 Constantine the Great, 385 Constantius, 385 Constrained, 838 Corban, 377 Council. They led Jesus into their c, 757 Counsel. They took c, 758
Country. As a man travelling, &c, 667 Courts of the temple, 601 Cross. Taking up the c, 398 Jesus, bearing his c went, &c, 783 Simon bearing Jesus' c, There stood by the c of Jesus, his mother, &c. 790 Pilate put the title on the c, 792Crown of thorns, put on Jesus' head, 773 Crucified. They c Jesus, &c, at Calvary, 785 --- They c Jesus, took his garments, &c, 786 Cup. This c is the new testa-Cloke. They have no c for their ment, 680

496

-Let this c pass from me, 733 Remove this c from me, Cures, wrought by our Saviour. see miracles. Dalmanutha, 388 Daniel's weeks, 25, 62, 160, 673, 784, 788 Darkened. The sun d, 648 Darkness. There was d over all the land, 801 Daughters of Jerusalem, weep not for me, 782 David's city, or Bethlehem, 24 - Son, meaning Christ, 254 Day. Civil d, 5, 260 - If any man walk in the d, --- The sixth d before the passover, 577 -The fifth, 583. Fourth, 598. Third, 603. Second, 672. First, 676 -At that d ye shall ask, 719 ——I have suffered this d, 762 Days put for years, 96, 457 ----Except those d should be shortened, 647 Two sorts of d, 801 After eight d, Jesus stood in the midst, 843 Dead. Burial of the d, 338 --- Men are d in sin, 346, 347, 372 -Let the d bury their d, 427 ----Mourning for the d, 549, - God is not the God of the d, 622 Death. If a man keep &c. he shall never see d, 478 Death-bed, 723 Debtors, two d, &c, 224 Decalogue, 521 Decapolis, 155, 296

Demas, 862 Demons. The Romans idea of d, 482 Deny. I will not d thee. 731 Desolation. The abomination of d, 643 Devil. Jesus tempted of the d. ——Thou hast a d, 462 ----Ye are of your father the d. 477 -- is compared to a wolf. 494 Devils fear forment, 289 Die. By our law Jesus ought to d, 774 - If I should d with thee, I will not deny thee, 731 Dine, Come and d, 848 Disciple, 250 --- Who, cannot be Christ's d. 509 Disciples. Say ye his d stole him &c, 826 Divorcement of a wife, 20, 469, see put away. Domitian, xvi, 385, 851 Door, and shepherd, 490, 492 ---- shutting to the d, 454 Doubted. Some d, 871 Drachma, 511 Drink. They gave Jesus vinegar to d, 781 Dry tree and green, 783 Dying in Jesus, 133 Ear. Cut off his right e, 739 Earth. If I be lifted up from the earth, 594 Earthquakes. There shall be e. 642, 657, 879 Easter, 83 Ebonite's gospel, 873 Ecclesiasticus, 444 Edom or Idumea, 244 Egypt, made a Roman province, 24

Dedication. The feast of the d.

Egypt. Male-children of the Hebrews drowned, in E, 456 Eight. After e days, Jesus stood in the midst, 843 Eleven. Jesus appeared unto the e, 839 Eli. Eloi, &c, commented upon, 804, 806 Elias, 4, 78, 407, 805 Elisabeth, 2, 8 Emmaus. Two of them went to E, 835 Emperors of Rome, 384 Enon, 139 Epaphras, 862 Epaphroditus, ibid Ephraim, 563 Epiphany, 33 Epithalamium, 35, 614 Erastus, 863 Esaias or Isaiah, 61 Essenes, 18 Eucharist, 683 Euergetus, 444 Ever, We have heard that Christ abideth for e, 595 Excommunication, 488 Eyes. Jesus opened the e of a man born blind, 480, 484, 487 ----He hath blinded their e, &c. 596 Face. They spit in Jesus' f, 754, 778 ---Some began to cover his f. 756 Faith, 100, 191 ---Shall he find f on the earth? 544 Faithful. If ye have not been f, 519 Falling from a profession, &c. 372 False Christs, 655 Famines. There shall be f, 651 Farthing, 328, 639 Fast, kept by the Israelites, 799 Fasts and festivals, 83

Father. Ye are of your f the devil, 477 --- Therefore doth my f love me, 495 ----If any man hate not his f, 509 Glorify thy name, 593 ----Glorify thy Son, 721 ----He that hath seen me, hath seen the F, 699 My F is greater than I, 703 - My F is the husbandman, 705 -----All things that the F hath are mine, 715 -----Whatsoever ye shall ask the F, 717 - I will shew you plainly of the F, 718 I say not, that I will pray the F, 719 ____ I came from the F, 719 ----Abba, F, 734 - I am not yet ascended to my F, 833 -Promise of the F, 874 Fearful. There shall be f sights, 656 Feast, called Purim, 339 of dedication, 496 --- of unleavened bread, 674 Feasts of the Heathen, 506 Feet. Jesus began to wash his disciples' f, 686 Fellowship, 127 Field. Two men shall be in the f. 542 Fig-tree, three years fruitless, —— having leaves only, 598, 599 and leaves, 661 Finger. Reach hither thy f, 844 Finished. It is f, 799 Fire, and the sword, which Jesus came to send on the earth, 328

Fire of hell, salted with f, &c, Generation, This g shall not pass, 654 418, 419, 420 - of coals, and fish broil-Gennesaret, 161 Gentiles. The g called, 208 ing, 847 First. The f shall be last, 535 Gerasa, 291 Fish. A f caught by Peter, 413 Gergesenes, 291 Gerizim, and temple, 147 Fishes, and net, 162, 847 —— and bread, 354, 386 Gethsemane, 731 Flax. Smoking f, 247 Ghost. Jesus gave up the g Flesh. Of eating Christ's f, 370, 800, 805 Given. To every one that hath, -No f be saved, except &c, shall be g, 669 647 Glorified. Now is the Son of --- Power over all f, given to man g, 693 I have g thee, 723 Jesus, 722 The spirit willing, the f Glory. The g I have given them, weak, 733 727 Fold. There shall be one f, 495 Gnat. Strain at a g, 635 Friends. Ye are my f if, &c, Gnostics, 26, 321, 811, 850. 709 864 Fruit. Bearing much f, 709 Goats. Jesus shall set the g, on Gabbatha, 776 the left hand, 669 Gabriel. The angel G, 6 God, is in his people, 128 Gadara, 291 —— Christ the wisdom of G. Gadarenes, 291 Gaius, 863 --- demanded when the king-Galilee, and Galilees, of them, dom of G, should come, 40, 155, 159 539 ----He goeth before you - is not the G of the dead. into G, 825 &c, 622 Galileans blood, mingled with ---Of knowing the only true their sacrifices, 450 G. 722 Gall. They gave g, &c, to Je---- My G, my G, why hast sus, 781 thou forsaken me? 804 Garden, and Cedron's prook, --- Jesus was received up, and sat on the right hand 732, 737 - where Jesus was cruciof G, 877 fied, 816 Gods. I said, ye are g, 500 Garment. Of the old g, and Goest. We know not whither new cloth, 236 thou g, 698 ----Had not a wedding g, Golgotha, 781, 783 616 Good. None is g, save one, 531 Garments. They spread their g, Gospel. This g shall be preachin the way, 587 ed in all the world, 643 ---The soldiers took Jesus' Preach the g to every g, 786 creature, 873 Gate. Of the strait g, 454 - of the Nazarenes, ibid Genealogy of Christ, 43. 47, Gospels. Chapters in the g, 67 Grace, 115 49.

Graves. Scribes and Pharisees like g. 438 --- Many came out of the g, 835 Green tree, and dry, 783 Hail. Master, 744 ---All h, 825 Hair, 180 Hand and foot offending, 417 -Reach hither thy h, 844 ——Of sitting at God's right h, 877 Harvest in Judea, 94, 875 He. Ye may believe that I am h, 690 Heart. Of the treasure of the h, 203,256 - Of loving God with all the h, 627 --- Sorrow hath filled your h, 712 Heaven, 366 ---Your names are written in h, 504 --- The Lord was received up into h, 877 Hebrews. Of the epistle written to the H, 318, 868 Hebron, 8 Heel. Hath lifted up his h against me, 689, 691 Helena, 385 Hell, 143, 418 —— In h he lifted up his eyes, 521 Herod the king, or the Great, 2, 31, 37, 53, 394 ——The funeral of H, 210 - the tetrarch, 53 --- his perplexity, 336 - - will kill thee, 455 --- him and Pilate became friends, 451, 768 -- his banishment, 337 Herodians, 243, 619

Herodias, 337

Herodion, 855

Herods. Four H, 312 High priast. The h p rent his clothes, 753 History. Prophane h uncertain, 149 Holy Ghost, 102, 702 ----Receive ye the H G. Horn. Christ called an h. 16 Hosanna, 586, 588 Hour, and hours of the Jews, &c, 776, 801 House, on a rock, 204 House top, &c. 327, 541, 646 Houses in the east, how built, 227 Householder, The kingdom of heaven like an h, 536 A certain h which planted a vineyard, 608 Hundred fold, 533 Hungred. I was an h, 670 Husbandman. My father is the h, 705 Hymn. When they had sung an h, 704 Hyssop, vinegar, &c. 805 I, in them, 729 Jachin, and Boaz; pillars, 97 Jacob's well, 143 James, the son of Zebedee, 311 --- the son of Alpheus, 314, 317 —— the less, 308, \$09 Idols of Egypt, 37 -- in many nations, 872 Idumeans, 244 Jeoshaphat. The valley of J 641, 879 Jeremy, 38, 760 Jericho, and of blind men, 569 --- described, 870 Jerusalem, its ancient names. 61 - When destroyed by the Romans, 50, 393 649

Daughters of .1, weep	Judas receives the sop, 691
not for me, 782	why he was surnamed
Jesus, said to be beside him-	Iscariot, 692
self, 249	knew the place, 737
a King, and a Prince,	having received a band
585	of men, &c. 737
wept over Jerusalem,	
	Judea, 40, 155, 524. See Ga-
590	lilee.
- entered into Jerusalem,	Judge him according to your
	law, 771
and into the temple,	law, 7/1
591	Judgment. They led Jesus to the
took bread, and blessed,	hall of <i>j</i> , 770
&c, 683	Julian, 62, 99, 304, 335, 338,
0. 1 7 7.7	
Struck J, 747	835
held his peace, 755	Julius Cesar, 23, 384, 558
delivered to be crucified,	Keys. Of Jesus giving the k to
764	Peter, 395
is the Christ, 881	King. The people attempted to
did many things, which	make Jesus a k, 359
	make Jesus a n, 559
are not recorded, 881	A k made a marriage for
Jews and Samaritans enmity,	his son 613
144 426	Kingdom. The k of God, 169
	Kingdom, the k of Ood, 109
rejected, 207	The Jews ask, When
slain in the war, with the	it should come? 539
Romans, 393	They thought it would
	I hey thought it would
Incense, offered twice a day, 3	immediately appear, 574
Infants brought to Jesus, 528	of heaven, taken by
John Baptist, his birth, and	force, 215
preaching, 3, 11, 17, 54,	like to a grain of
56, 60, 87, 214.	mustard seed, 280
beheaded, 332	like unto leaven, 281
	like unto treasure
John the apostle, and evangelist	
XIV, 850	hid in a field, 283
John Mark, 884	- like unto a man seek-
Jordan, and its lakes, 68	ing goodly pearls, 284
Joseph, the husband of Mary	like unto an house-
the Virgin, 46, 267,	holder, 536
791	like unto a king,
of Arimathea, begs the	which made a mar-
hody of Jesus, 815	riage, &c. 613
Joses, 308	ye shut up against
Joy, 122	men, 633
Israelites male-children drown-	is as a man travelling
ed, 456	* &c. 667
Iturea. See Trachonitis.	Kingdom. The k of the Messiah,
Judas or Jude, 252. 308	876
Judas Iscariot betrays Jesus for	Lady-day, 6
money, 675. 759	Lake of Sodom, 70
and Ahithophel, 690	Lakes of Jordan, 70
and Amunopuel, 090	Lancs of Joinall, (0

Lamb of God. 87 Lamb, when killed for the passover, 676 Lamps. They that were foolish took their 1, 665 Lanterns and torches, 737 Last. The *l* shall be first, 535 Law, One tittle of the I not to fail, 520 --- Judge him according to your l, 771 --- By our l he ought to die, 774 Lawyer, 625 Lazarus, the beggar and rich man, 521 --- of Bethany, 580 . Lead Jesus away safely, 743 Leaven, 281 ---- of the Pharisees, 389 ---- of Herod, 390 Lebbeus or Jude, 321 Legions. Twelve 1 of angels, 745 Legs. They besought that their 1 might be broken, 813 Lent, a fast, 83 Leper. There came to Jesus a l, beseeching, &c. 205 Lepers. Ten l met him, 538 Less. James the 1, 308, 809 Libanus or Lebanon, 71 Life and death. The power of l and d taken from the Jews, 39 Life. I lay down my l, 495 ---Of Jesus giving eternal l

to believers, 722 --- eternal. from knowing God, 722 Light. Of l given to men, 114 Lightning. The coming of Christ

compared to l, 540 Linen cloth cast about John's body, 748

--- in which Jesus' body was wrapped, 820 Linus, 863

Little children, Jesus calls-his disciples, lc, 693

Live. I his do and thou shalt 1, 431

Loins. Let your I be girded, &c. 446

Lord. The prayer which the L taught, 186

---Thou shalt love the L, 627

---The L said, sit, &c. 628 ----If David call him L, &c. 629

---- open to us, 666

---- his supper instituted, 683, 685

---- whither goest thou? 694 Lord's day, 822, 840 Loretto, &c. 6

Lost. The Son of man came to save the 1, 574

Lot's wife, 541

Love, and loving of God, 117 --- Thou shalt l God, 627

--- A new commandment I give, that ye I one another, 694

---- If any man I me, he will, 701

--- The l may be in them, 729

Lovest. Simon, I thou me? 849 Lucius, 863

Luke's death, 878

Lunatic, 409

Magdala, 387

Magi, or wise men, 31, 33

Maimed, 383

Male-children of the Hebrews, drowned in Egypt, 456

Malefactors, when executed, 674

Mammon, 518

Man, dead in sin, 347

--- Good were it for that m if he had never been born, 682

A young m having a line a cloth. 748

Entering into the sepulchre.

Entering into the sepulchre, the women saw a young m, 828

Manaen, 864

Manufest. Jesus would m himself to his disciples, 701

Manna, 365

Mark, of his martyrdom, 67, 883

Mark Anthony, See A.

Marriage. A king made a m for his son, 613

Marry. They neither m, nor are given, 624

Martha. See Mary.

Martyrs, 860

Mary, the Virgin, 6, 790
—— and Martha, her sister,

435 anoints Jesus' feet, 578,

Magdalene anoints them, 223, 581

——— Magdalene had bought sweet spices, 827

Magdalene cometh to the sepulchre, 830

of her decease, 833

Master of the house, shut to the door, 454

Masters. No servant can serve two m, 519

Matthew's martyrdom, 316 Matthias, 864

Maunday-Thursday, 686

Me. The prince of this world, hath nothing in m, 703

Without m ye can do nothing, 708

Meat which endureth unto everlasting life, 364. See bread.

Men. Will draw all m unto me, 594 Men. They loved the praise of m, &c, 597

Judas, having received a band of m, 737

Two m stood by them in white, 878

Merchantman, and Pearls, 284 Mercy, and not sacrifice, 241 Messiah, 32, 89, 150

prophets, and patriarchs,

Midnight. At m there was a cry,

Mill. Two women grinding at the m, 650

Mine. All things that the Father hath are m, 715

Miracles, wrought by Jesus, in healing maladies, 739

Mites. Two m, 639

Money. The soldiers took the m, 826

Moon. The m, drawing nearer and nearer the earth, shews the approach of the end of the world, 803

Morning. When it was m, they took counsel, 758

Moses. They have M and the prophets, 522

Mote in the eye, 202

Mother. There stood by the cross of Jesus, his m, 790. Her decease &c. ibid

Mount Tabor, 41, 170, 199
Mount of beatitudes, 170, 172,
198, 199. See Mount Tabor.

Mount Gerizim, 147

Mountain, on which Jesus was tempted, 82, 85

- on which he was Nuptial song, or Epithalamium, transfigured, 403, 405 614 - Of removing a m by Oath, 753 faith, 603 Oaths, 179 --- on which Jesus, pro-Olives. The mount of O, cleavbably, preached his sermon; ing, &c. 641 - Of the Mount of O. and appeared to his disci-705. see mount. ples, 870 Mourning for the dead, 304, Olivet, 879 549 Olympas, 855 One. That they all may be o, Mouth and wisdom. Jesus would give, 658 727, 728 Mustard-seed, 280 Onesimus, 864 Myrrh, 35 Onesiphorus, 865 Opened. Then o he their unand wine, given to Jederstanding, 841 sus, 781 Oppression, &c, referred to Nain, 210 Naked, 846 182 Name. I have manifested thy n, Origen, 248 724 Owl. 314 - At that day ye shall Palestine, 140 Palm-Sunday, 586, ask in my n, 719 Palm-trees. Took branches of Names. Your n are written in heaven, 504 p-t, &e. 588 Nathanael, 91 Palm. Struck Jesus with the p Nations. Go ye and teach all of his hand, &c, 747 n, 872 Palsy, 228 Nazarene, 42 Panium, 68, 405 Paradise. To-day shalt thou be Nazarenes, their gospel, &c, 873 with me in P, 798 Nazareth, 41 Passion-Week, 733 Needle's eye, 531, 533 Passover, when Jesus was twelve years of age, 50 Nero, 272, 383 Nero's death, &c. 856 The first p, after Jo-Net and fishes, 162, 847 sus was baptized, in Jor-Nicolas, 864 dan, 93 Nicodemus, 100, 815 ——The second p, 223, ----- his decease, &c, 135 238 Night. Watches of the n, 360 The third p, 357 - The night cometh, ——— The fourth. p, 672, when no man can work, 679, 684 and of Sir Isaac New-Of stealing Jesus away ton, 239, 788 by n, 826 Lamb, when killed, Nineveh, 13 676 Nobleman. and far country, 575 The preparation of Nothing. Without me ye can the p, 776 do n, 708 Paul's martyrdom, 852

Pavement or Gabbatha, 776	
Peace, 116 I leave with you, 703	
That in me ye might	
have p, 720	
Jesus held his p, 755	
Pearl, and pearls, 193, 284	
Pearls, and swine, 193	
Pence. Of owing fifty p, and	
Pearls, and swine, 193 Pence. Of owing fifty p, and five hundred, 224	
An hundred p , 423	
Penny, 423, 618	٠
A p they received, 537	
Bring me a p, 619	•
Pentecost, 84, 875	
Perfect. Be ye p, 184	
Perfected. The third day, I	
shall be p, 456 Perfumes, 33	
Pericardium, 814	
Persecutions of the church, 272	
851, 857	
Peter. Of P, to have the keys,	1
395	
Jesus, calls P Satan, 398]
—— denying Jesus, 750, 752	
Peter's martyrdom, 850, 852	
Pharisees, rejected the counsel]
of God, 213	
and of children in	•
sport &c. 218 and Herodians, 243]
Phebe, 865	.]
Phenicia, 40]
Philemon, 865	•
Philip, the tetrarch, 53	3
	1
the deacon, 865	
Phylacteries, 631	1
Physician, 233, 234	,
Pierced. One of the soldiers p	1
Jesus' side, 814	
Pilate, mingled the Galileans	-
blood with their sacrifices,	-
450 and Herod made friends	I
together, 451, 768	*
washed his hands, 763	
C. Marian Brea interpretation in 200	

Pilate, took Jesus, and scourged him, 773. see 775. - wrote to the Emperor that he had consented to Jesus' death, 763 - wrote a title, and put it on the cross, 792 - The Jews besought P that the legs of the men crucified might be broken. 813 - is deposed from being governor, 53, 560 - Pontius P, killed him. self, 763. Of his cruelties, 821 Pilgrimages, 6 Pillars, in Solomon's temple, &c, 97 Pinnacle of the temple, 82, 84 Platonical doctrine, see transmigration. Plough. Putting the hand to the p, 427 Polycarpus, 861 Pompey, 296, 557 Pontius Pilate. See Pilate. Poor. Bring in hither the p, - Distribute unto the p. &c. 532 Pope, and his Cardinals, 503 Porch. Solomon's p, 498 Potter's field, bought with the silver pieces, 760 Przetor, and qzestor, 234 Praise. They loved, the p of men, 597 Pray. I p not for the world, 724 The p, called the Prayer. Lord's p, 186, 436 -- Different kinds of p, 411 —— What p means, 705, 717, 721, 736, 866 Preparation of the passover, 776

Prince of this world. Now shall the p be cast out, 594 ----- cometh, and hath nothing in me, 703 is judged, 713 Priscilla, 866 Prodigal son. 511 Profane history, uncertain, 149 Professor of Christianity, his duty, 175 Prophet, Of a truth this is the p. 466 Prophets. When the p prophesied, 12 Propitiation, 800 Proselytes. 545 Proseuchae, 250 Proverbs. The book of p, 718 Psalms, sung at the passover, 683, 704 - must be fulfilled written in the p, 841 Pudens, 855 Purification, 28 Pythagorean. see transmigration. Quadragesimal fast, 83 Quæstor, and Prætor, 234 Queen of the south, 261 Rabbi. Love to be called, r, r, 632 Rabbin, 349 Rain, early, and latter, 184 Rama, 38 Ransom, 567 Ravens. God feeds the r. 190 Ready, Be ye r, 663 Receive ye the Holy Ghost, 842 Record. Though I bear r of myself, yet, &c. 471 Reed. A bruised r shall Jesus not break, 247 —— They put a r in his right hand, 778 Redeem, 15 Regeneration, 534 Rejoice, 123

Relieving the poor, 463 Reproach, 462 Rest, for the heavy laden, 222 Resurrection, 133, 551, 621 ____ came out of the graves after Jesus' r. 885 Rich. 358 Rich man, and steward, 516 and the beggar, 521 Righteous. Trusted that they were r, 545 Ring on the hand, 514 Risen. Jesus is r, 824, 829 Robe. Bring forth the best r, &c. 514 They put on Jesus a scarlet r, 778 —— They took the r off, 779 Rock. House on a r, 204 Roman Catholics, their sermons, 248 Romans, their invasion of Britain, 383, &c. - their war with the Jews, 393, 561 ---- their ideas of a future state, 481 - the extent of their dominion, 556 Rome, when built, 556 Room. The upper r. 880 Root. Hath not r in himself, &c. 272 Sabbath. The second s after the first, 238 - In the end of the s came Mary Magdalene, 822 - or the Lord's day, or sunday, 822, 843 Sabbath-day. Jesus opened men's eyes on the s-d, 484 ---Of keeping it holy, 484 ---- that your flight be not on the s-d, 646 that s-d was an high day, 813 Sacrament instituted, 688; 685

Sacraments. The Roman Catho-Sepulchre, in which Jesus was lics s, 684 laid, 817 Sacrifice, and the oblation ceas-The women came unto ing, 62 the s. 829 I will have mercy, and Entering the s, they saw not s. 241 a young man, 828 Sacrifices on the altar, 3 - How long Jesus lay in Sadducees, 64, 621 the s, 397, 829 Safely. Lead him away s, 743 Sepulchres. Like unto whited s. Salim, 140 636 Salted with fire, &c. 419 Sermon, and of Origen, 248 Samaria. The country of s, 40 on the mount, see 155, see Galilee. mount and beatitudes. The city of s, 143, 339 Serpent lifte 1 up, 790 Samaritans, and of their enmi-Servant. No s can serve two tv, 144, 425 masters, 519 Sanctify them, 726 Servants. We are unprofitable s, I s myself, ibid Sanctified. Whom the Father Seventy disciples, sent forth, hath s, 501 429 Sanhedrim, greater, and lesser, -- return, 503 177, 298, 457, 674, 757 Sheath. Put up in the s, 738 Satan, not under any law, 86 744 a citizen of the world, 513 Sheep. I am the door of the 8, 492 594 - hath desired to have you, ---- Ye believe not, because 696 not of my s, 499 - My s hear my voice, - Peter, is called S, 398 Save. Himself he cannot s, 796 499 ---- Shall set the s on his Saved. No flesh be s except &c. right hand, 669 647 Scarlet robe, put on Jesus, 778 Shekel, and half s, 95, 412, Scorpion, 437 413, 675 Scorpions, 504 Shepherd. I am the good s, Scourged Jesus, 764, 773 493 and door, 490 Scribes, 176, 286 There shall be one Beware of the s, 630 Scriptures referred to, 182 fold, and one s, 495 Scull, The place of a s, 783 Shoes. Put s on his feet, 514 Scythians, 297 Sick, and the physician, 232, Sea. Vide Miracles. 234 --- When saw we thee s, 671 Seam. Coat without s, 786 Sebaste, 335, 339 Side. With a spear, pierced Je-See. A little while, and ye sus' s, 814 --- Thrust thy hand into my shall not s me, 715 Seed, falling among thorns, 270 s. 844, &c. Sights. Fearful s, 656 Septuagesima Sunday, 84 Septuagint version, 21 Silas, 866

Siloam's tower, 451 Silvanus. See Silas. Silver. Roman s penny, 423 —— Ten pieces of s, &c. 511 ___Judas cast down the pieces of s, &c. 759 - Not lawful to put them into the treasury, 759 - Thirty pieces of s. See Judas. 607 Simeon, 28 Simon Zelotes, 252 --- one of Jesus cousins, 308 ____ Magus, 655, 853, 858 712 -a Cyrenian, bearing Jesus' cross, 779 --- [Simon Peter] Satan hath desired to have you, 696 Lovest thou me? 849 Sin. Who did s, this man, 480 --- They had not had s, 711 Sinners, are not willing to come side, 814 to Christ, 350 God heareth not s, 487 Sins. Shall die in your s, 472 827 Sleeping in Jesus, 133 Slept. Say ye, His disciples stole him while we s, 826 Sodom, 8, 542 102 its lake, 70 Soldiers, A band of Roman s, 778 - The s took Jesus' gar-&c. 257 ments, 786 ---- The s took the money, Stars, 660 826 Solomon, 44, 190 Solomon's wisdom, 261 ____ porch, 498 Stephen, 867 Son. The elder s was in the field, 515 516 - A king made a marriage for his s, 613 670 --- Father, glorify thy S, 721 Son of man, how often it occurs,

----- Shall he [then] find faith on the earth? 544 is come to save that which was lost, 574 - Now is the S of m glorified 693 Sons. Two s, one a prodigal, Two s, and of a vineyard. Sop. The s given to Judas Iscariot, 691 Sorrow hath filled your heart, Sosipater, 867 Soul, 327, 400, 481 Souls departed, of them, 300 ----Transmigration of s, an opinion, 392, 480 Sower, and seed, 269 to 278 Spear. With a s pierced Jesus' Species of beasts, and birds, 428 Spices. Had bought sweet si --- Bringing the s, 829 Spikenard, 35, 578 Spirit. Born of the S &c, 101, ---- of truth, 714 ——— The s is willing, 733 Spirits. Seven s more wicked Sponge. They filled a s, 805 Statue. The s of our Lord, and of Julian, 304 Stephanas, 867 Steward commended, 518. set Stone. Of the white s, 609, - The s which the builders rejected, 609 - Whosoever shall fall on this s shall be broken, 609

428

lightning, 540

--- of his coming as

- There shall not be left	Tarry. If I will that he f till I
here one s, 640	come, what, &c. 850
Stones. They took up s again	Tax, and taxing, 22
to stone Jesus, 500	gatherers, 234
and gifts that adorned the	Teeth. The thieves cast the
temple, 640	same in his t, 795
Strangers. To bury s in, 760	Tempest. see miracles.
Strong. The s man's armour,	Temptation of Jesus, 81, 83
259	Temple, pillars in its porch, 97
Stumbleth not in the day, 548	The t built by Zerub-
Sucklings. Out of the mouth	babel wanted five things,
of s thou hast praise, 602	&c. 98
Sun, turned dark, at Julius Ce-	built new by Herod the
sar's death, 559	Great, 96
be darkened, 648	After its demolishment
Sunday, 822, 843	by Titus, Julian attempts
Supper, A great's, 507	to rebuild it, 99, 304
	——The doors of the t , 658
683, 685	on mount Gerizim, 147,
——— A second s, 685, 691	149
Swearing, and of oaths, 179	in Egypt, 99
Sweat. Jesus's, like drops of	Tertius, 867
blood, &c. 736	Thaddeus, the apostle, 321
Swine, and pearls, 193	the disciple, 868
Swine's flesh, may now be ea-	Theatres, and of mith, feast-
ten, 374	ing, &c. 390, 592
Sword, which Jesus would send	Thee What is that to t? 850
on the earth, 328	Theophilus, 1
———Put up thy s, 738, 744	Thieves. Fell among t, 433
They shall fall by the	——— The t cast the same in
edge of the s, 659	Jesus' teeth, 795
Sycamine tree, 523	Think. What t ye? 754
Syrophenician woman, 380	Third time that Jesus shewed
Tabernacles. The feast of t, 459	himself to his disciples, 848
The feast of t , in	Thirst. If any man t, let him
Luke's gospel, 425, 455,	drink, 465
458 The feast of t in	Jesus saith, I t, 798
The feast of t, in	Thirty pieces of silver, see Ju-
John's gospel, 459, 465	Thomas or Thomas Did mus
Table. That ye may eat at my	Thomas or Thomas Didymus,
t, 681 Tabor, and of the sermon on a	his martyrdom, 843
mountain, 41, 170, 199,	Thorns, and seed, 270
871	- A crown of t put on
Talent, its value, 422	Jesus' liead, 773
Talents. Five t, 667	Throne: Ye shall sit on t, 681
Talents. Five t , 007 —— Ten thousand t , 422	Tiberias, a city, 364
Tares, 278	zincias, a ong, ove
2 41 007 201 0	

Tiberius Cesar, 53, 55, 559, 771 Timothy, xvi, 868 Title. Pilate wrote a t, 792 Titus, son of Vespasian, 481, 599, 644, 789 -- a bishop, 869 Tomb, see Sepulchre. Torment. The devils fear t, 289 Touch me not, 833 Tower of Siloam, 451 Trachonitis, 54 Tradition of the elders, 376 Transfiguration of Jesus, 401, 403, 405 Transmigration, 392, 480 Treasure of the heart, 203, 256 ——— hid in a field, 283 ---- in heaven, 532 Treasury, 639 - not lawful to put the silver into the t, 759 Tree. If ye do these things in a green t, what, &c. 783 Tribes of Israel, the ten, 561 to return from captivity, 562 Tribute, &c. 243, 618 ----money, and shekel, 412 Trophimus, 855 Truth. The t shall make you free, 474 ----Sanctify them through thy t, 726 Two men shall be in the field, -- of them went to Emmaus, Tychicus, 869 Tyre, 557 Unction, used in the Romish church. 226 Understanding. Then opened he their u, 841 Upper room, 880 Vail of the temple rent, 806 Valley of Jehoshaphat, 641, 879 Verses in the gospels, 67

Version. The septuagint v, 21 Vespasian, 383 Vine. I am the true v, 705 Vinegar. They gave Jesus v, 781 it is finished, 800 Vineyard, householder, and labourers, 536. ------- Son, go work to-day in my v, 607 planted, and let out, 608 Voice. My sheep hear my v, 4.99 -- This v came not because of me, 593 —— Jesus cried with a loud v, Eli, 804, 806 Walk in the day, not stumbling, &c. 548 War. Of the w between the, Jews, and Romans, 62, 393 Wash. Jesus began to w the disciples feet, 686 Washed. Pilate w his hands Watch, a guard of soldiers, 821 Watches of the night, 360 Water, turned into wine, 92 —— Of living w, 105, 145 Way. How can we know the w? 698 Wedding garment, 616 Week The first day of the w or Sunday, 822 - The first day of the w, came Mary, &c. 822, 830 Weeks. See Daniel's w. Weep not for me, 782 Well. Jacob's w, 143 Whale, &c. 260 What think ye? 754 Wheat, and chaff, 65 -- Except a corn of w fall. 591 --- To sift you, as w, 696 White stone, 609, 670

Whited sepulchres, 636 - Ye are clean through the Whitsunday, 84, 875 Whom seek ye? 737 w, 707- I have given them thy w, Wife, I have married a w, 508 - A w put away, 525. See Work. The night cometh when Divorcement. no man can w, 483 Will, If I w that he tarry till, - I have finished the w, 723 Works. Greater w shall he do. 850 Wine, made from water, 92 and new bottles, 236 World to come, in it they should --- mingled with myrrh, they receive everlasting life, 533 gave to Jesus, 781 - Worthy to obtain that Win r. It was w, 496 w, neither marry nor, &c. Pray ye hat your flight 624 If the w hate you, ye be not in the w, 646 Wisdom justified of her children, know, &c. 710 I leave the w, and go 217 to the Father, 719 of Solomon, 261 Christ the w of God. I pray not for the w, 724 The w hath hated commends herself, 440 and a mouth, 658 them, 725 Wise men from the east, 30, 31, Worm. The w that will never die, 419 Written. Rejoice, because your With me. They may be w m, names are w in heaven, 504 where I am, 728 Without me ye can do nothing, ---- Jesus did many things 708 which are not w, 881 Wolf. The w scattereth the Ye may believe that I am he, sheep, 494 690 Woman. Statue of the w, dis-You, an address to a single pereased with an issue of blood, son, 696 Zaccheus, 573 Zacharias, 2, 638 Women. Two w grinding at the Zehedee's children, 566 mill, 650 Word, Christ called the W, 72 Zerubbabel or Zorobabel, 46, 98

APPENDIX.

Page 1. In the note on Theophilus, we have said, that Josephus mentioned others of the same name, who were not priests.—We retract the assertion; for having thought of Epaphroditus, mentioned by him, occasioned the mistake.

Page 22. The two lines at the bottom, belong to Julius Cæsar, mentioned in page 558.

Page 31. Mat. 2: 2. We have seen his star. We refer our readers to Bunting, page 323, who has given an account of its appearing, for several years.

Page 34. Line 3. We have said. Jacob might have perfumed his garments, but, probably, his mother perfumed them; see Gen. 27: 15.

Page 37. To the note on the 16th. verse, speaking of Herod, we add, from an Anonymous Author, "Herod near dying, his disorder was increased by the conspiracy of Antipater, his eldest son by Doris, born to him whilst he was a private man. But Herod having discovered the plot, accused him thereof before Quintillius Varus, the Roman governor of Syria, and put him to death; which occasioned that remarkable exclamation of the emperor Octavianus, that it was better to be Herod's hog, than his son." See Josephus, of Antipater being put to death, vol. 4. pages 34, 35, and some preceding pages.

Page 40, Lines 32 and 36. Philadelphia and Philadelphene. Sacred Chronology in one of its maps, informs us, "That the land of the Ammonites was called Philadelphi, the which lay in Arabia the Happy." Bunting, page 141, says, "Rabba, in the land of the Ammonites, when it was restored by Ptolomeus Philadelphus king of Egypt, he called it after his own name, Philadelphia."

Page 41. 23d. Verse. Line 20. An anonymous author, page 352, supposed, as well as some other writers have done.—
"That Jesus on mount Tabor, began that excellent discourse, called Christ's sermon on the mount." More is said about it in some other notes, to shew that it was not on that mount that the sermon was preached. The same author informs us page 168, "That the river Kishon, mentioned, Judg 4: 7, 13. – 5: 21. rises out of mount Tabor, and passing westward along the valley of Jezreel, now the plain of Esdraelon; it empties itself into the Medi-

terranean sea. It receives several torrents from the mountains, which must make it swell exceedingly upon sudden rains, &c."—Josephus mentions the rain, and hail, that fell with great impetuousness, when the battle, spoken of in the book of Judges was fought. Bunting, pages 342 and 355. Supposed that Jesus was transfigured on mount Tabor, "It is situated upon the borders of the tribes of Issachar and Zebulun, 52 miles from Jerusalem towards the north, and extendeth itself towards the south, to the river Kishon. There was also a town called Tabor, situated at the foot of this mountain. It is almost four miles in height, and upon the top thereof there is a round plain almost three miles over. Upon the east side of it runs the brook Kishon. There is also another hill in the upper part of Galilee, which is also called Tabor." At page 273, Bunting says, "Mount Casius, in Syria, is four miles high."

Page 53. In the note to Luke 3: 1. Line 6. "Philip, (according to Dupin's history of the Church, vol. 2. page 19.) was a son of Herod the Great, by his fourth wife Cleopatra." See Josephus, of Herod's family.

Page 54. Trachonitis. An anonymous author, page 356, says, "It was a mountainous country, called, anciently, Argob, (Deut. 3: 4, 13, 14. I Kings 4: 13,) bounded on the east by Arabia deserta, on the west by Batanea, on the south by Iturea, and on the north by Damascus."

Page 55. Line 23. Echard's chronological table says. "Augustus died, August 19th, A. D. 14. He adopted Tiberius, A. D. 4. And from his adoption he reigned, 22 years, 7 months, and 7 days."

Page 84. Verse 5. Bunting, page 328, says, "From the bottom of the temple to the pinnacle's top, it was 600 feet." He has described the pinnacles that were upon the courts of the temple, pages 14, and 15, but they were not so high as the pinnacle above mentioned, and he says, "There were pleasant walks upon the pinnacles of the courts, &c; to one of which the Devil carried Jesus."

Page 92, note to verse 6. An anonymous author, page 328, says. "Jesus turned 120 gallons of water into next good wine." Bunting, pages 308, 329, says. "Jesus turned 168 gallons, and 3 quarts, or thereabouts, into wine." Page 330, He has given a satisfactory description of Cana. Sacred Chronology, says, "Cana, where Jesus turned water into wine, lay in the higher Galliee, on the torrent of Jitpahel, in the tribe of Zebulun, [Josh. 19: 14, 27.] We must not confound this place with two others of the same name, the one in the tribe of Asher, and the other in the tribe of Ephraim."

Page 93, note to verse 12. An anonymous author, page, 328, says, "Capernaum was a city built after the Babylonish cap-

tivity, on the sea-coast of Galilee, in the borders of Zebulun and Naphtali. But though it was at the time of Jesus being there, the Metropolis of all Galilee, it is now no more than a village of a few poor fishermen."

Page 94. Line 9. Feast of unleavened bread, An anonymous author, page 355, says, "This feast of the 7th. day of unleavened bread, concluded with another feast, in memory of God's overthrow of Pharaoh and his host in the red sea."

Page 96. In the note to the 20th, verse, we made a mistake in quoting Josephus who writes thus. "Herod built the third temple a few Cubits short of the first temple's height, (which is elsewhere said to be 4; and the second temple was 60 short in altitude, of the first."

Page 136. note to verse 14. Sacred Chronology says, "Moi, in the Egyptian language, signifies water; this is the reason why Moses was called by the name of Moses."

Page 143. John 4: 4. He must needs go through Samaria. An anonymous author, page 235 says, [1 Kings 16: 23, 24.] "Omri bought a piece of ground of one Shemer, on which he built a royal palace and resided. This increased into a city, and was called Shomeron in Hebrew from Shemer; but the Greeks named it Samaria. The kings of Israel made it their capital, and place of residence, and omitted nothing to make it as strong, fine and rich as possible. But though at one time it was larger than Jerusalem, it now consists only of a few poor cottages and convents, inhabited by Greek monks."

Page 144. Verse 8. The city there mentioned. An anonymous author says, page 331, "It was Sychar, or Sychem, or Sechem, the capital of the country, which was once called Samaria. It now bears the name of Naplosa, &c."

Page 148. Line 30. The supposition of Nehemiah writing his own history, is not to be relied on. An anonymous author, page 292, says. "Simon the just, and high priest, mentioned in the Apochrypha, added some books to the Old Testament, viz. Ezra, Nehemiah, Esther, Malachi, and the two books of Chronicles, with the aid and assistance of the great Synagogue, and so completed the Canon of the Old Testament." The same author, page 290, says. "Nehemiah's death was attended with a change of the Jewish government at Jerusalem. Judea had no longer a governor of its own. It was united to the præfecture of Syria; the rulers of which committed the administration of both civil and ecclesiastical affairs to the high priest for the time being. By this means the high priesthood became an office under the heathen, &c."

Page 159. note to verse 15. Bunting, page 338, says. "The sea of Galilee represents a harp in figure."

Page 174, note to verse 14. An anonymous author, page 271

says, "Bethulia was a strong town of the tribe of Simeon." Bunting, pages 132, 247, has given a satisfactory description of Bethulia, to which, we refer the reader.

Page 193. note to Verse 6. City, built on mount Calvary, &c. Dupin's history of the church, vol. 2, page 24 &c, informs us, "After Titus destroyed Jerusalem, the Jews and Christians that came to settle in Judea, built at Jerusalem, by little and little, a new city, which subsisted till Adrian's time. Adrian caused a new city to be built upon the ruins of the said new city, which he destroyed; called it Elia; and peopled it with a Roman colony."—

Echard's table of chronology, at A. D. 132, says, "Adrian, in his 15th. year, rebuilt Jerusalem, and called it Aelia Capitolina. At A. D. 134 [the said table says.] In Adrian's 17th, year, the Jews made a general revolt, under their false Messiah Barcobab: and in Adrian's 18th. year, Jerusalem was again taken and demolished."

Page 210. note on Nain. Bunting, page 335, says. "Naim stood on the border of Samaria, was distant from Capernaum 16 miles, and from Jerusalem 48."

Page 230, note to Luke 5: 19. An anonymous author, page 241, says. "Some think, that in these flat roofs, there was a skylight to the house below, which opening might be covered with Lattice-work. It is probable, that the Paralytick was let down from the roof of the house, not by untiling it, but, through such a Lattice, or sky-light as this."

Page 239. note to verse 2. We supposed that it was the Passover which Sir Isaac Newton said was wanting. But we made a mistake, for he supposed, according to Doddridge, vol. 4. pages 159, 160, 165. that there were five Passovers during our Saviour's ministry; and observed, that this was a passover, when about the ears of corn were rubbed by the disciples.

Page 253. verse 29. Of siming presumptuously, see Num. 15: 30, &c. Deut. 17: 12, 13. Psal. 19: 13, speaks of the great transgression. And I John 5: 16, 17, Of the sin which is unto death.

Page 260, note to verse 40. Bunting, page 317, says. "That Whale which had devoured Jonas, with a continual course and great violence, in three days and three nights swam to the Euxine sea, and there cast him upon the shore, which was 600 miles."—See Josephus, vol. 2. page 261, &c, and Whiston's note there.

Page 261. note to 42nd. verse. An anonymous author, page 227, says, "Sheba was a kingdom in the south part of Arabia the happy. The queen of the south was descended from Abraham, by his wife Keturah, one of whose sons begat Sheba, who founded this country." The Lacedemonians, of whom we read, I Mac, 12: 2 to 24. - 14: 20, &c. - 15: 23. - 11 Mac, 5:

9. were also derived from Abraham, by his wife Keturah, according to Whiston. The Parthians, or Spartans were derived from Abraham. Vide Josephus, vol. 3, pages 35, 36, 96, 97.

Page 265. An anonymous author, page 223, says. "Solomon wrote the 127th. Psalm. His writings concerning animals and plants were lost in the Babylonish captivity." Vide 1 Kings 4: 33. 11 Kings 25th. 11 Chron. 36th.

Page 272, note to verse 21. Dupin's history of the church vol. 4. page 299. Gives an account of the ten persecutions, spoken of by Proctor, but the commencement of some of them disagree with his. This is another proof, that prophane history is uncertain.

Page 297. Line 10. Of the ten cities spoke of. The anonymous author, (often quoted) page 363, varies in his account from the Bible dict. And Bunting, page 354, varies from both of them. Of the Scythians and Scythopolis, see 11 Mac. 4: 47. – 12: 29, 30.

Page 308, verse 55. For a fuller explanation of its note, relating to Simon, we refer the reader to Echard's chronological table. A. D. 62, 74, 107. And to Dupin's history of the church, vol. 2. page 18, &c.

Page 314. Line 1. It appears from Josephus, vol. 4. page 102, &c. That Herod Agrippa had aforetime seen an owl, when he was at Rome, which sat upon a tree on which he leaned, and was foretold by a German, as follows. "Do thou remember, when thou seest this bird again, that thou wilt then live but five days longer, &c."

Page 329, verse 39. The references, which the compositor omitted, were, Mat, 16: 25. Mark 8: 35. Luke 9: 24. – 17: 336 John 12: 25. Rev. 12: 11. There being such a multiplicity of references in this harmony, we may probably have made some mistakes.

Page 337, verse 3. See Echard's chronological table of Caligula, at A. D. 43, 51, 54. Josephus has given an ample account of him.

Page 339, Line 4. Of Samaria. An anonymous author, page 291, says, "Alexander the Great banished the inhabitants from Samaria, and planted therein a colony of Macedonians." Of the city being destroyed by Hyrcanus, see Josephus, vol. 3. page 116, &c.

Page 388, note to verse 10. Bunting, page 354, says. "Upon the west and north-side of the city of Magdala, there lieth a spacious plain, preserved only for pasture, called Dalmanutha, &c." In the same page, he says. That "Magdala, was situated on the west side of the Galilean sea, 52 miles from Jerusalem northward." The west side, must be a mistake, except there were two Magdala's.

Page 421, verse 17. The two last lines of the note, relating to years; the same author contradiets, under consecration.

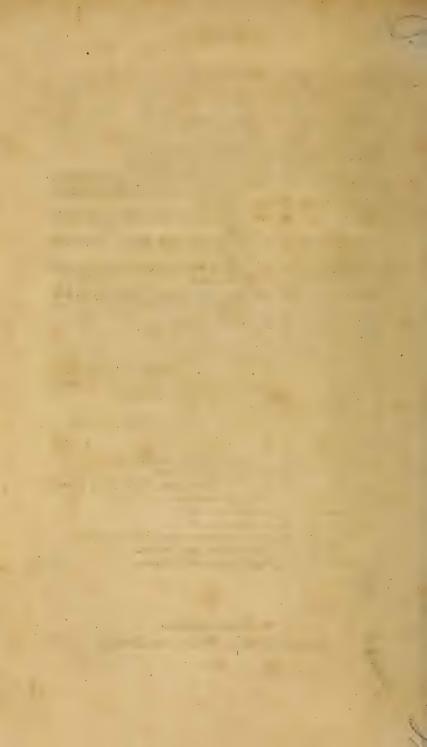
Page 557. Line 22. We referred the reader to Southwell's exposition of the 11th. and 12th. chapters of Daniel, but have found it necessary to say something of his comments. At 11: 40, &c. he says. "By the south is meant Egypt, and by the north Syria; but both these were swallowed up in the greatness of the Roman empire. The idea, however, must be carried much farther, and then it will be found, that, in its ultimate sense, it applies to the Turks. [They embraced the tenets of Mahomet,] It is well known, that they took Palestine and Egypt, and remain masters of both even at this day. By Edom and Moab, [41st. verse,] is meant the Arabians, who were never to be subdued, and it is very remarkable, that the Turks pay those lawless people an annual pension of forty thousand crowns, to prevent them plundering the caravans that go to Mecca." At Dan. 12: 7, Southwell says. "A learned person sent me the following explanation. By time, times, and an half, is meant 1,260 years, which commencing at the time of the prophecy, reaches to 606 of the Christian æra. In that year, the doctrine of Mahomet was first established at Mecca in Arabia, and during the same year the papal authority was confirmed at Rome, by an edict from the tyrant Phocas. The same learned person added, that the latter part of the verse related to the restoration of the Jews, who in time, were to be converted, and brought into the Kingdom of the Messiah. [Verses 11, 12,] The learned person in his remarks on these verses, observed, that They cannot be reconciled in all respects to what has yet happened in the world, and therefore the period here mentioned must extend to the completion of the gospel scheme, when the whole clesign of Providence will be fulfilled, and an everlasting state of happiness become the portion of all those who fear God." We refer the reader to Simpson's key to the prophecies.

Page 199. Line 21. Refers to the note at Luke 18: 35; the mountain is, however, described at Mat. 28: 16, page 870.

Page 770. Caiaphas. Josephus informs us, vol. 4. page 85, "That Vitellius, president of Syria, deprived Joseph, who was also called Caiaphas, of the high priesthood, and appointed Jonathan the son of Ananus, the former high priest, to succeed him."

ERRATA.

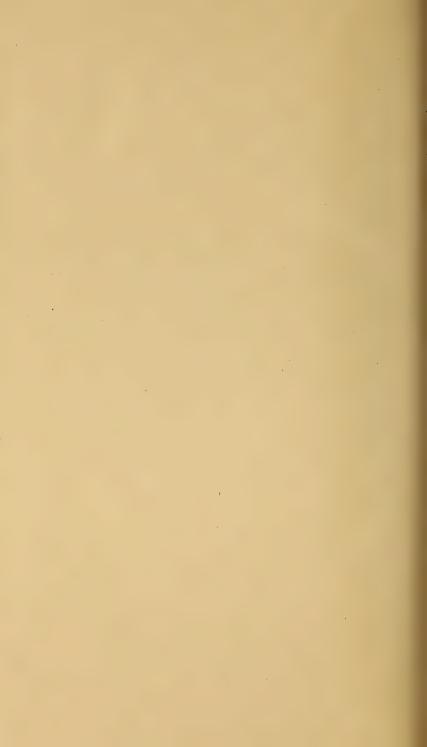
Page	IV.	line 21,	for Coventry read Warwick
	v.	10,	for Coventry read Warwick
	XI.	5,	as we have made a mistake in quoting South-
			well's Bible, we here refer the reader to it.
X	XII.	 16,	for in read near
~XX	VII.	2,	for healeth the dropsy, read stancheth the
			dropsy
-XXV	III.	 12,	for having come, read having afterwards
			to come
XX	XII.	8,	for their forgiveness, read the forgiveness
			of his enemies
-	3.	26,	After the note ending Ezek. 10: 3, add
			Author's name effaced
(Con-manpe)			for when read where
	6.	 4,	a refers to Gen. 30: 23
	26.	, 7,	for Esaw read Esau
	46.	1,	for where read were
	117.	3,	for 11: 1 13: 22, read 11: 1, 13, 22.
	118.		Eccle. is in six paragraphs, put for Cantic. for is Christ read is in Christ
			for 2: 1, read 2: 10
			for not at your own read not your own
			for 9: 31 9, read 19: 39
			for I Cor. read II Cor.
			for henceforth read thenceforth
			for straight read strait
á	203.	42,	for Little World man, read Little World,
	0.014	0	Man is so called
			for 125 read 124
			for they read the
			for so read to in about half the copies
			for tempting read wanted
- distances in relations	8/3.	12,	for Hebrew read Hebrews.

















Deacidified using the Bookkeeper process. Neutralizing agent: Magnesium Oxide Treatment Date: June 2005

Preservation Technologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive Cranberry Township, PA 16066 (724) 779-2111

